further constitutional changes were instituted in furtherance of the policy of associating the people in the work of administration. As part of these changes, the privileges of the Representative Assembly have been increased and a Legislative Council based on the model of similar institutions in British India was established in 1907. The New Assembly and Council provide greater opportunities to the representatives of the people for carrying out the measures and policies of Government.

Advance in Self-Government of People.

The system of Self-Government, has been recognised by transferring substantial powers to the people in the management of institutions like the Economic Conference, the District Boards, the Municipalities, the Village Panchayets etc. All these show that our administration is broadly-based on the intelligent and willing consent of our people, that our citizens are in the enjoyment of a well-ordered freedom and that Mysore has been raised from an almost absolute monarchy to the status of a constitutional sovereignity. It is an administration of the people, by the people and for the people.

Progressive views in political affairs.

"Ramarajya." His Highness is generally very careful in selecting his direct subordinates. "Government should be for the happiness of the people" is his idea. He is far in advance of his people whom however he has the sympathy to take with him, as the prosperity of the State rests on them. Our State has rightly earned the title of 'The Model State.' A few months ago His Excellency the Viceroy of India, announced a decrease of ten-and-a-half lakhs of rupees from the subsidy.

Personal Accomplishments.

His Highness the Maharaja is deeply religious, intensely pious, discriminately generous, simple in habits, unostentatious in life, gentle and sympathetic towards all, highly learned and immensely interested in encouraging art and literature. His self control, calm, inexhaustible patience, regard to old people, punctuality, system and caution lend lusture to his life. He risks his own life in preference to that of his servants and attendants in times of danger. His philantrophy is well known and his purse is open to the poor and the needy. His Highness' overflowing humanity



Prince Jayachamaraja Wadiyar,
Chief Cub of Mysore.

tenderness of feeling, purity of life, benevolence towards the meek and the poor and his devotion to Sri Chamundeswari are praiseworthy. He knows the several languages spoken by the different classes of his subjects. His Highness returned from Calcutta in 1907 with the decoration of the Grand Commander of the Star of India. The subjects welcomed him with spontaneous demonstrations and loyal greetings. His Highness has been justly described as a 'Saintly Ruler.'

He is a good athlete being a good horseman, a good runner and a polo and racket player of no mean ability. He is also well versed in wrestling, fencing, hunting, etc He has recently taken to motoring which he does with thorough understanding and vigorous nerve.

Potent force and example for religious unity in the state.

His Highness is a potent force in the State, as he combines in himself all the qualities of a pure, intellectual and saintly individual, which is very rare. Followers of all religions have been the recipients of tangible favours from him. He has been a defender not only of his own faith, but of all the faiths of different classes of his subjects. May God the Almighty give His Highness Col. Sir Sri Krishnarajendra Wadiyar Bahadur, G.C.S.I., G.B.E., life, light and strength for long.

By K. R. SURYANARAYANA RAO,
A Rover Scout of the XV Bangalore.

"GIVE THEM MY LOVE"

"Give them my love"—that is the message that Mysore's Chief Cub sends out to all cubs—especially those of Ceylon.

Mr. Vernon Grenier, Chief Commissioner, Ceylon Boy Scouts, met Prince Jaya Chamaraja Wadiyar at Ooty, the summer resort of South Indian Aristocracy. After introductions and formalities, Mr. Grenier was invited to tea. At the end of the function and when he was about to leave, he asked the young Prince. 'What shall I tell the Cubs of Ceylon?' The Prince thought for a moment, stiffened up, gave the Cub Salute and said 'Give them my love'.

Mind you, our Chief Cub is only 8 years of age. When this incident was related to the audience at Bangalore by Mr. Grenier, every one felt immensely proud of their young Prince—the "manly" Prince, according to our American Correspondent—The loud applause that greeted the words was proof of the great love and esteem in which the Prince and our Royal Family is held. May he live long to guide the destinies of Mysore is the fervent prayer of us all.

Message from Maharaja Bahadur Sir Kishen Prasad, Yaminus Sultanat, Prime Minister, Hyderabad Dominions.

Camp, Aurangabad,
12th May, 1928.

Your Highness,

Given to understand that a party of Boy Scouts from Hyderabad is visiting Mysore to participate in the Scouts Rally in connection with Your Highness' Birthday, I delight in availing myself of taking this opportunity by sending my best wishes and hearty congratulations through the Scouts. May Your Highness live long to see many many happy returns in the best enjoyment of health to the great pleasure of your dear subjects and friends.

Yours very sincerely,
(Sd.) KISHEN PRASAD,
Yaminus-Sultanat.

Reply from H. H. the Maharaja of Mysore.

The Palace,
Mysore,
1st June, 1928.

My dear Sir Kishen Prasad,

Accept my warmest thanks for your cordial letter of congratulation and greetings on the occasion of my Birthday. It is difficult to express in words my genuine appreciation of the kindly thought which prompted you to send me your good wishes through the Boy Scouts in whose progress I always take the liveliest interest.

Trusting that you are in excellent health and with every assurance of the friendly regard which I entertain for you,

I am,
Yours very sincerely,
(Sd.) KRISHNARAJA WADIYAR.

To
Raja-i-Rajayan Maharaja
Bahadur Yaminus Sultanat
Sir Kishen Prasad, G.C.I.E., K.C.I.E.,
City Palace, Hyderabad, (Deccan).

A TRIP TO NANDY.

BY K. R. SURYANARAYANA RAO, (A Rover Scout of the Troop.)

We Scouts, Cubs and Rovers of the 15th B. E. Troop, started from Bangalore on the 22nd of April 1928, to Nandy. We encamped in the village below. The next morning we climbed up the hill.

There are three big peaks visible at first sight. The first one is the Nandy Hill proper. On this is situated Tippu's Summer Palace, with an inscription in it: "This house was occasionally used by Tippu Sultan as a summer residence." In this palace are situated a Hospital, a Police station and a Post office. This stands as an entrance to the hill. Next to this is the Amrithsarovaram (ಅಮೃತಸರ). The public are not allowed either to get into the Sarovaram or to unncessarily utilise the water. The Superintendent charges three pies per pot for extravagant use. Still higher up is situated the T. B. There is a Tennis Court behind the T.B. Then behind the hotel is the temple of Sri Yogananjundeswara. This temple is a big one with a lake adjacent to it. The Malleswaram electric lights of Bangalore can be seen from this place at nights. This temple is situated at the hind end of the hill. Behind this temple is a huge rock. After the rock, there is a fort wall and a tree. This is the place called *The Tippu's Fall*. Tippu Sultan, it is said, used to kill cruel people by hurling them down from this spot. The sight here is really terrible.

Now, coming to the other side of the hill, that is to our left, first there is a small shop. Then there are some Travellers' Bungalows. Afterwards, there is the Cubbon residence with a stone inscription in it: "This house was the summer residence of Sir Mark Cubbon, K. C. B., Commissioner of Mysore, (1834-1861.)" This is built on the summit of the hill. In front of this house, a little below, is a cave within a rock; very near this is a Bull constructed out of mortar, about five and a half feet in height. This is called Nellikai Basavanna.

There are all kinds of trees gigantic in size. A number of rivers take their source or origin from the Nandy Hill. The most important are Palar, Dakshina Pinakini and Uttara Pinakini, (ಪಾಲಾರ್, ದಕ್ಷಿಣ ಪಿನಾಕಿನಿ, ಮತ್ತು ಉತ್ತರ ಪಿನಾಕಿನಿ.) In summer, all these rivers will be quite dry. There are some scorpions in the Police station. The constables there are of the opinion that they would not bite. We also think that this is true. Because, some of us slept one night in the Police station. When we got up in the morning, we found to our great surprise, some scorpions very near our beds.

The top of this hill is about two miles in circumference. There are three big forts built by Tippu Sultan all round the top of the hill in a very cunning manner. The forts are very strong even now.

People who cannot climb the hill, are carried up by cane-chairs, (charge Rs. 2-4-0). At the bottom of the hill there is a motor-shed and a telephone. It is from this place that people are being carried up the hills. There is also a Jumma mosque built by Tippu Sultan at the bottom of the hill. Whistle sound can be heard from the hill to its bottom and vice versa. The telephone is intended to those travellers, who want to know whether they can get good accommodation up the hill or not. The steps are more than three thousand and the length is about two miles from the bottom of the hill to its top. This

(Continued on page 6, column 3.)

FROM HYDERABAD TO MYSORE
ON PUSH-BIKES

On the 16th night (May 1928) the four of us left Hyderabad on a cycle tour to Mysore and back. We availed ourselves of the opportunity to convey with us a message of greeting from Maharaja Sir Kishen Pershad Bahadur, Yanimums Sultanat, the Sadar-Zam of Hyderabad to Col. His Highness Sir Sri Krishnaraja Wadiyar Bahadur G.C.S.I., G.B.E., the Maharaja of Mysore on the occasion of His Highness' Birthday. Late in the evening we left Hyderabad and peddled a distance of 13 miles to Shamshabad where we camped for the night at the Railway Station Waiting Room. Before we left Hyderabad we were given a hearty send-off by our Director, Mr. S M. Hadi and Mr. S M. Aazam, the Principal of the city college, who were keenly interested in our undertaking. The next morning we left Shamshabad and after 20 miles of hard run against the opposing wind we halted at Parugnagar for tea and peddled on another 20 miles to Jedcharla where we camped for the afternoon at the school grounds. The sun was blazing and we cooked some rice and tamarind water, with which we had a hearty meal. We got on to our pedals again in the cooler hours of the afternoon and with a 37 miles ride we completed 77 miles on the first day. The roads were good but we had a number of ups and downs with the breeze not much in favour of us. About 9 in the night we came to Kanampet and after hunting for the 'patel' of the village we could get nothing to eat from him. The good old patel could only direct us to the postmaster. Our Naidu friend, the postmaster, was a bit annoyed at our presence and thinking that we were some military men forced us to get out at once. We convinced him that we are good friends and only wanted some water and provisions to cook our food. Mr. Naidu, thanks to him, at once joined our brotherhood and gave us all the convenience to have a fine feed Our second day's run was the worst part of the journey although we had a pleasant



Four Cyclists from Hyderabad.

time in crossing the two rivers, Kishna and Tungabhadra in baskets. The road from Yaparla to Kurnool was full of ruts and loose stones and often with knee deeps of dust. We were anxious of our cycles every minute but bravo! we got into Kurnool without any trouble. Till we crossed our dominion borders we could hardly get milk or buttermilk all through the many villages that we crossed. After crossing river Krishna at Yaparla we met a kind friend who promised us food for the afternoon and asked us to wait under a shady tree for an hour or two. We were very hungry. It was 1 o'clock in the afternoon and we were eagerly expecting the feed of a grand 'Palav' and felt all the more hungry. Two o'clock struck and yet no scent of the 'Palav.' Then another stealthy hour passed and it was 3 and some of us went into the house to find out how the 'Palav' is being cooked. What a surprise, the door was locked and the kind friend had left the village. We put on our scouty smiles and at once started off to Kurnool. We reached Tungabadra and at the bordering village we burst out with joy when for the first time after leaving Hyderabad we were able to get buttermilk and drink to our content.

At Kurnool we stayed for the night at the club and bought some tin provisions and started off the next morning. We camped on our way at Done, Gooty, Ananthapur and Dodaluru where we slept with the Porter at the Railway Cross. On 21st morning we reached Penukonda, the old capital of Krishna Devaraya of the Vijayanagar Kingdoms. Here we met Mr. Venkata Rao, the Rover-master of the Sivaji Troop who took us round the place and gave us a good feed of grapes for which the place is noted. We reached the Mysore border about 27 miles from Chickaballapur at 4-30 the same evening. We peddled on to Chickballapur and camped there the night. It was very interesting to note at many villages we halted to prepare our tea or cook our breakfast the villagers gathered in numbers, young and old, men and women who were looking on at us with great admiration and wonder. At every village we found such kind hosts who did their best to help us with water, fire-wood and provisions. We paid for everything we received and even for every pot of water which the poor villagers brought for us from the distant wells. At Chickaballapur we halted for a day and visited Nandi Hills. On the 23rd afternoon we proceeded to Bangalore where we were received by the Zahiruddin Rovers who

came a good way to meet us. We reached Bangalore a distance of 350 miles in 5 days running on an average of 70 miles a day. Our speed was between 9 to 12 miles an hour depending on the condition of the road. Our cycles had no trouble except for a few puncutres and we reached Bangalore quite healthy and fit.

Our stay at Bangalore was very interesting and Mr. C. Subba Rau, the Organising Commissioner, had chalked out a busy programme for the two days we stayed. We saw a number of interesting places and we were entertained at a Tea party by the Organising Commisioner at Lal-Bagh. A camp-fire in the presence of the Chief Commissioner, Mr. Shankernarayan Rao, was held the second day and we witnessed the number of interesting items that were contributed by the various Bangalore Troops. The Zahiruddin Rovers under the leadership of Mr. Abdul Quddus acted as our guides and took us round for sight seeing. With happy recollections of our stay at Bangalore, and accompanied by a party of three Zahiruddin cyclist Rovers, we left Bangalore on the 26th morning to Mysore. On our way to Mysore we visited Sivasamudram Falls and the Cauvery Power Works, the historic relics of Srirangapatam and Sree Krishnarajsagar Dam. We reached Mysore on the 28th night. Mr. A. Vasudeva Rao, the Asst. Org. Commissioner gave a party and invited all the Scout Officers, Commissioners and others interested to welcome us. After refreshments an open air meeting was conducted and we were introduced in the usual scouty way. I was called upon to give an account of our Cycle Tour—'The Lure of the Road" Mr. C. Narasimhaiah, the Dist. Scout Commissioner, extended a hearty welcome to the Hyderabad Scouts and said that the adventure undertaken by them is a fine example for other Scouts to follow on similar occasions. Mr. T. Ramachandra Rao in the course of his speech said that "Every Scout is the potential Saviour of the World". The function concluded with the singing of the Hyderabad Anthem followed by the Mysore Anthem. On the 30th, we witnessed the 45th Birthday celebrations of His Highness the Maharaja of Mysore and in the evening during the procession, we garlanded His Highness the Maharaja and His Highness the Chief Cub and greeted them with 'Jais!' On 1st June His Highness was pleased to give us an interview when we presented him the Message from Maharaja Kishen Pershed Bahadur. His Highness conversed with us for nearly 15 minutes in a kind, gentle and friendly way and inquired of our journey and our stay at Mysore and congratulated us on our successful adventure. His simplicity which is grandeur in itself and generous personality were so imposing and have left on us the happy impressions of our stay at Mysore. His Highness in token of His appreciation of our adventurous tour presented each of us with a Silver Cup, His Highness has given the reply to the message and we are now carrying it back to Hyderabad.

In conclusion, I may add that our trip was quite a success and we have shown the way for the other scouts who by such adventures add to the glory of the movement by bringing in a closer spirit of *comraderie* between the members of the various organisations. Mysore has the best of scouting under the patronage of Their Highnesses and we have yet to learn much from it. We are grateful to the Organising Commissioner of the Boy Scouts of Mysore for all the fecilities he afforded us in making our stay a very happy and interesting one.

T. N. SIVAN, *Leader*,
Hyderabad Cyclist Scouts.

(Continued from page 4, column 3.)

hill is the second in height in the Mysore Province. Consumptive people are being cured by its climate. Therefore, a large number of consumptive and sick people' come and reside here during summer.

The next hill is called Chandragiri ಚಂದ್ರಗಿರಿ. People who visit the first hill do not at all visit this hill. Because there are no regular steps to climb. This hill, it is said, is taller than the first by about three inches or what is known as a ಗೋವಾದ. There is a temple and a cave on this hill. The people here say that there are some Rishis still living in the cave but that they cannot be seen.

The third one is called Papagni. This is smaller than the above mentioned ones. At 7-30 in the night. dazzling rows of fires can be seen on it. That is why it is called Papagni.

Our camping activities consisted in Signalling, First-aid and drill to Rovers and Scouts, games and Second Star tests to Cubs. We also had camp-fire during three nights.

On the 29th morning, we took our breakfast, and left the place for Bangalore.

A Daring Act.

D. V. Rama Rao, a cub aged 11 years of the Kanteerava Pack saved a girl aged 15 from a watery grave in the Kempambudi Tank. He was attracted by the struggles of the girl who had slipped into the water, jumped in and brought her to safety with great difficulty. His courageous act has been referred to the Board of Honor for the award of the Sri Narasimharaja Gallantry Medal.

EDITOR'S CHATS.



Members of the Soldevanhalli Training Camp.

DEAR READER.

You are, of course aware that with this issue our Magazine—your best friend and comrade—begins its eleventh year of existence. It is but fitting that I should, sincerely and in good scout fashion, thank you for having nurtured and supported it so that it is now well about to pass the "Cub" age into full blown Scouthood. Is it too much to hope that you will continue to be good to it as here-to-fore and help us to make it *bigger*, *brighter* and *better* in future?

PUT INTO COVER.

You will observe that the Magazine shows some changes in appearance and size. The most striking feature is the cover. The Kannada matter is deleted, it being our idea to have this section incorporated with the 'Mysore Makkalu' which is purely a Kannada Magazine. There are a number of pictures, etc. We have more surprises for youup our sleeves and so do not be surprised when you see it improving in colour and tone, month by month.

CHANGE IN THE MAGAZINE YEAR.

You will also observe that this is the July—not June—issue. You are aware that after March, we do not have the April and May issues, this period being a holiday for the magazine just as it is for you. This ought to be then the June Number. But the official year in Mysore is from 1st July of one year to 30th June of the next. Our financial transactions, audits, etc., are to be adjusted to this and to bring it into confirmity to this requirement, we have decided to begin the new volume from July instead of June. You may be sure that this will, in no way, affect your interests because you will have ten full issues as before. It is also contemplated that, if everything goes well, we should have 12 numbers in a year as against 10 as at present. I hope it will be possible for us to do this.

PLEASE NOTE.

Please note that the offices of the "Mysore Scout" are now situated at Fort, Bangalore City. You will kindly address the Editor hereafter at this address.

Please note also the announcement on cover page, calling for your suggestions with sketches for a cover design. Try your chance. *Ten rupees* will go far to equip you as a First Class Scout.

Please note also the offer to send you a free copy. How can you earn it? Turn over to page 4 cover and you will know.

DARE AND DO.

These are a few of the ways in which you can help us to make the Magazine better and more useful. I hope I am not far wrong if I expect that every one of you will leave no stone unturned till you achieve the purpose we have set for you for the month. Dare and Do—let that Motto guide you through the new year we are now entering upon.

Yours cheerfully,

C. Sreenivasaya

The Editor



Scouters of Soldevanhalli Camp on a Hike.

A PLEASANT SURPRISE.

MR. C. S. KRISHNA IYER, M. A.

Mr. Damodara Mudaliyar was the retired Headmaster of the V. M. High school, Ammainaykanoor. His son-in-law, Panneer Selvam, having topped the I. C. S. list, had been posted to Kuntapur Sub-division. It was only after considerable resistance, that Mr. Mudaliyar had at last yielded to the pressing entreaties of his daughter, to spend at least a few days of his retired life, with her at Kuntapur. His life here, no doubt, was very happy and comfortable, for even the slightest wish of his was sure to be fulfilled. The evenings were generally spent in a stroll or a walk and whenever his son-in-law happened to be at the head-quarters, he invariably accompanied his father-in-law and made the recreation still more delightful by lively talk and hot discussion.

It was one such discussion evening walk. The subject of conversation, somehow, happened to centre round scouting. Young Mr. Panner Selvam, almost over enthusiastic in all these modern movements, waxed eloquent over this great international Brotherhood. His spirited eulogy on the virtue of sacrifice and service which the movement instilled in tender hearts at their formative period, the great stress he laid on the joy of outdoor life, dignity of labour, pure thoughts. cleanliness, self-control, brotherhood, thrift, cheerfulness and a host of other virtues—all this, however, fell flat on the conservative ears of Mr. Mudaliyar. So, when he had finished his long peroration, the old gentleman replied to him in his characteristic slow and steady accents, "Excuse me, Panneer. I consider all this as nothing but tall talk—the present day shibboleths in the lips of every modern man. True, when I was in official harness, I too used to talk in similar strain, but my actual experience of it was something entirely different. To tell you frankly, it is my sincere opinion that this extraneous movement has so far, only made a big paper progress as evidenced by official statistics. Because the movement is English, all Englishmen support it; and we, Indians, say ditto with our lips, just to be in their good books."

Panneer Selvam:—"I ask your pardon sir, with due deference to your ripe old wisdom and vast experience of the world. I am sorry I have to differ from you. You call it an extraneous thing. But is it not rooted on sound psychological principles that arefundamentally human? Cannot our own epics and puranas give us a galaxy of Scouts, though they were not known by this name? Can even the most ardent patriot take objection to any of its ideals? Its chief meritis its elasticity: as such, I don't see any reason why it cannot spread in any country whatsoever. If, as you say, this movement has not made any REAL PROGRESS in India, the fault is not with the system itself but with the men connected with it. May be, that most of them are people like you, and they conduct a "show" because they have to, and not because they believe in it. I wish that I had the opportunity of actually demonstrating to you what a troop of properly trained scouts could do for our motherland."

D:—"All that you say sounds so beautiful, that the world is sure to call the man mad who disagrees with you. The ideals for which this world movement stands are indeed very laudable; and the true scoutness or scout spirit is surely a national asset. But, pray, how many of the Khaki clad lads of our presidency, do you think, have inscribed the true scout spirit, realised its deep significance or cared to understand its essentials?"

P:—"A few at least, if not all. You cannot conclude that the whole world moves on humbug and hypocrisy simply because there are a few black sheep here and there. I don't deny that there are no men in this movement who pay more attention for the externals—badges and medals. But such men stand self-condemned. And to pass judgment on the movement as a whole with this slender data is, to say the least, most uncharitable and unfair."

D:—"You are still very young PanneerSelvam, and have not seen the world enough. No, you have not come into contact with the hard realities of life, as some of us have. The rosy visions of the youth continue to haunt your vision. If only, I find you sticking to the same conclusion, say after six or seven years, I would be the first to confess my mistakes to you and to ask your pardon."

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Scarcely a week had passed after this momentous decision, when Mr. Panneer Selvam received an invitation requesting him to be present at the scout investiture ceremoney in one of the High schools of his sub-division. Mr. Sevlam welcomed it as timely and opportune, for the thought that at last the long awaited opportunity had presented itself for demonstrating to his father-in-law, that TRUE SCOUTS did exist, at least, in one corner of the Presidency.

Ever since his appointment to that sub-division, the report had spread everywhere that the new officer was an enthusiastic young man, with a special liking for scouting, that he cannot be hoodwinked easily, and that he hated all kinds of sham or show work. Hence all the scoutmasters of the sub-division had conducted their classes with special

(*Contd. on page 10 Col. 1*).

SCOUT NEWS AND NOTES.

A Scout Farewell and an Entertainment.

The Scouts and Scouters of Bangalore City assembled in large numbers in the Scout Head Quarters at Tippu Sultan's Palace, Bangalore City, on the evening of Wednesday, the 6th inst., to bid farewell to the party of four cyclists rovers who had come from Hyderabad to Mysore on bykes, carrying a message from Maharaja Bahadur Sir Kishen Prasad, Yaminus-Sultanat, Prime Minister of Hyderabad to His Highness Sir Sri Krishnarajendra Wadiyar of Mysore on the occasion of His Highness' Birthday and to witness a performance by Mr. S. R. S Madhavan of the Kohinoor Film Co. Mr T. N. Sivan, leader of the Hyderabad party, gave an interesting account of his party's experience on the road, of its difficulties and disappointments and of its final success. He gave a vivid description of the interview granted to them by our beloved Maharaja.

Mr. S. R. S. Madhavan is an expert in his art and kept the audience roaring with laughter for over half-an-hour. His performance included the imitation of the various modes of walking, music etc., by the several nationalties inhabitant in India. He acted certain scenes successfully imitating the late Nataka Siromani Varadachar, Mr T. P. Kailasam and other famous actors of the Karnataka. He also showed some characteristic differences in acting on the stage and in the films between the English and Indian actors. On the whole the performance was a brilliant success.

At the request of the Hyderabad Scouts, they were invested as honorary members of the Mysore Scout Association, after they had taken the Mysore Scout Promise. A Mysore Flag was presented to them in honor of the occasion, which they greatly appreciated.

Mr. C. Subba Rau, M.A., (Hons). Organising Commissioner, Boy Scouts of Mysore, who presided on the occasion, in bidding farewell to our Brothers from Hyderabad stated that the people generally believed that adventure was lacking in Indian boys, but given opportunities our boys can equal, if not excell, boys of other nations in many fields of activity. He referred to the career of Mr. Madhavan who, as a boy was despaired of but who has now 'made good.' He is an example of the tragedy of our modern educational conditions where we fail to recognize to the innate genius in the boy and to help him develop it to his own and to the nation's advantage.

The pleasant function came to a close late in the evening after the Mysore Anthem had been sung and cheers had been called to Their Highness the Patron and Chief Scout of the Mysore Boy Scout Association.



Some Members of the Dolphin Swimming (Scouts) Club

The Birthday Celebrations of H. H. the Maharaja of Mysore.

The XV Bangalore (Kanteerava) Troop, celebrated the birthday of H. H. the Maharaja of Mysore on Wednesday the 30th May 1928 at 7·30 a· m. under the presidentship of Mr. C. Subba Rau, M·A., (Hons.) Organising Scout Commissioner, at the Tippu Sultan's Palace. The programme consisted of hoisting the Mysore Flag, Assembly, Music, Reading of a brief sketch of the life (published elsewhere in this issue—Ed.) of H. H. the Maharaja by a Rover Scout and Chairman's speech. The Assembly came to a close after singing the National Anthem and cries of Jai to Their Highnesses and the Chief Cub.

H. R S. RAO.

"A Timely Help by Scouts."

The Scouts of I Sri Rama Troop, Dodballapur, rendered First Aid to a poor man knocked down by a motor bus carrying toddy from Goribidnur to Bangalore.

The information was brought by one Muniyellappan, Adikarnataka Scout of the above troop—at about 5 p m of 19th May 1928, when Messrs. D. S. Srikantaiya, the Scoutmaster and R. Joseph were just going out for a walk. They were off to the scene with Mr. D. Kongadiappa, the President of the Troop and with all the necessary appliances. The injured man was lying with the bleeding leg being roughly tied with his turban. After cleaning and dressing up of the wound which was 9" long 3" broad and ½" deep, an improvised stretcher was prepared by some of the Scouts present, the chief central supporting portion being provided by Mr. D. Kongadiyappa. The

patient was removed to the Hospital in Mr. Madhava Rao's bus, the stretcher being supported on one of the seats accompanied by the First Aiders. The patient was dressed at the Hospital and a good bedding was provided in the scantily furnished patient's ward, but the diet was provided by the Scouts themselves while they further showed their enthusiasm by serving the patient in turns by batches under the guidance of Messrs. R. Joseph and D. S. Srikantaiya. Scout Yoganarasappa and one Mr. Thippanna— a public helper of the town went to Bannimangala the village of the patient about 5 miles distant and brought his relatives in the dead of the night.

It is good news to learn that the patient is getting better under the treatment of Dr Zainulabudin, the local Scout Surgeon.

We especially thank the troop president, Mr. D. Kongadiyappa, Mr. Girivasaiya, Sub-Inspector of Police, Mr. Madhava Rao, Motor Proprietor, for having kindly provided us with his bus for conveying the patient and Mr. T. Siddappa, the Municipal Councillor for his encouragement to the Scouts.

(*Contd. from page 8, column 3.*)

care and zeal, for they knew that if he was convinced that the work they were doing was of the right sort he would help them to a considerable extent. But what specially pleased Mr. Panneer Selvam, that day was that the invitation had come from the Prabhu High School, Chakradaspur, whose Headmaster was well known to him as a very conscientious man, scrupulously just in the discharge of his duties. He had every reason, therefore, to believe that the ceremoney would be worth visiting and that was why he had asked his father-in-law, Mr. Mudaliyar too to accompany him.

Mr. Selvam, however, wanted to surprise them at the camp itself and, if possible, to spend a full day with them. On Sunday the 27th March, both Mr. Mudaliyar and the Divisional Officer together started in their Ford car and hardly had they proceeded for two miles when they were shocked by a piercing agony, coming from the north-east direction. A moment's observation enabled them to recognise it as the cry of a cheruma woman (one belonging to the unapproachable class) who had just been bitten by a poisonous cobra. Mr. Selvam was in a fix. He did not exactly relish the idea of carrying her in his own car to the nearest hospital, as it would certainly make them very uncomfortable; yet, on the other hand, nor was he inclined to leave her there alone in that precarious condition. Fortunately for him, Providence came to his timely rescue in a most unexpected manner. For immediately he heard a shrill whistle, which he was able to interpret as a danger cry of the Boy Scouts. In a minute came running from different directions, a batch of smart little boys with mangoes, lathis, knives, books, ropes all sort of things in their hands. Obviously, a party of Boy Scouts had come to that part of the country for an excursion and it was while they were engaged in several occupations (some plucking mangoes from the trees, some in reading books, a few others practising their scout knots etc ,) that they heard the danger whistle from one of their friends. Quick they marched, needless of their appearance or equipment, and in an instant, while a few administered 'First Aid', others improvided some sort of stretcher with their turban cloths and wands, and placing that woman on that, marched quick 'left, right', to the nearest hospital. It was only after the departure of these Boy Scouts (they were scouts, though they were not in their uniforms) that Mr. Selvam continued the journey.

(*To be continued.*)

Reviews

SURYA NAMASKARS

Price. Re 1

Author :—Chief Saheb of Aundh State.

We have been favoured with a copy of the book "Surya Namaskars" by the Chief Saheb of Aundh. It is a masterly treatise on Surya Namaskara as a form of physical exercise which combines with it the spiritual value which is attached to it by the large mass of Hindu population. The great benefit of this particular form of exercise is that it can be done either alone by individuals or in groups by school—boys, in-doors or out, as may be convenient. It also requires no apparatus and thus the inconvenience of cost, which is attendant on Western games, is avoided. The book on the whole is very readable and beneficial.

We are also in receipt of the Kannada version of the book from Mr. S.N. Simha, Samrige Road, Malleswaram, Bangalore City. This translation of the book into our mother tongue has brought the knowledge of this ancient practice to the doors of those who are unable to read English.

THE MYSORE MAKKALU.

The combined number for April—May1928, is just to hand. It is very neatly got up, full of illustrations and is quite readable. It is, we think, just the kind of Magazine that is wanted for our Younger Folk.

Editors:—Messrs N. S. Narayana Sastri, M. A. and R.K. Luckoor, Cub-master. Apply—The Mysore Makkalu Office, Mysore,

The Children's News.

We acknowledge thankfuly the receipt of the Women's Number of Children's News, Delhi.

LIVING TO OVER 100.

WORK—THE ELIXIR OF LIFE.

BY B. P.

'Recently, I have been asked, in a letter from a Scout, to live until I am one hundred and fifteen. Why he will have had enough of me at that precise age, he does not say, but I replied that I would do my best to oblige him, though I could not make any definite promises,' remarks Lieut-Gen. Sir Robert Baden-Powell in *The Daily Express*.

It is, however, evident that people can live to be more than one hundred, if they make up their minds to it. For instance at Shendy, in the Sudan, a few years ago, I met an old boy of a hundred and twenty. He came to see me, ambling up on a smart trotting donkey. He was a little, wizened, peukered up old thing, a bit unsteady in the legs, but vivacious with his tongue, and evidently possessed of an impish joy in bustling along on his donkey.

I tried to get from him some definite evidence about his age, since birth registers are not kept accurately in that country if at all. He first attempt was not convining. He said that he was twenty when he divorced his first wife, and that, he remembered, was exactly one hundred years ago.

CUSTOMS.

So, I said, I did not want to pry into the sanctity of his domestic affairs ; could he give me some events known in history, in which he had taken part. Nothing was easier. In the old days, when Egypt sent a Governor to rule over the Sudan, he was recieved at Shendy with all honors. A banquet was prepared for him, but as the inhabitants felt that none of them was of sufficiently high position to sit at the same table with so august a personage, he had the dinner all to himself in the hut assigned to him.

While he was busy at the meal, the Sudanese soldiers, under the direction of my friend, who, at that time, was ranked as a sergeant, piled bales of cotton round the house, and he, being in command, set a light to it with his own hand. The guest inside was burned, as a sign that the Sudan had no use for Egyptian rulers.

I looked up the incident in a history book and found that it had actually occurred nearly a hundred years previously, and that, if the hero was, as he stated, present and a sergeant, he might well claim his hundred and twenty years.

At the centenary, in 1912, of Napoleon's being fired, in both senses of the word) out of Moscow in 1812, there figured in the march-past no fewer than eight veterans, who had been present as soldiers in that campaign Each of them must have been about one hundred and twenty years of age.

Only a year or two ago, there died in America an old man who was reputed to be a hundred and thirty. His eldest son was ninety-six and his youngest seven. The fact came to light when the grand parents of the youngest child on the mother's side abducted him, and the sprightly old father took down his muzzle-loader, got on his mule and, following them up, retrieved his son. This at a hundred and something !

So, with the examples before you to show that it is possible to live to such an age, the first step for the man who wants to be frisky at eighty, is to make up his mind that he is going to work on for thirty or forty years beyond it. *Work*. . . that is the secret for keeping young. The fellow who does not work and does not like work is bound to become a vegeteble, and to fade early away. Work, so far from killing any man, is the elixir of life.

But there are numerous further ingredients necessary to the make-up of a centenarian. If a man takes life seriously, he soon sees the end of it. Of course, no man will admit that he has no sense of humor, but the early deaths of many tend to prove that they lacked it nevertheless.

A healthy stomach is naturally an important aid, but so is the ability to make yourself smile and whistle when things all go wrong. Do not go hankering round for things you do not possess. The richest man is the one with the fewest wants.

Keep out of clubs and away from cronies of your own age, whose talk is of the great deeds they have done and the ailments from which they are suffering. Pretending to be young when your joints will not bear you out is no good, and only exposes you to ridicule.

You must have the young heart and spirit. Doctors will prescribe early rising, plain food, moderate exercise and all that kind of thing, but give me laughter, and plenty of it.

But, best of all, and that is where you catch the laughter through infection, is work among boys. There you cannot grow old. In the Boy Scout Movement, we had a rule that a man might be a Scoutmaster at any age between eighteen and eighty-one. Recently, we have had to extend this age-limit, since we have some young and lively sparks over that age. Yes, really active and capable. Lord Meath, for example, went through our school of training lately, living under canvas, cooking his own food, and doing night

THE CUB PAGE.

Dear Cubs,

Have you ever observed kitten playing? Yes, you have, I daresay. The mother cat is lying watching its young ones at play. The kitten play, hide and seek each other, playing jumping and bouncing at small caterpillars and grasshoppers in the grass, in the garden of your house. They lie down still, absolutely quite and pretend to be hiding; they move noiselessly forward and stealthily; and all in a sudden they jump at a straw and clutch at it. You will see them mock-quarrelling at each other and perhaps sometimes you were really afraid they were tearing each other to pieces; at least I was so when I was young as you are.

Now let me tell you that they are not merely playing. They are at a serious game of life. They are practicing for real mouse hunt...their life's task later on. Only they do it the "Play way" Their school is all play...play that will pay them in their life.

Now you must be like those "Kitten" more than that, you mnst be CUBS... wolf cubs, lion cubs, whatever cubs you may be. Cubbing is a great play for life and it has serious purposes. Only it is play now...a play that will make of us real scouts later, and real men and women later still.

I am so happy we have all come together as scouts and cubs. We will meet month after month, through the columns of this Magazine and play this game of cubbing to the best advantage of all.

Good-bye till we meet again,

OLD LION.

---

as well as day work in the open, in the ordinary shorts and shirt of a Scout.

So, the secret of youth seems to be this; join the Boy Scouts [as Hobby Teacher, Play man, Councillor, Secretary, Scoutmaster, or what you will], and you will not only be doing yourself good, but you will find yourself involved in a work, as satisfying as any that can fall to the lot of man—that of building up a new and better citizenhood for your country.

POOR NARAYAN.

I will tell you a real story:

It is this—

Poor Narayan was only nine years old. He was going to the village school. His parents were poor and Narayan could not have all that boys of that age would wish to have. He was good and clever and went to school in rags though other boys and girls were in fineries. He was liked by all and loved by many for his good looks, his regular studies, and his proficiency in games and above all for his cheerful and pleasing manners. He was always at the top in his class and had carried away many a prize at the annual distributions. How much would you like to be like him? Perhaps you are one like him now.

One evil day.....or rather, I should say, one good day, Narayan and his chum Govind, went to school a bit-earlier than usual. I must tell you about Govind. He was a nice chap, as old as Narayan and lived next to Narayan's house. His parents were well-to-do and gave Govind all good things. Govind, also clever and good, was a little too mischivous. There are mischiefs which are harmless. When the mischief causes unpleasantness or makes some body's life unhappy, it is bad and must not be committed. Our Govind was sometimes mischivous this way and caused much sorrow to others.

Well, Narayan and Govind went to school that day rather early. There was some mischief in store. They got into their class room and nobody was there. An idea flashed through the mind of our friend Govind. He said nothing about it and walked away into the open with his mate.

Sometime, when Narayan was unwary, Govind stole into the class room alone, took a piece of chalk, went straight to the blackboard and drew upon it a rude sketch of an Ass's head and wrote underneath it, 'Peter Paul—the block head' and quickly disappeared from the school for an hour and was of course late when he came in.

Ten o'clock struck and with it the school bell. Boys and girls flocked in and arranged themselves in the big hall for prayer. Prayer over, they dispersed themselves into their respective classes. Narayan went to his...it was the IV class. The teacher was already there to receive his class. There was no smile on his face. His usual hand shake was not forthcoming. There was going to be trouble. He was Mr. Peter Paul and had observed the blackboard on entering. He was a hard master when moved and the boys of his class knew it to their cost.

"Sit down"! went the loud order "Who wrote this" followed quick. Nobody knew, they said so. Poor Narayan was trembling, not for himself; he had guessed his friend's mischief. He looked round for him, he was not there and this made him tremble more. Govind's absence at the class confirmed his doubt and hence his trembling.

"Who wrote this" came again the thunder of his teacher's voice. Nobody stirred.

"Well, Narayan, who wrote this? I saw you in the room long before the class: what was that for? Stand up and say".

Poor Narayan was already choking. He stood up and could say nothing. He knew his friends trouble. If the truth was known poor Govind will be beaten both in the house and in the class. He may have to leave the school altogether. What could he do. He kept silent and wept before the class.

The teacher wanted nothing more. He ordered for his cane, which was fetched and gave Narayan six severe cuts. With bleeding hands, and swollen face, Narayan sat down and the class became still. Poor Narayan!

This was silent GOOD TURN.

The teacher began lessons, and Govind entered and pleaded late. The teacher excused him and he took his seat. In a minute the story was related to him how GOOD Govind was no longer good and how he was beaten.

Do you think Govind did any more mischief in his life.

God alone knew the Truth.

CUBBER.

What is your Troop doing?

The Editor will thankfully receive short accounts of Troop and Pack activities for the News and Notes Page.

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(Published at Bangalore by The Mysore Boy Scouts Association)

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The Scoutmaster - - A Missionary

(Being extracts from an address by Sir C. P. Ramaswami Iyer to the Scout Commissioners at Vellore)

In the first place, there are two or three prevalent misconceptions which, I think, it is well to clear. One of the things which I have been constantly observing and constantly protesting against is the prevalent idea in educational institutions, some of which certainly ought to know better, that scout training is a kind of enlarged drill or gymnastic course so much so that in certain institutions it was my misfortune to observe that people who had been qualified neither by education nor by general up-bringing or training, act as Scoutmasters who are entrusted with this all-important work of training the scouts. It is a matter for some gratification that that idea is fast vanishing. In reality it should be remembered by all of us that the Scoutmaster in every institution and every community does his work which is as important and as really calculated to evolve the many-sided potentialities of a young lad as that of any other teacher in English or in Mathematics or in Science and I think that may come only when the Scoutmaster practises in his own life and inculcates in others the habits of self-reliance and self-control, which are at the bottom of this movement. A certain pride in one's own work and a desire to place it on an equality with every other kind of work, if not on the basis of superiority, ought to be the basis of every Scoutmaster's characteristic, but more than that the scoutmaster in a sense is a missionary. I am going to speak on that at greater length this evening but speaking among ourselves it must be remembered that



K. Mathan Esq., B.A., who was Chairman of the Boy Scout Executive Committee for over three years, has been recently elevated to the Executive Council of the Government of Mysore.

the handicaps and the difficulties of the Scout movement are by no means small. There are partitions of religion, partitions of status and partitions of environments, upbringing and education. The Scoutmaster, like every other missionary, has to educate his boys out of these partitions but unlike other missionaries he must not too avowedly or openly preach or sermonise. He will succeed best only if he evolves boys into a harmony and unity of ideal and endeavour by playing with them and playing all these dividing factors out of their minds, in other words to the extent to which alone the Scoutmaster is able not only to observe in his own life but is able to eradicate all distinctions of rank, status and community and to that extent alone will he train good Scouts.

DEFECTS OF PRESENT SYSTEM OF EDUCATION.

And speaking of another branch of the Scout endeavour, let me emphasise a thing that is not often remembered. Somebody visits a Scout centre. What is often done is that what is called a rally or camp-fire is arranged, bridges are built, ambulance conducted and all sorts of performances are displayed for the enlightenment and edification of the visitor, whether he does belong to the movement or not. The visitor goes back probably persuading himself that he has fulfilled his function. The Scoutmasters pat the boys on the back because the 25 boys stood adorned and did their work more splendidly than on the last occasion. But that is a very incidental and almost accidental part of scouting. It is all very well in its way. I shall be the last to disparage the value of play activities of that kind. The Scoutmasters' work is best seen in

the daily conduct of students among themselves and the manner in which they are able to do Good Turns to each other and able to feed for themselves. Now the two things which are especially necessary in this country—I am speaking practically to my countrymen and to my adopted countrymen—are to educate boys to do things for themselves and to do things in conjunction with others as partners of a harmonious whole. Let me elucidate. The system of education which has to do much with the undoing of India and as is come to be evolved here, is so thoroughly divorced from active life, from things which you see around you, with the inevitable result of a school and college course pursued for their own sake, that a young man at the age of 20 or 25 is absolutely and thoroughly helpless. He cannot do anything for himself, he relies on somebody else and he relies on Government to give him a job. He is not able to face the world and say "well, this is a great adventure on which I am engaged and I should play my part in the adventure myself." In the first place his knowledge of the language in which the instruction is given is imperfect. Therefore, that instruction is imperfectly appreciated. In the second place, he never comes in contact with the actual Nature. A school boy in England gets caned for climbing up trees and bird-nesting. To a certain extent it might have bad results. But we are so sheltered in cotton and wool and guarded in room and there are so many limitations that an average Indian youth is rather helpless and sometimes a hopeless pessimistic man. There is no joy of life in him. The Scout movement is just the thing which is most designed to eradicate that. It is the one movement which ought to inculcate the joy of open-air, a joy in the life of the road and the village and the plain and the forest and the river. And it is the thing which would make everybody look to himself for self-help, and not to anybody else. Therefore the Scoutmasters' main function is to inculate that habit of self-help and to get that sedentary character and way of looking at things. The sedentary life of the young Indian is to eliminate other things as far as possible. So to do requires very much hard work. But even here, as on other occasions, it is important that the Scoutmaster should not do it too deliberately, should not preach about it too much. He should take them with him and be himself an example and their guide.

Need for Organised Group Activities.

Then I come to what is probably the most important activity of the Scoutmaster from the point of view of this country and its immediate future—organised group activities. Almost everything in this country came to be divided rather than united. Religion which ought to unite divides communities. Things which should unite divide; activities which ought to be harmonised are in partial disharmony. That again is partly due to our fault; perhaps, partly to the clash of two civilization. We are so to say in atropy. There are two currents in each thing. There are backwaters. There are places of absolute coalescence in the midst of stormy seas. We are now at such a period in our life. At this juncture it is most essential that the Scoutmaster should do everything which will bring the boys together and make them do things together to energise and join all the co-operative activities. I do not propose to dilate on this any more. But I think I have endeavoured to make it plain. I have tried to elucidate this, that the Scoutmaster therefore is a man charged with many an important epoch-making duties to discharge. He must take this seriously and at the same time playfully and it is his privilege and it ought to be his pride to bring something which was not there in the mind of each boy—a habit of joyful acceptance of the effects of life and joyful sense of adventure through life. That is your task and in your work many qualities are brought into play which will improve yourself and improve your country.

Scoutmatster—A Missionary.

But the Scoutmaster has a last function to discharge. He ought to be a missionary in enlisting legal support and enthusiasm of his environment and he must go out and create new foresight, new centres of activity, make the people realise what the Scout movement stands for, should go round villages, to important men of the place and make them sympathise with you and make yourself a self-sufficient and self-supporting organization. A hundred times, a thousand times, I have repeated that the Scout movement has nothing to do with Government, with any particular official or other body, but it ought to be a spontaneous evolution of the people themselves in response to the need felt by others. Some of you should try to see the members of the Municipalities, District Boards and ought to make them realise the importance of this movement, make them put their hands into their pockets. A Scout, no doubt, ought not to beg. He is enjoined not to do so. But surely, it is possible to inculcate the advantages of this movement in such a form that you should be enabled to run your own associations and your own scout troops and give yourself the few luxuries in the way of publications and accoutrements and so forth without resorting to anywhere else and if possible without resorting to Government or governmental body It is in this direction the Scoutmaster may best do his work. I have perhaps trespassed the immediate province which I intended in my remarks but I wish to conclude as I began by impressing the idea that you are missionaries in one and you know that missionaries are never so great as when they are prepared to make ultimate and infinite sacrifices for the cause in which they believe.

The Rope Ladder.

A Tale of the Pacific

In the London Office of the British India Steam Navigation Company a wonderful tale of the sea was told the other day.

The ss. Chakla was making her way along the Kathiawar coast in cyclone weather on November 12 when, at 6-30 p m. a dismasted native dhow was sighted. She was flying the distress signal, and five or six Indians could be seen crouching in the wreck.

Mountainous seas made it impossible to launch a boat, so the steamer tried to come alongside the dhow. With great difficulty it was managed, but the seas dashed the native boat against the ship's side and the little craft began to break up. Ropes were thrown to the crew, and one by one they were hauled to safety. "Just in time!" thought the crew of the Chakla, and then, to their horror. they saw another man crouching in the stern of the dhow.

A Glorious Thing Happened.

A rope was thrown to him, but he

(*Continued on page 3, column 3.*)

The Origin of the Scout Movement.

K. R. SURYANARAYANA RAO, 15th B. E. Troop.

The future of the world depends upon the citizens of to-morrow. The youth of the present day realising their huge responsibility are organising themselves all the world over. Amongst the various associations now working in the world, there has been no Movement other than the Boy Scout movement that could enlist the sympathy of so many nations in such a short time. It is the most comprehensive and cosmopolitan movement that entertains no distinction of race, creed, caste or colour.

The Boy Scout Movement, the main principle of which is service, originated during the stormy days in South Africa, while the Boers were fighting with the British settlers in order to determine who should remain supreme there. In those troublous days, the great genius Lieut.-Genl. Sir Robert Baden-Powell, organised some boy volunteers of the land who proved to be of great service during the war. Afterwards, this organisation became so popular that British youths all over South Africa rallied to join this useful band of servers to do their duty. So, the actual advent of the Boy Scout Movement dates from the time of the Boer War or the South African War.

It is no exaggeration to say that Lieut.-Genl. Baden-Powell was peculiarly fitted for the task by reason of his personal gifts and experience. After his brilliant defence of Mafeking, Baden-Powell obtained world-wide fame and from a small band of boys organised for 'general utility' in South Africa, sprang the far flung Boy Scout Movement.

It took its wider shape, however, after the war and the usefulness of young men found an aim in it. They were now to be banded together not only for national service but for service of humanity.

The movement demanded a courageous man to lead it,—a man, whose geniality and resolution would not taste of militarism in any sense but who understood human nature particularly in the early days of youth when the mind is perhaps queer and sensitive to every kind of influence, good or bad.

Beginning with a score of boys in 1908, the movement has now spread all over the world with many millions.

There is hardly a civilised country at present where the movement has not spread and taken root. The greatest of men of each country have become alive to the vast possibilities of this movement and have been taking keen interest in its growth and benefits.

Lieut.-Genl. Baden-Powell, left the army in 1910, to devote his whole time to his duties as "Chief Scout" and from that time onwards, the Boy Scout Movement has become part and parcel of the life of many nations, in every part of the Empire, nay in the whole world.



Scouts practising First Aids in Soldevanhalli Camp.

Founder and Chief Scout.

Lieut.-Genl. Sir Robert Baden-Powell, Bart., K.C.B., K.C.V.O., G.C.V.O., D.C.L., F.R.G.S., L.L.D.

Some important dates in his Life.

Born 22nd February, 1857.
1876—Joined the Regiment in Lucknow.
1887—Appointed A. D. C. to G. O. C., South Africa, Genl. H. A. Smith.
1888—Campaign in Zululand.
1899—Defence of Mafeking.
1901—Visited King Edward.
1907—Trial camp of Boy Scouts at Brownsea Island, Dorset.
1908—Published Scouting for Boys, Started the 'Scout.'
1909—Created K.C.B and K.C.V.O.
1912—Chief Scout married Miss Olave St. Clair Soames.
1913—Published Scouting games.
1919—Received the Order of Merit from King Alfonso XII of Spain.
1920—International Jamboree of Boy Scouts, International Scout Bureau started, received the Orders of Redeemer of Greece, and Christ of Portugal.
1921—Visited India, Burma, Ceylon, Palestine, Egypt. Created Baronet.
1923—Received G.C.V.O made L.L.D. Toronta and McGill Universities. Made a D.C.L., Oxford.
1924—Empire Jamboree at Wembly, International Jamboree at Copenhagen.
—*The Scout Brother.*

(*Continued from page 2, column 3.*)

made no effort to seize it. Evidently he was too exhausted or terrified to help himself." Nothing could be done for him thought his messmates; "it will soon be all over."

Then a glorious thing happened. The Chief Officer of the Chakla climbed over the rail, went down the pilot ladder, and jumped into the sinking dhow. He seized the Indian and swung him on to the rope ladder Enormous seas swept over them, and the wreck threatened to crush them, but somehow or other they reached the ship's deck in safety. A braver deed was never done, even in the annals of the Merchant Service.

The Company reported the story of the rope ladder to the Royal Humane Society, who awarded their Silver Medal and Certificate to Mr. Charles McFarlane, Chief Officer of the Chakla. Lord Inchcape, who is Chairman of the British India Steam Navigation Company, made the presentation and the Board of Directors assembled to clap. That is how the story of the rope ladder came to be generally known, seven months after it all happened.

When the newspapers are full of last night's burglary, we must remember that fine things are done as well as bad things, only it takes longer to get them into print.—C.N.

A Suggested Motto for our Chief Cub.

MR. VERNON GRENIER,
Chief Commissioner, B.S.A., Ceylon.

Last year in Ceylon a few miles outside Nuwara Eliya, our hill station, we had the pleasure of having as members of our Wood Badge Training Course for Scouters several Brother Scouts from Mysore. Amongst them was Your Highness' tutor, M.D Ramaiyya. He was a member of the Sambhur Patrol and in common with his fellow Mysoreans, a real credit to your State. This year, whilst holidaying with my wife at Ooty, I had the pleasure of renewing my acquaintance with him. Through his kind offices my wife and I were permitted the privilege and the honour of also meeting Your Highness, and of enjoying your hospitality at Fern Hill. Mr. Ramaiyya further favoured me by asking that I should think out for Your Highness a Motto. I cannot say how deeply I appreciate this honour. I have given the matter much thought, and now in all sincerity submit one. It originates from Your Highness' answer to my inquiry as to what is your favourite animal "The Elephant." Elephants, as Your Highness knows, are to be found also in Ceylon where they still roam wild and free through our jungles. A time comes, however, when they find that they cannot always enjoy their own will and pleasure, for sooner or later there is organised against them a hunt, not with the object of killing them, but only of capturing them. This is done by driving them into a large "Kraal" or enclosure. Several, of course, escape; all of them resist as best as they can, many, in the end, find themselves penned up in the Kraal. These are then taken by experienced men, with the aid of tame elephants, to places where they are trained and schooled to subdue their own wills and to obey the commands of their trainers. In this way many an elephant which was once wild and dangerous bocomes tame and friendly. Not only so, but he also becomes a helper. Although still retaining his natural strength, and able any moment, if he so wished, to kill men and children around him, his great strength he now uses only for good purposes. Great heavy loads, too big for men to carry or drag, he tackles at the word of his trainer. In this way he helps to build churches, temples, schools, factories, bridges and roads—and even poor men's houses. And so we see one, who was once a lord of the jungle, feared by man and caring only to satisfy his own appetite, now become man's friend and servant. In other words, Your Highness can claim for your favourite animal that he is a fine example of strength and service, or, as we might say in Scout language, of Good Health and Good Turns.

The Motto therefore which I submit for Your Highness' adoption is this:—

"BE STRONG TO SERVE."

In fulfilment of it may you have, in all their fullness, Strength of Body, Mind and Soul, so that kindness and consideration for others and the service of your people may become your chiefest joy.—(*With permission*)

Facial Decorations.

India has always been a shaving country. Only Yogis and tramps carried beards, and tramps in India are invariably Yogis. There are Riks in the Vedas describing the correct method of holding the razor, where to begin the operation, and how to proceed. There are also mantras addressed to the Razor God against his being harsh on your cheeks, the chin or the forepart of your head. Shaving in India is an ancient institution. I must personally confess to a weakness for the half shave of the head and the tuft. It may be due to rank conservatism, but I have the weakness. Alas! I should perhaps be the last to die in that faith. I nurtured my son in a predilection for the half shave and the tuft until he was with me, before he passed his School Final. I sent him to college to get some learning inside his head, comparable to Oxford. He came back swaggering into my room, and instead of delighting me with his Oxford learning, shocked me by an Oxford Crop (or was it Eton? I don't know. How can I?) "Why is this"? I said "Why not"? he retorted, and it then struck me that the viewpoint lay in how the question was put. At college my son entered into the belief that a man has no right to control a boy's mind, conduct or inclinations by the mere fact of his having given the boy his body. I confess that a boy or man is no more a sint for the half shave and tuft than he is a sinner for the Oxford Crop, and also that there possibly is not any connection between morals and transorial adjustments. But there is something like propriety, convention, and things of that kind. But it is not nice to argue with a son. He has the rest of the whole world behind him to shout his arguements in chorus, while I am left all to poor me, my forefathers being dead, who alone could support me. Well, let India's manhood grow cropping, if it must. But God help! Let it not deteriorate in virtue. And let God be merciful and not deny it his Kingdom for the crop.

The modern bias in favour of the short hair on the head is said to have also a hygienic foundation, besides indicating a change in the man's aesthetic sentiments. These are days for everything short—short hair, short stories, short skirts, short sleeves, short sight, and short life—thanks to modern mechanical comforts like motor cars and aeroplanes.

This craze for things short has admirably caught the modern woman; it would be hard to find now a single girl of ten or an old woman of 90 in the whole Christendom who carries a tail behind the back of her head. And what shall become of our Indian women? I know they won't be permitted to change until something can be found in the shastras in favour of short hair, or some Research Scholar beats Valmiki into yielding a couplet or two to show that Sita bobbed or Urmela shingled. But they are sure to find. What then? How shall we like it? Personally how should I like my wife one day sailing suddenly into my room with her hair bobbed and peering into me thro' a pair of gold spectacles. Poor dear thing! I loved her for her tresses. I should feel my heart breaking. And so probably will many others. It were prudent that before women form "Bobbing Associations" or "Associations to vindicate the rights of women to bob" under the presidency of Mrs. Narasamma or Miss Ratidevi, we end our romantic passion for tresses and learn to love the bob.—(S. V. V. in the *Hindu*.)

The Best Time.

Teacher: Which is the best time for picking apples?

Naughty Boy: When the gardeners at dinner, Sir.

A Pleasant Surprise.

Mr. C. S. Krishna Iyer, m.a.

(Continued from the last issue.)

Mr. Mudaliyar, for the first time, in his life, was very favourably impressed by this sight. Once at least, he said, he had seen a small group of youngsters doing a piece of real social service, and that too spontaneously; he was glad that they were Boy Scouts, as seen by their whistle, signal, improvided stretcher, first aid etc. He now began to think that the scout spirit of sacrifice was not after all so difficult to be instilled in the minds of our youths, as once he thought it to be.

Three miles more, and they saw another pitiable sight. This time, it was a poor ass that had taken to fright, because a set of mischievous urchins of the village had attached some dry palmyra leaf to its tail and set fire to it. The animal was running mad with terror, and there was every possibility of its igniting a whole village of low thatched huts. But soon they saw a set of boys forming themselves into a ring, and two of them boldly approaching the animal, and at considerable risk to themselves, extinguishing the fire and saving the unhappy creature. Here was another proof to the old man that the scouts were not, after all, mere dummy figures, clad in picturesque clothes and ribbons, but real soldiers of the place. Mr. Mudaliar thought within himself that he was certainly mistaken in taking such a pessismitic view of the movement as a whole.

Mr. Selvam did not like to interrupt the thoughts of his father-in-law by any remarks of his own. On they rolled in their car silently and swiftly, till it was nearly half past eleven when they reached the scout camp at Chakradaspur. It was a beautiful spot, made still more charming and beautiful by the activity of the scouts. The entire environment presented so neat and tidy an appearance, that Mr. Mudaliyar was forced to express his admiration at their exemplary sanitation, specially because it was not a pre-arranged one. The different Patrols had arranged their kits in so neat and orderly a manner, that it looked as though they had just come from their homes or they were ready to depart. When they all sat for dinner, the guests found the dishes so delicious and sweet, that they thought that it must have been prepared by professional cooks. But when they were told that it was all the work of the boys—and even the Scout master, only guided them now and then but did not give any active help—Mr. Mudaliar thought it almost incredible.

The best part of the programme was yet to come and that was the jolly camp fire of the night. It was a wild unrestricted flow of the latent talents of all sorts, in all their splendour and glory. An exquisite performance on the flute, a melodious vocal song in Hindusthanee, a mimicry of a quack doctor, a short yarn on health and hygiene, a Harikatha performance, five minutes demonstration of basket making, feats of physical development and muscle control, puzzles and charades, the roaring yells, were some of the chief items. Each item was loudly cheered and when the day ended with the singing of the National songs 'Janagana mana,' 'Sujalam,' etc., Messrs. Selvam and Mudliyar really believed that they had spent one of the most delightful days in their life.



A group of the Scouts of the Sri Narasimharaja (Adikarnataka) Hostel at the time of the transfer of their Scoutmaster, Mr. V. Venkanna Bhatta.

The next morning, before they departed, Mr. Mudaliar expressed his wish to have a look at the Good Turn Notebooks of the different patrols. He was very well pleased to find them kept so neatly and when he actually went through some of these entries his joy knew no bounds. They were highly miscellaneous in their range, in that they included activities, *viz.*, flood relief, fire rescue, saving life from drowning, cholera cure, attending hospitals and railway stations, carrying letters and telegrams, assisting the police in maintaining order on the roads on occasions of festivals and processions, helping them in their night patrols, collecting funds for the Bajana Mandir, and Physical Culture Institute, giving benefit performances of their own for raising funds for Widow's Home and Orphanage, khaddar hawking, giving "brief" yarns at rural exhibitions and shows etc., etc. The list was indeed so formidable that it seemed there was hardly a line of usefulness in which these young stalwarts had not received some kind of training or other. They were not only maintained very regularly and systematically in their diary from day to day, but almost each page bore the signature of some respectable man testifying to the genuineness of the good turn (such a thing is not at all necessary for the very 1st Scout law says Scout's honour is to be trusted).

Yes, the hitherto sceptical Mudaliyar was now fully convinced about the usefulness of the movement, and he realised that if only this work was carried out in the right spirit by right kind of persons, it was bound to be the most potent means not only for building a happy and glorious India, but for making the whole world a garden of peace, goodwill and friendship.

The investiture ceremony over, the guests were about to take farewell of the Headmaster and the party. It was just then that the Scoutmaster stepped forward and offered a *Sashtanga Namaskar* at Mr. Mudaliyar's feet. Everyone stood dumb for a while and nobody amongst them knew any explanation for this mysterious behaviour of their Scoutmaster. After a few minutes, the Scoutmaster addressed Mr. Modaliyar thus:—"Perhaps, you are unable to recognise me, Sir, as one of your old students at Ammainayakanoor, for it is indeed a pretty long time since we saw each other. I am Arunachalam, the troop leader of "Pratap," Sir."

That one word, "Pratap," was a whole book to Mr. Mudaliyar. It brought

(Continued on page 8, column 3.)

THE MYSORE SCOUT.

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1 Mr. Mir Iqbal Hussain, B.A., B.L.
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3 Mr. C. S. Krishna Iyer, M.A.
4 Mr. V. S. Ramachandra Rao, B.Sc.
5 Mr. M. A. Venkata Rao, M.A.
6 Mr. C. Subba Rau, M.A., (Hons.)—
Editor.

THE EDITOR'S CHATS.

Two Big Events.

Two big events will come off this year as already settled *viz.*, the Scouters Reunion Camp and Conference during Dasara and the competitions for the Sri Krishnaraja All-India Mace during the Christmas holidays. A State Scout Rally will be held at the same time as the competitions for the Mace. The Reunion Camp and Conference will be at Byaderahalli and the State Rally and Mace Competitions most probably in Tumkur—most probably because, though, at the time of writing the preliminaries are settled and the District Scout Council, Tumkur, has informally agreed to invite the Rally and Competitions to their place, the invitation had not been fomally made and accepted by the Executive Committee, Boy Scouts of Mysore. That is only a matter of course and will be done. What matters most now is your preparations to attend the functions *i·e·* whichever concerns you most.

It is hoped that quite a lot of work will be turned out at the Re-union Camp and a number of important questions discussed at the Conference. This camp will be held for nearly a week and is hoped will be of immense benefit for all Scouters who are eager to learn more and more and to impart the experiences they have gained to those who are in need. How can Scouting be adopted to Rural Needs? Why do Scouts in a troop change frequently? How can we prevent or improve this migration? What about the old boy? Why are proficiency badges not in much demand in the moffusal? What do you think of the standards and tests prescribed for these? Well—yes, lots of other questions will have to be asked and answered. All Scouters are, therefore, requested to send in their special problems to the Organising Scout Commissioner at Head Quarters at Bangalore who will put the proposals together and circulate them for the benefit of their brother scouters.

As regards' the Rally and competitions, I am sure all troops will get ready for the contest. There will be games, sports, a hike to the hills (Devarayan Durga), patrol cooking and many other activities which will test your mettle and your preparedness. "Be Prepared" is the motto But are you? Let us see at the Tumkur camp. Oh, what great times are in store for us!

Permanent Camping Grounds for Bangalore Scouts.

The District Scout Council, Bangalore, with the help and co-operation of the District Board, is arranging to create facilities for scouts for camping purposes at Banneraghtta. The place is being fitted up as a holiday resort for the people of Bangalore City and it is really very kind of the District Board to have thought of the scouts and given them permission to camp at the place and take advantage of the buildings etc., which they are putting up on the hills. So far as Scouts are concerned, they are very fortunate. The site selected is a hill which is surrounded on three sides by other hills forming deep valleys between—in fact one big valley in the form of a semi-circle or horse-shoe. The sight is so fascinating and romantic. There are tall trees and small and plenty of space to play games and roam about. What else do we want? It is hoped Bangalore City scout troops will make full use of the place for camping, pioneering, nature study and other badge work which require open fields and forest land for their activities. Say, have we not sufficient reason to feel grateful to the District Scout Council which has secured for us all these advantages?

The Editor will be pleased to hear from the readers of the "Mysore Scout" about their special problems and difficulties and try to help them. He will be particularly glad to to publish short accounts of the doings of Scout troops from all parts of India.

Cooking in Camp.

Talking of camps. I am reminded of one which I recently visited. All the cooking was done by a few, the rest made themselves jolly in games, tracking etc. I rather expected to see all patrols cook together—each separately and at the same time. Is it not better that all should work or play together and to so arrange their camp programme as to leave the least possible room for complaint? Suppose the few spoil the menu. Do not the many suffer? Let alone bad cooking, is it right that few should work and the rest play?

I can quite imagine difficulties—there are boys of different castes, there are not enough vessels, and so on and so forth. Well these things should be well-thought out beforehand and proper arrangements made. We do not want to impose or hurt anybody's scruples but what I am only driving at is that camps should be well planned and activities so arranged as to allow of the maximum benefit for the boys. Frequent camping is impossible for our boys on account of poor finances and other limitations and the few that are held should be of the best variety.

Troop Census.

The Scout Census will, as usual, be taken in August this year. Blank forms will be posted and it is requested they will be filled up properly and in time and sent to Head Quarters. It is proposed to print a detailed census report giving the names of scouters and troops and packs in each District, the number of Cubs, Scouts and Rovers, the names of Local Scout Associations and Troop Committees—to enable the Executive Committee and the public to gauge the nature and extent of our growth and the amount of public sympathy we have been able to win. It is needless to add that everything depends upon the Scout Master who is, as it were, the keyman of the situation and it is hoped that every Scouter will do his best to enable the Head Quarters to achieve their object.

Yours cheerfully,

C. Sreenivasaya

The Editor

Swimming as an Exercise.

MR. B. R. SRINIVASA RAO, *Swimming Instructor.*

Swimming is, of all exercises, that one which develops most uniformly all the muscles of the body. Few other exercises have such a marked influence in straightening the back. It gives not only exercise to the limbs, but also training to the respiratory organs. When swimming, the body has a *horizontal* position on water with the weight removed from the *backbone* and the equal movements of the trunk muscles counteract the evil effects of the writing posture. We must however avoid remaining too long in water lest we should catch cold (in unhealthy waters). To produce its finest results, this exercise must, like every other, be engaged in with daily regularity. The existence of public and private wells and ponds is so general in many parts of this province, that the exercise is open to all classes. It is great cities that lack in these most useful places of recreation. But in the interior country parts where there are numerous rivers, ponds and tanks, this practice can be indulged in by every one. Do not swim sooner than two hours after a full meal. The result of such a course would be vomitting, headache, indigestion etc.

Ears which have suffered from disease are liable to be injured by the rush of water causing giddiness, deafness. In healthy ears, the air pressure keeps out the water. (*Those who are suffering from delicate ears should not dive, jump and float. They must have s me protection. Some cotton plug will do.*)

Children should be sent to learn swimming at an early age, say from five years and onwards, with a careful supervisor. After they have acquired the art they should be encouraged to form the habit of daily swim. It is the daily, gentle, pleasant exercise that is to be encouraged by all.

Swimming is a great adult re-creation. There is no better exercise for conquering the idleness of adult life. It is a popular practice nowadays for adults to take on some hobby which is set against work. Swimming and water activities make a strong appeal to all ages and both sexes, and can be continued throughout life. They draw people out-doors; they afford parents and their children an opportunity for vigorous and enjoyable play together; they provide social situations for men and women, boys and girls and adults and children, as no other activities do.

Habitual swimming is of great value for health. Exposing the body to changes of temperature has a special tonic effect on the skin and on the heat regulating mechanism of the body. Of all exercises it is the best *hardener* we have for protecting the body against colds and similar ailments.

Water offers an unusual and attractive medium for exercising vigorously and under intensely enjoyable conditions all the vital mechanisms which are concerned in keeping the body healthy and youthful. The development of the shoulder and chest muscles increases lung capacity. The exercise of all the big muscles of the body increases the flow of blood and lymph which carry nutrition to all the tissues. Appetite is increased by stimulating the digestive mechanism. The organs that eliminate poisons and waste products are stimulated to greater activity and the heat regulating mechanism is trained to adjust itself to changing temperatures and to control and regulate production in the body. Swimming has great health value for adults because the exercise involved recreats the adult body tissues and promotes mental and physical efficiency

The time of rest and natural recuperation must of course vary to suit individual habits, occupations and a variety of other factors.

To enjoy the best health and obtain physical perfection most people need about eight hours of sleep. From 10 p m. to 6 a.m. is the sleeping timelin training. The number of hours to be devoted to sleep is not more important than the regularity of retiring and rising.



Some of the merchant members of the Dolphin (Swimming) Club with the in. t uctors.

Sleep must also be uninterrupted to be of utmost benefit. The general effect of the whole system of training is to encourage sound unbroken rest. Sleep is Nature's great penacea for all ills, its own means of replenishing the exhausted storage batteries of strength and energy. If we want to be in good condition we must give her sufficient time to do her good work. As a principle rule, I should stipulate for regularity of training. Regularity is of paramount importance. Any observant student will have noticed that the mechanism of the body re-. cts unconciously, and with an often surpassing punctuality, consequent upon certain repeated activity, by reason of its habit and adaptability. For instance, if one follows a regular mode of life, one awakens always at the same hour. Hunger and vigour etc., are also similarly experienced at certain times of the day. Hence, it is advisable to exercise and retire to sleep as nearly as possible at the same hour every day.

At the commencement of training use 2 ounces of Epsom salts to keep your bowels open. The best time to take this dose is first thing in the morning, before breakfast. If a good hot cup of tea be taken a quarter of an hour later, it will accelerate the action upon the bowels and prevent any griping pain. This should give about three or four good motions, commenc-

ing about two hours after taking it. If the bowels are at all obstinate and a thorough clean out is not effected by the first dose, miss a day, and then take another 2 ounces of salts, which is almost sure to prove sufficient. To be in good health, the motions should be perfectly regular once a day. This regularity is a matter in which determination of the subject is most important.

Food for a swimmer in training is much a matter of individual taste. Each man knows from experience what suits his body best. At the same time, in passing, I would like to point out that one eats to live, and not lives to eat. Plain, good, wholesome food is the best for a swimmer. A swimmer may take any sort of fruits or orange, apples, grapes etc.

I am no advocate of smoking for swimmers (indeed, for any body). No swimmer should smoke at any day, any time or any hours. Smoking affects an athlete's wind. Therefore I request all the swimmers not to smoke.

We may take it for granted that a man requires all the strength of his system if he is to give full value to the efforts he puts forth in any strenuous swimming contest. Studying the matter from this most important point of view, I have come to the conclusion, based upon long experience that in all cases continence is essential to success. —(Next month—The Strokes.)

(*Continued from page 5, column 3*)

vividly to his mind a host of recollections, pleasant as well as painful and the old man seemed once again to live his days of Headmastership. He was so much overpowered by emotion that all that he was able to do was to hug him to his bosom and utter in a low tone, "Bravo Arunachalam, well done, my boy."

It was in their return journey that Mr. Mudaliyar apologised to his son-in-law for his hasty remarks, and he now withdrew them all. He said that he was now fully convinced about the utility of the movement, for even a boy of his own institution, under an unsympathetic and half-hearted Headmaster like himself, was able to achieve so much. It was quite possible to inject the true Scout spirit and all that he heartily wished was that it should make greater and greater progress in our rural parts, without any climb-down in its lofty ideals.

FROM B. P's TALKS.

A Scout is a Friend to Animals.

In lifting a rabbit to put him in or out of his cage one is generally inclined to catch hold of him by the ears, as an easy sort of handle.

At the same time one has to think of the rabbit. He does not like this method of treatment any more than you would like to be pulled out of bed by the ears!

It causes him considerable pain, and if you are a true friend to animals you will remember to place one hand under his body, or better still, catch him by the loose skin on the neck like you do a kitten, and like a mother cat always carries her kittens if she wants to move them.

Play Acting.

I owe a great deal to having done a lot of play acting in my younger days. I think I have taken almost every kind of part, not only before the footlights but also behind the scenes. I have been scene painter, stage carpenter, maker-up-of actors' faces—box office manager, prompter; as well as clown, lover, ballet dancer, heavy father, light comedian, prima donna, and so on.

In every one of those capacities I learnt points which were of use to me in after life. Naturally, therefore, I am always advocating play acting for Scouts, and I am always glad to come and see a performance whenever I can.

Up till now, theatricals have been rather a difficult adventure for a troop to embark upon. But with some to help, it is comparatively easy for Scouters and Scouts to organise plays with every prospect of success.

How to Succeed as a Scout.

I was asked the other day to give my advice to some Scouts as to what they could do to make themselves successful men. So I told them this:

"Work hard and play hard," is the advice given to Scouts by Theodore Roosevelt, the former President of the United States, and he knew how to do both, if any one did.

Lots of boys think themselves too poor to play hard and too tired to work hard; so, instead they loaf hard and smoke hard.

But remember this; however poor you may be and however feeble, you can generally make yourself better off by going and having a good game and then working a bit harder than before.

You must be in a bad way if you cannot truthfully say to yourself:

"Well, it might be worse. Thank God I am not, at any rate, a cripple nor blind. I have at least got legs to run with and hands to work with. I'll have another try;"

As a Scout, you have a better chance of getting play and of getting work, and that is why Scouts generally go ahead and succeed so well when other boys fail.

They act up to their mottoes of:

"Do your best!"

"Try again!"

"When in a difficulty, smile and whistle"

"Stick to it!"

"Never say die until you are dead!"

Witless Brevity.

The twentieth century is an abbreviated age. Our girls shingle their hair and abbreviate their skirts; cut down their umbrellas and reduce the size of their hats to a minimum.

In these days of maximum speed there is no time or place for the man or women who cannot be brief.

This obsession of ours for brevity has been spreading in an alarming manner to our language. We are all beginning to speak in a kind of mock shorthand.

We travel on the Met.; we have our photo taken, and we 'phone. We smoke cigs., and some of us will be delighted to give you an intro. to our friends. On a wet day out comes our mack., and off we go to bizz.

Abbreviation insinuates itself into our games; "Van in" we shout at tennis, and at bridge we win a "Rub." Our letters are masterpieces of brevity. "Ref. yr. ad." we beign, and "Yrs. Trly." we close.

It is obvious that abbreviation's aid must be summoned in business houses and offices. We should be pedantic in the extreme and wasters of valuable time, if we did not adopt a shortened language of our own for common use in places where we work.

But is it so necessary for these abbreviated words to escape from these haunts and creed their clipped way into the leisured conversation of our off-duty hours?

The Driver.

The mischievous boy wrote on the black board, "Our teacher is a donkey." The master simply added "—driver," after the last word.

NEWS AND NOTES.

A Cycle Tourists's Kit.

Mr. T. N. Sivan has sent us this note regarding the kit himself and his party of three scout cyclists had with them when they travelled from Hyderabad to Mysore on push bikes. This is published here as it may interest our readers.

"The following kit was taken with us and most of them were shared between us :—

1. Full uniform.
2. Spare uniform.
3. Two night draws,
4. Two night banians.
5. Toilet Kit (Common for all) including towel.
6. Cooking utensils—2 small aluminiam dikshas.
7. Water bottles.
8. 12 yards rope.
9. One blanket (thick).
10. Alarm Time piece.
11. Mugs and plates.
12. First Aid kit.
13. Camera.
14. Diaries, note books, contour books and maps.
15. One day's [illegible]sion in advance.
16. Goggles and scout hats (found very useful).
17. Puncture and repair out-fits, spare tyre and tube.

Of course we found no use for axe.

N.B.—Kit of each cyclist weighed from 18 to 20 lbs. and packed in two bags hung on either side of the back carrier. The blanket and extra clothing were tied to the carrier. Except staves nothing should be tied to the cross bar.

While riding it was always in pairs and it was essential that each member should have a whistle and code signs for halt, help, proceed etc. Erect posture and breathing through the nose. were insisted upon. A piece of pebble placed in the mouth quenched the thirst and encouraged breathing through nose. Tent was no necessity, as shelter and accommodation could easily be secured at schools, choultries or chatrams and travellers bungalows.

Local Scouts Association, Doddethinahalli.

With the object of forming the Local Scout Assocation, a meeting was held on the evening of 15th May 1928 in the I. M. School building, under the Presidentship of Mr. Halappa, an elder of the village. The necessity for forming such a Local Scout Association was clearly explained by the Scout Master. Liberal monetary help was forthcoming. The following gentlemen were duly elected :—1. President Mr. C. P. Narayanan, B.A., Assistant Inspector of Education, Shikarpur Range. 2. Hony. President, Mr. Halappa. 3. Vice President. Mr. Maheswarappa, Merchant. 4. Hony. Vice President Mr. Ramakrishnappa, Landholder. 5. Treasurer : Mr. Rudrappa, Cloth Merchant. 6. Secretary : Mr. K. Somasastry, Scout Master and Headmaster,



Mr. S. H. Govind Singh, Scout and Cub Master, 15th B. E. Troop.

7. Members : Messrs. 1. D. Yellappa. 2. Narayan Rao. 3. Nagappa. 4. Ramachandra Rao. 5. Pandu Ranga Rao 6. Hussein Saheb 7. Sattar Saheb. 8. Basappa. 9. Lachappa 10. Durgojappa. 11. Basavanyappa. 12. Veerabhadrappa.

———

15th Bangalore Kanteerava Troop.

A FAREWELL.

The Rovers, Scouts and Cubs of the troop assembled in their Club-room at the Tippu Sultan's Palace, on Sunday the 8th July 1928, at 5 p.m. to bid farewell to their Scout-Master, Mr. S. H. Govind Singh, who is recently appointed as a Sanitary Inspector at Tirthahalli.

Mr. S. H. Govind Singh is the son of Mr. S. M. Himmath Singh, late II Commandant, Mysore Barr Force. He is an enthusiastic and energetic young man, fond of sports and games. He joined the Boy Scout movement in 1920 and from that time onwards, he has proved himself as a true Scout. He became the Assistant Scout-Master of the troop in 1923. In 1926, he became the Scout-Master of the troop.

Under his wise guidance, the troop has prospered very well. One special activity during the year 192[illegible], was the formatian of a Cub pack. The pack won a Silver Cup in the "Silver Jubilee" competitions. In connection with the Scout Week organised by the Headquarters. the troop won the first prize in 'Tent Pitching' and was presented with a petrol tent useful to camp out. In addition to this, considering the public service that the troop has rendered the Headquarters have presented the Reddy's Public Service Shield. All these are due to the keen interest and trouble taken by Mr. Govind Singh.

The troop had also organised many camps during the year and Mr. Govind Singh managed everything quite smoothly. He is a very kind-hearted man with a lot of patience. The members of the troop, including the Cubs, felt very sorry for having lost such an eminent Scout-Master. He has after all found a job quite fit for a Scouter, that is, for rendering public service. May God guide him in his undertakings and speed him on right path.

We are glad to state that Mr M. Hanumanthappa and K. R Suryanarayana Rao, two senior members of the troop, will take the Rover and Scout classes respectively, and Mr. K. S. Sri Ram and D. Thimmiya will take the Cub classes hereafter.

K. R. SURYAMARAYANA RAO.

———

8th Bangalore (Col. Desaraj Urs) Troop.

The troop held a camp for two days on the 7th and 8th July, 1928, at the Soladevanahalli Pumping Station. The camp programme consisted mainly of practice work in signalling tent-pitching and pioneer work. The boys cooked their own food and had a very pleasent and useful time of it. Messrs. C. Subba Rau, Organising Commissioner, and K. Narasimha Iyengar, Head Master of

the Savar Lines School, attended the camp.

The Scouts returned to Bangalore on Monday morning walking the whole distance of about 10 miles.

L. SANKAR SINGH,
Scout Master.

1st Saligrama (Vivekananda Troop).

In connection with the above, a Local Scout Association of Parents and sympathisers has been formed with the Amildar of Yedatore as President, the Vice-President of the town Municipality as the Vice-President and the Head Master of the Local Middle School, as Secretary. Besides these gentlemen, the Association is influentially backed up by a large number of other people who have become members of the Committee.

It is gratifying to note that the Municipal Council has graciously donated a sum of Rs. 50 for the equipment of the Scout troop.

R. S. NARAYANA RAO,
Scout Master.

First Aid to Animals.

"This morning I cam here with my double bullock cart with full load. Unfortunately one of my bullocks fell down and the wheel passed over the hoofs of the bullock. There was severe bleeding as the half of the hoof was broken into two pieces. Messrs. M. S. Narayanaswamy Rao and C. Hari Rao were passing along Santhepet, Mysore and they rendered First Aid and stopped the bleeding. Then Mr. Narayanaswamy Rao asked his scout to stay on the spot after giving full instructions and went to the Civil Veterniary Hospital to bring the doctor. He brought the Doctor to the spot and the wound was dressed temporarily.

As per doctor's advice, the bullock was carried on a cart. As the cart was passing on towards the hospital one of horns of the bullock came between the two cross bars of the wheel and it was broken. This was also treated. The bullock was taken to the hospital with great care by the help of these two.

"I owe may heartful thanks to the scout movement which has trained our young men to help those who are in distress". (Extracts from a letter. —ED)

Little Heroes.

THE KINDLY WORKMEN AND THE PLOVER UNAFRAID.

A charming story of the courage and devotion of a pair of thrushes comes from a little Oxfordsbire railway station.

One morning when a man went to work he saw that a pair of thrushes had built a nest on the axle-box of a loaded wagon in ths siding. He was the last person to upset a bird's household. When the father and mother bird both flew off for a minute he saw that there were five eggs in the nest.

The truck had to be unloaded and shifted, and the man did the best he could think of. With the birds looking on, he gently moved the nest to exactly the same position on the axle-box of the next truck. Then he went on with his work, pretending not to be there. To his joy, he saw the birds come back to the nest.

AMONG FRIENDS.

But presently the day came when the next wagon had to be shunted. Again the man moved the nest to another axle-box, and again the thrushes came back to their home. They must have known quite well that the people at that little station were their friends, for they stayed at home and kept the nest warm in spite of all the noises of the line. They even got used to house removal. Twelve times in all that hardy nest was transferred from one axle-box to another.

The man who watched over the birds had his reward. The whole brood of five has been hatched out.

We hope they will stay near home when they fly, and sing sometimes for their friends at the station.

THE COURAGEOUS PLOVER.

Following on this story a companion tale is told by Mr. E. F. Bulmer, who knows the facts and the ploughman concerned.

The ploughman saw a plover sitting on her nest as he went slowly to and fro. Bravely the little mother endured the nearness of those monstrous things, horses and man, and the unaccustomed noises of jungling gear, heavy hoofs, and human voices. She saw giants turning her little world upside down, even as the dwellers of Pompeii saw the volcano threatening them with disaster, but she did not fly.

The ploughman drew nearer and nearer, till it was time to plough the very place where she was crouching. Then, in desperation, he lifted the eggs and flimsy nest and carried them a little way on to the newly-ploughed ground.

ALL'S WELL THAT ENDS WELL.

He feared the mother bird would desert the nest, for birds usually do abandon eggs that have boen touched by human hands; but the brave little plover returned and sat on the eggs while the kind giant ploughed the rest of the field.

It has been said that the sorrows of birds and children soon pass, though they are deep while they last. There are numbers of people who would do much to save a bird even an hour's misery, and they will like to spread the news that nests need not be ruined when they lie in the way of a plough.
—C.N.

Too Busy.

He had'nt time to greet the day,
He had'nt time to laugh or play;
He had'nt time to wait a while,
He had'nt time to give a smile;
He hadn't time to glean the news,
He hadn't time to dream or muse;
He hadn't time to train his mind,
He hadn't time to be just kind;
He hadn't time to see a joke,
He hadn't time to write his folk;
He hadn't time to eat a meal,
He hadn't time to deeply feel;
He hadn't time to take a rest,
He hadn't time to act his best;
He hadn't time to help a cause,
He hadn't time to make a pause;
He hadn't time to pen a note,
He hadn't time to cast a vote;
He hadn't time to sing a song.
He hadn't time to right a wrong;
He hadn't time to send a gift,
He hadn't time to practise a thrift;
He hadn't time to exercise,
He hadn't time to scan the skies;
He hadn't time to heed a cry,
He hadn't time to say good-bye;
He hadn't time to study poise,
He hadn't time to repress noise;
He hadn't time to go abroad,
He hadn't time to serve his God;
He hadn't time to lend or give,
He hadn't time to really live;
He hadn't time to read this verse,
He hadn't time—he's in a hearse.

—*Tit Bits.*

Eggs—actly.

"Why don't you eat eggs?"

"I am afraid they would become chickens in the belly."



Chemical Coffee.

Teacher: How do you prepare *coffee* in the laboratory?

Student: By passing carbon-monoxide over heated iron, Sir, and the equation is $CO+2FE=Coffee$.

His Rise.

"Have I any chance to rise?" asked a young man who had just been offered employment.

"Yes, I think so," replied the manager, "I shall want you to open the office at 6 o'clock every morning!"

The Truth Is?

He: "Why didn't you answer my letter?"

She: "I did not get it."

He: "You did not get it?"

She: "No, I did not get it; and besides, I didn't like some of the things you said in it."

The Reason.

Boy: "Father, can you sign your name with your eyes shut?"

Father: "Certainly."

Boy: "Well, then, please shut your eyes and sign my progress report."

Try, Try Again.

No person having once tried one of these coffins will ever use any other.

Why he Survived.

"How many deaths?" asked a hospital physician.

"Nine."

"Why, I ordered medicine for ten."

"Yes, but one would not take it."

Clever Boy.

A boy being praised for his quickness of reply, a gentlemen observed, "when children are so very keen they generally become stupid as they advance in years." The boy immediately replied. "What a keen boy you must have been."

A Life and Death Question.

The good die young, the others dye to look young.

Selected by—

K. R. Suryanarayana Rao,

(A Rover Scout of the 15th Bangalore.)

Ant's Fire Brigade.

Some ant-hills have their own fire brigades! A woman naturalist in France discovered this by placing a lighted taper on a hill. A battalion of ant firemen promptly appeared and extinguished it by squirting liquid formic acid form their jaws on the taper, while others tore at it. Many of the ants were killed, and one hero dragged from danger.

(*Extracted*)

A Laugh.

A laugh is just like sunshine,
It freshens all the day,
It tips the peaks of life with light
and drives, the clouds away.
The soul grows glad that hears it.
And feel its courage strong.
A laugh is just like sunshine, for
cheering folks alone!
A laugh is just like music,
It lingers in the heart.
And where its melody is heard,
The ills of life depart;
And happy thoughts come crowding—
Its joyful notes to greet.
A laugh is just like music, for
making living sweet!

Dont's for the Care of Eyes.

Don't work continuously for a very long time.
Don't work in dim light
Don't work in dazzling light.
Don't read when riding.
Don't read small typed book.
Don't sit for a long time near smoke.
Don't wander much and uselessly in summer.
Don't use spectacles without the consultation of a good Doctor.
Don't walk bare-footed in the rain.
Don't read when you are lying.
Don't work hard if you are weak.
Don't study in a warm room.
Don't bend forward when reading.
Don't keep your book near your eyes when you are reading.
Don't look towards the lamps's light.
Don't clean your eyes with the handkerchief or towel of others.
Don't be sad always.
Don't look towards the sun.
Don't begin to study soon after you wake up in the morning.

Sent by—B R. Srinivasa Rao.

The Stalwarts League.

I PROMISE:

1. To disregard artifical distinctions based on caste or sex, and to respect virtue, honour and useful service wherever found.

2. To regard Motherhood as a sacred National vocation, and therefore to reverence and guard the honour of all women as I reverence and guard that of the women of my own family.

3. To uplift the submerged classes by treating their members with the courtesy and respect due to every honest citizen, by refusing to countenance their exclusion from places open to citizens in general, or from empoyments, posts and offices merely on account of their birth.

4. To ignore all colour distinctions in social and political matters, and to promote, as far as lies in my power, the entry of coloured races into all countries on the same footing as white immigrants.

5. To oppose marriage below the completion of 16 years, and any social ostracism of widows who marry.

6. To be kind to animals not dangerous to human life and health, and to oppose actively all cruelty to all animals, and all wanton destruction of natural objects, sharing with us the One Life.

7. To cultivate Beauty, recognising it as a condition of the Divine Manifestation, and to work energetically destroy squalour, dirt, and ugliness wherever found.

(Looks very much like the Scout Law worded differently.—Ed. M.S.)

FIGURE IT OUT.

The reticent man refused to divulge the number of his brothers and sisters, living or dead. This is how the figure expert was able to find out.

"Write down the number of your living brothers," he instructed. "Double it, and add three. Multiply the total by five. Add the number of sisters living, and multiply the total by ten. Add the number of dead brothers and sisters, and subtract 150 from the total."

The reticent one obeyed.

"Good," said the figure fiend. "The first figure of your total will give the number of living brothers, the middle figure the number of living sisters, and the unit figure the number of deaths."

Try it on your friends; it never fails.
(*Extracted.*)

A Word to Cubs.

Dear Cubs,

Now let us see, what we are about when we talk of Cubbing. It means that we are going to group ourselves in small bands, and learn to do many useful things. and play very interesting games. Also, we will train ourselves to be of some use to our parents, little brothers and sisters at home, our friends outside, and in general to all. But then, we cannot be of much use as we are, though we would very much like to be. We must needs practice and learn how to do good. This means, we must build for ourselves a strong and healthy body, beautiful and bright, full of life and overflowing energy. Next we must learn to fill ourselves with love for all—love for our parents at home, our little friends everywhere, love of God's gifts for man in the shape of open air, sunlight, beautiful nature, trees, plants, birds, animals, insects, all. This will induce in us a respect for all and respect will command implicit obedience in us. Thirdly, we must train our minds to observe and learn all good things to know. We must try and understand all about ourselves, our neighbours, our round abouts, our lesson, and many sciences, arts and crafts. When we have done this, we shall have achieved many of our objects in life and shall be fit to undertake to a success our special task on earth— he task that God has allotted to us. All these, are iudeed, very hard of achievement; and require long and patient training for many years of our life. Our schools and colleges try to guide us through this preparation for life, our parents help us through it; but best of all Cubbing and Scouting carry us a long way in the jolliest manner possible —through the Play Way. So, you can see Cubbing is the thing for us—youngsters. Will you join us and play—it is the easiest thing on earth to do it. If you are not old enough to be a Scout, and if you are anywhere between 7 and 11 years of age, you had better look about and approach the local Scout or Cubmaster and if none of them are available, go to the Boy Scouts Headquarters direct, personally or by post, and ask for becoming a Cub.

Good-bye till we will meet again—

THE OLD LION.

For Rovers.

Dear Brother Rovers,

Have you read 'Rovering to Success' by Sir Robert Baden Powell? If you have not then do so at once for it is one of the best books of guidance for us Rovers who are about to enter life without knowing much about the hidden dangers that are found in it. You can 'paddle your own canoe' safely by avoiding the hidden 'rocks' and thus succeed in life by studying "Rovering to Success."

I do not like to say, much about that book in this talk, for, I want to tell you something about the latest book of Sir Robert Baden-Powell 'Life's Snags and 'How to meet them.' This is a supplement of 'Rovering to Success,' and it gives us further hints for getting on in life. Beware of 'The Profiteers of Youth,' says Sir Robert, like 'the bookies, the extremists, the money lenders, and the low women who will imprison you in their meshes as a spider does a fly. The main antedote for those dangers is '*Character*' and the best place of acquiring this is the play ground—the open to which every right minded Scout and Rover resorts.

'*Will*' forms one of the main ingredients of character. We are familiar with the saying 'where there is a will there is a way.' Difficulties and dangers vanish from our path if we have a strong will—a will characteristic of the Rovers. Sir Robert rightly says 'to be a man among men you must have a *will.*'

To be a man or a Rover in the true sense of the word we should be prepared to take risks with caution and drive to the wall the cowardly slogan 'safety first.' Again to be a true man we should 'watch our habits.' That we can do effectively by putting into practice the 'ten laws' in our every day life.

Sir Robert lays special emphasis on the games of 'Tracking'—which develops observation and alertness of mind, and 'hill-climbing' which gives us besides exaltation of body, the exaltation of mind.

I am getting too long minded in this talk as the subject is so enchanting. However let me close with a hope that my brother Rovers will not fail to read 'Life's Snags' and profit by reading it.

MIR IQBAL HUSAIN,
Rover Mate, Zahiruddin Rovers,
Bangalore.

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THE MYSORE SCOUT

(An illustrated Monthly for all Scouts and Scouters)

(Published at Bangalore by The Mysore Boy Scouts Association)

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VOL. XI BANGALORE—SEPTEMBER 1928 No. 3

VITALITY.

V. S. RAMACHANDRA RAO, B. Sc., *Inspector of Physical Education.*

When one thinks of Physical Culture, it is usually to conjure up a vision of a big man, with thick huge muscles, who juggles with gigantic weights and performs miraculous feats. If you want to be a champion of this sort, I say "go ahead," but I write this article, for those, who after a short attempt at approaching their huge ideal, have given it up as a bad job.

You see, it is not for everybody to be a 'sandow,' in spite of what the Physical Culturist may say. People have got to have been built that way. There are three types of people, the thick, the medium and the thin. It is as much impossible for the thin man to develop into a thick heavy man as it is for the latter to dwindle into a thin being. You will easily find plenty of people, who are very heavy who want to get very lean all of a sudden, as the lean want to get heavy, but they reckon without nature and heredity. My advice to you is to find out for yourself to which type you belong and in that, so endeavour that you will be a good man. It no use if being 120 pounds in weight and 5 feet 3 in height, you want to become a man weighing 150 lbs. and 5 feet 4 inches in height, But being 5 feet 3 inches in height and round about 120 pounds in weight you can still be a splendid man, if so you will. It is not huge muscles that count, but vitality. By all means have huge muscles, if you want and can have them, but have vitality first.

By vitality I mean the soundness of



Hercules—The ideal of all Physical Culturists.

the internal organs by which the body is kept healthy. The body can be compared to a bank. The internal organs can be compared to the receiving agents. They bring money into the Bank. The external organs, the legs and the arms are after all spending departments. A man may lose a limb, a leg or an arm and still be healthy. But let him have one of his lungs taken away, or his heart injured or his stomach spoilt, he can never be healthy and his strength, if he is strong, will not be of great use to him. It must be our aim therefore to see that the vital organs, our heart, and lungs and the viscera, are first kept healthy and efficient.

After all, the effect of any exercise is indirect. Suppose you do twenty "Oot Bhais." The effect of this is that your leg and thigh muscles raise your trunk and head twenty times and lower them twenty times. This means they do work equal to raise and lower twenty times a load equal in weight to your trunk and head. This means that some energy has been used, and where does, that energy come from? It is from the leg and thigh muscles. The energy is there produced by the actual breaking down of the tissue. So you see, the effect of twenty "Oot Bhais" has not been so much as to build the leg muscles, as to break them up. But, we know that if we do twenty "Oot Bhais" for a few days, our muscles are perceptibly improved and the next day we can do thirty. How does this come about? It is this way. After doing twenty "Oot Bhais" the muscles are tired and weak. They need food and rest. Rest you must give to them and the food is supplied to them through the blood. And what the exercise has done them has been to make them require more food. It is by taking extra food like this that the muscle goes strong.

The exercise acts indirectly in making them want that extra food. And so, your muscles must be strong enough to take up extra work and extra food and your external organs must be strong enough to supply that extra food. What is the use of having 24 inch thighs if the heart and blood vessels are not strong enough to supply them the food they require when they do require so ?

That is why, I say, the heart and the other internal organs must be first made strong. Our exercises must be so arranged that the internal organs get good benefit. We cannot exercise our heart and lungs by themselves, (though some extraordinary people can do so to a slight extent.) But we can do so indirectly, and certainly, that is the proper way. For instance, clasp your fingers and let them out. That is one exercise. It does make the heart work harder but very little. Doing this about 10 times would give just as much work to the heart as one trunk bend forward, body held rigid. Running is one of the best exercises for the heart. To be effective, running must be fairly slow, regular and sufficiently long paced. It must be done long enough to tire the body. Then you can notice that breathing has become deep and rapid and that the pulse rate has become fast. Practice running, start with small distances and slow, gradually increasing pace and length. If suddenly, you begin running a long distance fast, you find that the body cannot adapt itself quickly to the extra work that has been put upon it. But, after doing it gradually you will notice that all the organs are in coordination and the body as a whole adopts itself to the task of running. Running, breathing and the blood circulation are so related as to give rise to the saying. "We breathe with our legs, and run with our hearts."

Swimming is another ideal exercise for the development of vitality. It is an all-round exercise in that of a large number of muscles are required to perform. With this amount of muscle work and the work to give uniform temperature to the body, the heart is exercised and with exercise it grows.

With swimming and running, and exercises of this sort you can build sound heart and lungs and enough muscles, be you a thin man, thick one or a medium. What pleasure is there if you are to be a heavy *Pailwan* and cannot run comfortably or swim pleasantly.

And so I say, each to his deserts, have heavy muscles, if you like, but vitality first.

White Horse Eagle.

A MAN AND HIS HUNDRED YEARS.

A very old man has come to England, the oldest passenger ever to cross the Atlantic. He is the Big Chief White Horse Eagle, ruler of all the Red Indians, and he declares that he was born in the Colorado mountains 106 years ago.

No one in the world knows more about the customs and the history of the Red Indian race than he does, and he has come to Europe to make a tour of the principal cities and give lectures about his own people. Anyone would think that at his age a man would want to retire and sit in an armchair in the sun, and think of the past, but not so White Horse Eagle. He calls himself a young man tells us that he has a great work to do.

A MESSAGE OF PEACE.

He will be able to tell of many wonderful memories, and show the feathers he plucked from eagles 80 years ago to trim his war hat with. He will tell of the first covered wagons making their way across the great plains of the West when he was a young man. He will tell of all the Presidents he has known since the time of Abraham Lincoln.

This great Chief of a fighting people has come on a message of peace. His dearest wish is that war should be no more. It was he who buried the tomahawk with General Grant on the steps of the Capital at Washington in 1876, as a sign that the conflict between Americans and Red Indias was over.

Big Chief has lived so long that he is surprised at nothing. He has learned to look for big things. He thinks of the growth of justice and right government as well as the change from four-in-hand coaches to big cars, of the rise of vast towns where once the winds blew across tho vast, moose-haunted plains. And he looks to a glorious future for the world when men have lived a little longer and learned, like him, the lessons of life.

THE ART OF LIFE.

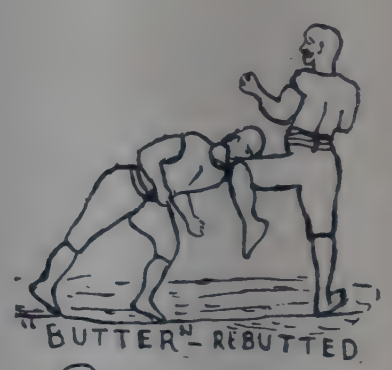
This is not his first visit to England. He was here for the Jubilee in 1887, and can tell us more about it than many an old Londoner. He even says the present will not be his last visit.

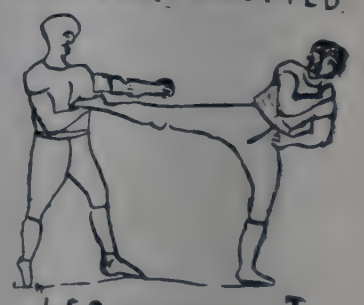
The Big Chief's theory of the art of life is to keep a right judgment in all things and not to allow little troubles to become a worry. For the rest, he says, drink plenty of cold water and wash in cold water.

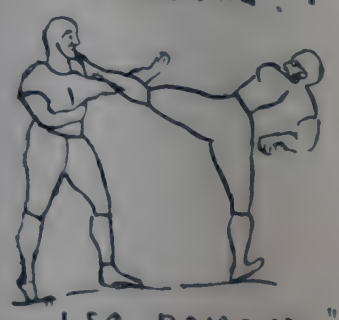
We send our greeting to this grand old man of the mountains and wish him well while he is here to share the glory of the world with us.—C. N.

A Feat of Endurance.

Miss Ethel Hope broke a North of England record in Club swinging by swinging a pair Indian clubs for ten hours. Miss Hope seems to have had only a few months practice. How long can you go on, if at all you know how to swing the clubs ?







Konan's Snuff Box.

A True Story of the Great War.

MR. D. S. RAGHAVAN, B.A.

Rama Das Konan took out his snuff-box and shot up. His trained ear did not help him much. This was a curious sound. He was greatly worried. Sitting scooped up for hours under a bridge just a quarter dozen feet high, his life as signaller in the Great War, had no surprises. The unspeakable horror of bomb and shell sharpnel, the nameless dread of ambush, mine, and trench capture, the cold that stiffened, the continuous firing and more continuous rain, the storms and the darkness all this just did not matter. Rama Das Konan was a soldier and a sepoy from India. But this curious sound, a slight soft purring sound as if a motor was starting just underneath him, right below the wall on which he leant, was beyond him. What this could be?

Rama Das Konan took a pinch of snuff. Yes, even in those "dog" days of war, Rama Das had his snuff generously sent to him from that tiny slip of a girl whom he had left some four years ago some thousands of miles away in the far off Tinnevelly district. Rama Das took his pinch of snuff and in spite of the strange sound beneath him he could not resist his habit formed in a strange land and stranger surroundings. Far away from home separated from his little wife, counting life in minutes in a place which once formed the borderland of France and Austria but now torn up in a burning, seething, crushing mass of gun, gas and barbed wire with broken fragments of corpses in khaki everywhere, right in the midst of death and destruction, this small insignificant atom of a pinch of snuff was a beautiful reminder of his love and another life. At once frail and tender the vision of his girl-wife framed in the door way with her hands swinging and a smile which was for no one else before him. Konan's eye dimmed as he seemed to see her and as he raised his finger with the snuff, it reminded him of a pair of tender hands, some pairs of gold bangles, a small garden of tobacco before his far away home, and it reminded him of the great care and fondness of those small bangled hands in sending him that snuff in love. It was the tenderest moment of his present war life mellowed with the softest and sweetest of memories, of a face he never expected to see again, of a presence he never dreamt to feel once more, of dimmed hope and faith never lost.

The curious sound went on. The snuff, of course, did not relieve him, mixed with sand and a generous quantity of wheat flower as it was. The purring sound continued to purr. Was there an underground dynamo? From out of the bridge where he had been sitting since early morning he craned his neck a little farther. There, outside, the smoke still hung, thick and dark as he had seen before Just as he stretched his head out into the cold there was a terrific roar and the earth shook. He knew what that meant. Another sweep of Death's sickle, another stretch of broken and splintered corpses, another scene of tearing, raging fire and smoke for hours.

He signalled, taking out the instrument out of the tin-box hidden away under the wall of the little tottering bridge. Yes, he got the message back. The Depot was safe, the brusque officer commanding who had given him the curt command to get under the bridge and signal on to the 17th—"Y-Salient" that morning was safe. Death was on the other side.

Konan signalled again. There was an unknown purring sound beneath him, so if the Section were to move over the bridge they would have to cross over in double quick time, for, he feared the bridge and everything would be blown up and there would not be any crossing over. "Damn"—was all the reply he got back from the rasping officer.

Rama Doss was worried. His snuff did not work, his officer had been cross that day and he had left his uncle dying or dead by this time at the Depot in the trench where water was flowing knee deep and still mounting up. Konan was losing temper. "Who cares" he muttered and then crawled back to position underneath.

But the purring sound deep down the earth as if something was being dragged, as if a trolly was moving over stones assailed him. It was not danger nor death he feared, only, he did not want the end just yet. For this reason.

It was a batch of just two dozen men that moved up from Burma when the unknown "Kitchener" call came during those unforgettable days of August 1914, four years ago. Starting his military career in the Madras Sappers and Miners, Rama Das Konan worked his way up to Subedar Major and had earned his colours and medals. When he went home on long leave from Mhow division at the call of his dying parent, his aged mother had fixed up a marriage for the returning hero. Konan came home and a saw a beauty. He liked the tiny little girl his mother brought from the opposite house to such an extent as to immediately propose. The slip of a girl in flowers who was half-hiding under the apron of his mother and half peeping out of it smilingly whispered that she would accept him but on one condition, that he removed his moustache. It reminded her of a tiger, she said. In a moment he had secured his wife—in return for the moustache—a great sacrifice for a Sepoy.

This was six years ago. Just after marriage, the Burma War had left sequels which needed clearing up and Konan was recalled and ordered to Burma. Later, just six months after, the cannon thundered on the threshold of France and the boom raised in Belgium found echo in the far away Irawady forest.

France was the next scene. Konan had come into that land as mysteriously as those gallant and forgotten few Indians that first whitened that field of Flanders' blood with their bones and stopped the Hun, before the French woke up, before the British Army moved. Konan and his uncle Pichya Sevai were in that gallant band of this Thermopyle, in that forgetful land of France. Konan's uncle saved the life of his officer by overturning a rock and breaking a stepping bridge so that the pursuing German could not catch up the officer in front. The foiled Hohenzollern then turned on the Indian in all his fury, let out shot after shot until Pichya Sevai fell.

Konan was a witness though he was unable to lift his little finger; he had seen and noted the brave little deed of his uncle. There was nobody to tell,

nobody to hear, and nobody to witness. Sevai was not an officer to be mentioned in Depatches, life or death did not matter, nobody cared for brave deeds and nameless heroism. The only way he, the dutiful nephew Rama Das Konan, could pay respect to the memory of his hero uncle was by a similar deed from him—a hero nephew he wanted to die. It was a debt and a duty to him and he cherished that one ambition, to render due homage to his brave uncle in that unknown land of hell and then go to heaven to meet his uncle there. Hence his unwillingness to die just yet. He prayed for opportunity and prayed long and late to his uncle's spirit. Meanwhile he was shifted to "signalling scout corps."

This purring sound set his heart beating. Could this be his long looked for moment? It was not like anything he had heard even in that place of strange noises. He took up the instrument and tapped. No reply. He repeated and was curtly told to keep quiet and inform only if the bridge under which he was posted to keep guard was about to be destroyed or shelled, that is, to report after his death. Rama Das was more than disgusted, for many reasons. He could not for the life of him understand War and War Officers and their strange orders. He took out another pinch of snuff--the last in his box—and crawled to the other side through. Before he took his head out he saw the clearance of a fence. Of course there were barbed wire fences all round, they were all enemies' lines this moment, the Allies' the next and nobody's the minute after. But here just as his eye alighted upon it there was a distinct sign as if a passage way had been deliberately cleared just then. Very early that wintry morning of snow and drizzle when he crawled into the bridge with his heavy boots through that hole there had been rock or some projection and he now clearly remembered he had given it a kick as he took a swing and thrust his body in. Now this was gone, no sign of a rock or projection. There were unmistakable signs, known only to those war hounds of those first days of the War, that a footpath had been cleared amongst all that wreckage of fallen building and falling walls. He looked ahead, there was a clearing. Somebody had gone that way.

Konan crawled out with his stiffening limbs and plunged into the clearing. The leaves gave way and he found the path widening and he went forward cautiously. Some steps further and he saw a trolly pushed against a fallen tree stump. Konan understood the purring sound now. He crept up crouching step by step and at last he saw. Just in front of him, at the mound of earth stone and bush, little bits of mud were falling and along with the continuous falling of earth there was also a sound of an aeroplane starting. He understood that the gate they (Konan's party) had raised some few days back was being drilled through. Rama Das lay prone on the wet ground. A few more minutes of earth falling and then a helmet, a face, body and a bag emerged crawling through the hole, a veritable human cat. Konan wanted his snuff but he would not move. Let the new comer with the huge bag continue his impression that Konan was a corpse left behind.

The helmet stooped and Konan felt a strange desire to shoot but he lay there, even a corpse could not be more stiff. The helmet passed and the bag was carried away. The newcomer a heavy bulky and lame man with dark glasses and darker countenance stopped at the river bank, removed the bag from the strap in his back, uncorked the stopper and emptied the contents in the flowing current.

In a flash Konan knew the river was piosoned and it was death to drink the water. The lines-his lines-depot, garrison and all were along the river, a mile or so up. In the trenches of those lines the men-his men-had to drink from the river, there was no other water to drink. There was no time for warning, the instrument was not there, and meanwhile the pioson was being carried on by the current carrying destruction and death in its every drop.

Konan leapt. A rifle shot was heard and lost. When Konan raised his head from underneath to take another breath he saw he had made good progress. He swam racing with the current.

Some more time, still more racing and the Depot was sighted. Konan shouted. The sentinel took up the cry "river poisoned" and two officers came out to see. The brusque Officer Commanding who was just then on the tree top fixing a telephone box heard the shout, turned and saw Konan out on the fast moving current away in the river. He wished Konan would not shout ; the warning was not noticed.

Just a few more strokes, just a bend in the river and Konan would have landed safe. But at that very end another helmet raised its head, having heard the shout of the floating Konan, some more helmets arose and shots rang out on the river. Konan floated on, ducked, and ducked to avoid the bullets till he could no longer remain underneath, without a breath. He lifted his head and shots again, and more shots came on. Konan dived but in that desperate minute a few drops of water went into his throat and instantly a dizziness was upon him. His brain clouded, he wanted to see ahead and yes, he must have his snuff at any cost and get the box open. But the hand that went into the pocket never came out.

Late that night, a Red Cross nurse stooped to fill her basin with water at the river for the trolly that was waiting with the wounded. The basin met with some thing hard. The hands left the basin and drew out a human form in dripping khaki and sepoy's turban. She called and two men came and lifted the body that was once Konan, out of the freeezing water. A small twisted silver box rolled out and fell at a distance with a hiss into the running water and was lost sight of.

Who recognised Konan's snuff box, who knew of the humble sepoy's brave deed, who cared his saving hundreds of men from poisonous death and who thought at that time of an unknown, unhonoured and unsung hero of coloured man's land ?

Who remembers now ?—perhaps his wife—perhaps, yes—God in Heaven.



Lads of the World.

Something in young Lindbergh who flew the Atlantic is very like Peter Pan, and in America, where he goes on flying, they are becoming affectionately anxious about his safety.

When will the lad stop? they ask, as they hear that he has flitted round the Gulf of Mexico and the Caribbean sea. Ought he really to be whirling accross the deserts of Arizona, the peaks of Central America, the jungles of Honduras? He has done enough.

"Stay at Home," his trembling admirers beg him. If he will not stop at home and take care of himself, say others, the Secretary for War ought to make him. He is too precious to be lost.

So indeed he is. But the Peter Pan Lindberghs of the world will never have their wings clipped. Their gift to the world is not the boon of Safety First; they rather agree with Sir Martin Conway that in the search for knowledge youth is ever ready to fly in the bright face of danger.

It is youth, with all its life before it, which rushes the old world along, heedless of risks. The old world may shake its prudent head, but youth generally lives long enough to learn that the perilous paths of to-day become the beaten tracks of to-morrow.

Young Lindberghs and young Hinklers lead the world to the skies, but with all their courage and daring, what they help to show is there is safety in flight. If they leave off and furl their wings, the lesson will be lost.

There is little fear. They will go on. Nobody will stop them. But that the whole world should have thought for their safety shows that love of youth makes the whole world kin.

—*My Magazine.*



CAPT. LINDBERGH.

(By courtesy of the Seva Samiti Scout Association.)

Some Notes of Some Note.

Our contemporary, the *Volunteer*, commends to the careful perusal of all Scouters a short passage from another journal which bears a youthful name and which has come to this conclusion: "Therefore, in so far as the Scout Movement is absolutely secular and does not impart the best spiritual instruction, from the great religions of India, we may say that the present standard is bound to produce only de-nationalised citizens at a great cost to the country."

The 'therefore' led us to believe that there were some mighty arguments in favour of such a momentous judgment. We read the passage carefully and find that the Scouts wear a uniform and boots—and attend rallies at big centres like Bombay. Therefore the Scout Movement is "absolutely" secular.

The great pity is that those who assume the role of our mentors do not take a little trouble to study the principles of the Scout Movement before they jump to conclusions. The very first word in the Scout's promise is to do his duty to 'God'. Rule 3 of our Policy and Rules lays down definitely that "it is expected that every Rover, Scout or Cub shall strive to put into daily practice the precepts of the religion to which he belongs, *reverently respecting the faiths of others.*" The Scout's religion is simple and at the same time, quite practical:—These are the two main principles in it:—

(1) To trust in God.

(2) To do good to other people.

No. 2 is a full complement of No. 1. The sure way for one to gain the wholehearted realisation of God is through the Study and Admiration of His wonderful creations in Nature and through the duties or Dharma or Faraz laid on him to his fellow beings, as practised in the Scout's Good Turns, Ambulance, Home-Nursing and Life Saving and other useful and helpful activities.

There are Scouts of many religions—Hindu, Mohammedan, Christian, Jain and others—but the main point about them is that all worship God, although in different ways. They are like an army which serves one King though it is divided into different branches, such as Cavalry, Artillery and Infantry and these wear different uniforms. So when a Scout meets another scout, he recognises in him a *brother* and one who serves the same GOD as he.

Scouting enjoins spirituality but shuns sectarianism. It makes for unity in action, in service and in love for the Motherland.

* * * *

The same Magazine, while it takes the Scout Movement to task for not imparting spiritual instruction, quotes approvingly a passage from an article on the Russian Youth Movements—one of the four aims of which is to make "intelligent communists out of them". The passage referred to consists of the following sentences:—

> "Asked if they (the Young Pioneers of Russia) believed in God, a whole group of them answered in chorus, 'No.'!. "The priests lie to the people" said a little thirteen year old girl before me. They have helped the Czar to keep the people ignorant and docile with superstitions. The church is the enemy of the people, and there isn't any God."

To attack a movement because it is thought that it does not make boys spiritual and, at the same time, to speak appreciatingly of another which disbelieves in God does not look, to say the least, like consistency. While the sympathisers of the Scout Movement in India would welcome constructive and helpful criticisms, they would at the same time wish that those who are themselves trying to help youth in other and different ways would refrain from criticism tending to bring into disrepute other organisations which are doing their best to train young men to serve their God and Motherland, according to the best of their lights.

Troops and Troops.

A certain troop had a large number of scouts with a good lot of proficiency badges. The Scoutmaster was a schoolmaster of experience and his hobby was --cramming facts into his boys' minds. Every one or most of the boys had their sleeves full of badges on various technical subjects. They could easily tell you the symptoms of fainting and apoplexy, knew and would talk on the correct way of making a fire in the open, they could read off the habit of various animals and birds, could tell you the names of the constellations visible at different time of the year by memory, could lecture to you on how to treat a person bitten by a snake, and all sorts of things. The Patrols existed in the troop records. The "Patrol Leader" was only an honorary title. The Scoutmaster conducted them as a large class.

* * * *

Is it any wonder that the troop died out when the Scoutmaster left the place?

* * * *

Then there was another troop, the scoutmaster of which was a Physical Director; commonly called a Drill Master. He had some military training too. His troop held the trophy of the District for smartness. They drilled like clockwork. Were efficient in bandaging, signalling, marching etc. They were always tip-top in their smartness. The Scout Master planned all the programmes, issued instructions and gave order. The Patrol Leaders were only Assistant Drill Masters enforcing discipline. Everything was done for the troop and the Patrols were never cared for as a unit.

* * * *

Need it be said that the real spirit of Scouting was lacking there?

* * * *

Still again there was another troop, which did not boast of much money and equipment. It is true they had their own meeting place and that was only under the Village Banayan tree. Each Patrol had its own corner to meet in under its extensive shade. The boys, though a ragged lot, had all the cheery spirit and sunny smile of scouts and what is more, looked as if they enjoyed their life as scouts to the utmost. The Scout Master who was a big man socially and who, fortunately had a heart for boyish activities and could always spare some time for work with boys, seemed to be happiest when in company with the boys. The boys usually met at the appointed place and the scoutmaster seemed to be enjoying a large spell of leisure though it was said that the troop had its meeting. The wonder of the whole thing was that every patrol did its own work under its leader and there seemed to be the most perfect understanding between the boys of the patrol. One of the leaders said that they (the leaders) usually met the Scout Master on a Sunday morning and would have a glorious outing in which the Scoutmaster would be their Patrol Leader and instruct them in advance so that they might deal with their patrol scouts next week.

* * * *

Well, that was *some* troop.

* * * *

The Scout master's job isn't a bed of roses. It is some thing rather exacting.

* * * *

S. I. B. S.

THE MYSORE SCOUT.

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EDITOR'S CHAT.

What's Wrong with the Boys ?

The title was sufficiently attractive and I ran over the pages to see what the chapter contained. It was a book by Sir Robert Baden-Powell, the founder of the Scout Movement. Sir Robert, by the way, is a man who does not mince words, especially when occasion demands it. "No boy ever began smoking because he liked it, but because he thought it made him look like a grown up man. As a matter of fact, it generally makes him look a little ass." A little ass—is a bit stiff on the smoker-youngster but B. P. thinks it just suits him.

That is by the way. The subject on hand was employment ; or rather, why youngesters were thrown out of employment by those who took them on.

Bad Handwriting.
Faulty Arithmetic.
Spelling vile.

I passed them on. These are things which a school boy can, by application, remedy.

"Boys are generally slack in obeying orders and they cannot be trusted to remember and carry them out."

"The boys don't use their wits... They cannot act on their own."

"Boys have no manners.....nor do they show that they are grateful for kindnesses done to them." And many such things were there.

Well, it is hoped that every scout who reads this will look over the list again and see whether he fails in any of these. If he does, it is time he should correct his faults.

The Eleventh Scout Law.

Every tenderfoot knows that there are ten laws in the Scout Law. There are some fellows who fail in some respects to rise to the full level of a good scout and this mainly because they do not think out things for themselves and act on ther own initiative. They are often led away by everything that glitters; no wonder they do so when we see many an elder is similarly taken in. But that is no consolation for a scout nor does it help to ditinguish a scout from an ordinary boy. He must be an example to others of what good young fellows should be.

"A man comes along and makes a speech, or hands out a paper telling them what a splendid thing it would to be free, to be bound by no laws, to work or not as they pleased, ..."

There are many people, he knows, who would easily go with him. A Scout, therefore, looks at both sides of the question before he makes up his mind which is the right. When he sees the right, he sticks to it and upholds it at any cost.

This is the eleventh Scout Law profounded by the Chief Scout :

> "*A Scout is not a fool. He thinks a thing out for himself, sees both sides, and has pluck to stick up to what he knows to be right.*"

There are always two sides to any question. Don't be like those two valiant knights of old who, each of them, saw one side of the shield and fought over it, till third came and reminded them that a shield has two sides. Don't forget the Eleventh Law. See the other side and play fair.

The Great Jamboree, 1929.

You are, no doubt, aware of the Great International Jamboree in Birkenhead, England, where 30,000 scouts representing all the Nations of the World will meet in a Big Brotherhood Camp in August 1929. It would be good if Mysore could be adequately represented there. It would be interesting to know if there are any scouts or scouters in Mysore who would go to the Jamboree—(1) at their own expense and (2) if *half* their cost is met by the Association. If there are any such, I would like them to write to me immediately to inform me as to their intentions. If there are any who would be willing to go on any of those conditions, earnest attempts will be made to help them in every possible way. If many are prepared, a choice will have to be made of the very best ones. There is, of course, no guarantee that the Association will find funds but they can make attempts in several directions if they are sure that there are any one willing to go to the Jamboree at all. So, if you are that way inclined, please let me know. For your information, I may state that the trip to and fro and cost of stay in England for a fort-night is calculated, at concession rates to amount to Rs. 1,500. Other expenses extra. Hurry Up!

Yours Scoutingly,

C. Sreenivasaraya

The Editor.

Called to Higher Service.

We regret to record the sad demise of two of our able and earnest workers.

Mr. N. V. Kalyanapur, after retirement from service as Assistant Collector of Customs, Bombay, settled in Bangalore and took a prominent part in all public activities. Scouting was dear to his heart. He was Scout Master of the 2nd Bangalore Troop and Secretary of the Local Scout Association, Malleswaram. The void created by his sudden death is hard to fill. Though old, he was always young in spirit and was an example of smartness to many a young man.

Mr. W. Tirumala Rao, Pleader, Chitaldrug, was intimately connected with Scouting in the District and was Secretary of the Local Scout Association, Chitaldrug, for some years. He belonged to the 'old school' and was a scout in the real sense. He was ailing for some time past and he has now gone away from us.

It is indeed a great loss when such friends of the Movement 'go home.' May their spirit live with us always !

Obedient !

Father : You should not talk like this before the elders, hereafter.

Son : Then, I will speak standing to a side, father.

Some Hints on Swimming for Beginners.



Fig. 1.

Swimming is a very important Art. Every year many people are drowned because they are unable to float and swim. So that it is important that every one should learn swimming. Much care must be paid to details until you have acquired good sound movements. No one can call himself a swimmer, who cannot with ease, do from a quarter to half-a-mile in the water, according to age. But a half-a-mile swim properly will be less fatiguing than a hundred yards with faulty strokes.

B. P. once said "there are six things necessary to make a boy a good swimmer": one is *non-funking*, the other "five" are *confidence*.

Confidence, then, must straightway be acquired or stimulated. Watch a good swimmer: notice how easily he gets along: and make up your mind that you are soon going to be as free as he.

To get confidence, walk, until the water is up to your chest, in clean water and drop a small thing, to the bottom. Then put your head under, open your eyes and reach down to pick up the thing. It will not be so easy as you expected; in fact; it will be very difficult to get your hand to the bottom at all.

This simple act will make you realise that water actually resists the efforts of your body to sink; that you are so *buoyant* that it is hard to force yourself beneath the surface. After you get confidence in the water, a start may be made with swimming strokes. Each movement should be studied closely with the help of the swimming Instructor. A half acquired stroke will surely prevent you from ever becoming an efficient swimmer.

There are three reasons why every man and woman should know swimming:—

1. Swimming is a pleasant pastime.
2. It is an exercise—which develops the body symmetrically and thoroughly.
3. And, it is often the means of *protecting* and *saving life*.



Fig. 2.

These figures show you how to begin:—

Figure 1—shows you the leg movement;

Figure 2—The hand and leg movements; and

Figure 3—The beginner swims himself with the help of the rope and acquires confidence (using hand and leg movements,) and realises the buoyancy of the body.

The Instructor should be with the learner until he gains perfect confidence. For those who wish to learn, the Dolphin Club gives practice, daily from 5-30 to 8-30 a.m. throughout the year and 3 to 6 p. m. during the summer and other holidays.

Any one can learn and begin now—no matter if he is 5 or 50 years of age.

B. R. SRINIVASA RAO,
Swimming Instructor.

THE SCOUT'S STAFF.

"Some fellows seem to think that if they cannot buy the ordinary staves, they need not therefore carry a staff. This is quite wrong. A Scout without a staff is only half-dressed and not prepared for action. I will not inspect Scouts at Rallies who have not their staves with them. These staves need not necessarily be the ordinary ones you buy in a shop. A good staff cut in the woods is quite as good if not better.

"For myself I will always much rather have one that I have cut and trimmed with my own hands than one I have bought over the counter.

"Backwoodsmen mostly carry staves but they don't go to a shop for them—why should a Scout?"—*The Scout.*



Fig 3.

From the Rover Den.

MR. MIR IQBAL HUSSAIN.

Brother Rovers,

How can a man be happy? Not surely by wealth though that is the common notion. One of the richest man in England, Sir Earnest Cassel, remarked that he was a lonely and unhappy man in spite of all his wealth. There is one thing that makes a man happy and that is "service." Go out into the wide world, with a right mind —a mind to give a helping hand to your fellow men and surely you earn not money but something more valuable than money and which even money cannot buy *viz.*, "happiness."

The motto of "Rovers" is 'service' and what a fine motto that is! I wish every one of the Rovers the moment he gets up in the morning should first think of his noble motto and put it into practice during the course of the day.

There are two essential requisites of service—one the *will* to serve and the second the *capacity* to serve. Both these should go hand in hand; for the will without the requisite capacity bears no fruit, while the capacity without the will has no root. It is expected of us Rovers who have joined the noble movement, to have the will to serve, if we have it not then we are untrue to ourselves. If our will to serve is still in an embryonic stage we should try to develop it. The lives of great men remind us to make our lives sublime. Let us take lessons from their lives and also from our religion and thus develop our will to serve.

Coming now to the capacity for service, let me first emphasize the development of our body. How can a weak body be a vehicle of a great mind? True in some cases it is, but this weak body gives way at a time when its assistance to the mind is most needed. Let us therefore give more attention to physical culture than we are doing today. Let us also fight our battles on the play grounds as some great men have done. This reminds me of the beautiful motto which Mr. Vernon Grenier, Chief Commissioner of the Boy Scouts of Ceylon has chosen for our dear 'Chief Cub'—"BE STRONG TO SERVE."

How else can we increase our capacity for service? Rendering First Aid, for instance, is a splendid form of service. Every day we come across accidents which properly and speedily attended to, give much relief to the patient and in some cases save him from the grave. During the recent disturbance in Bangalore there was great need for such form of service. Well, then let us hurry up to get the necessary training. Remember the First Aid lectures in the Scout Head Quarters and in the Central College!



The Zahiruddin Rovers, Bangalore City.

Training in Home Nursing also gives us the capacity for service. Our Government wants to train Scouts and Rovers for the purpose of combating malaria, and classes for the said purpose are conducted by Dr. Varada Iyengar, D.M.O, in the Scout Head Quarters. Rovers please do not miss such a fine opportunity for training. In short, service is twice blessed 'It blesseth him that serves and him that is served.' Join me in singing the Rover song—

'I want to be happy,
But I won't be happy,
Till I make you happy too;
Life's really worth living
When we are mirth giving.
Why can't I give some to you'?
When skies grey
And you say you are blue
I will send the sun smiling through,
I want to be happy
But I won't be happy,
Till I make you happy too.

A. R. C.

Just It.

The following words of advice are commended to the careful perusal of all our young men.

"Every young fellow, when he is growing out of boyhood gets great ideas into his head until his hat becomes too small for his head. About that time in life almost every body thinks he is going to convert the world to religion, or is going to bring freedom to everybody through politics or revolution.

"When he gets over this phase he generally wants to kill somebody, or himself. Later on he gets down to his bearings and only thinks what a fool he was.

"When a young man gets these strokes of brilliance he knows that he is right, and that anybody else, even his mother must be wrong; so he will never listen to any other side of the question.

"Well that is why so many fellows fail; that's largely why there are so many—strikes; so often the employer can't see the worker's side of the question or the worker does not see the employers.' That is why so many people are unhappy in their lives—they can only see what they themselves would like, and can't see the other fellows point of view "Those fellows who are always agitating for their rights are quite unhappy all the time, because they can't see that other people have their rights too and so they make life a perfect hell for themselves. Crying for the moon is thought silly in a child, but it is just what thousands of fellows are doing.

"You need not wait for the next world to give you Heaven or Hell. You can get either of them in this if you only go the right way about.—*The Scout.*

News and Notes.



The Scouts of the 8th B.E. (Col. Desaraj Urs) Troop.

8th Bangalore (Colonel Desaraj Urs) Troop.

The Annual Report of the troop, sent by the Secretary of the Court of Honour, Mr. Narayana Singh, shows a record of many activities and of several good turns done by the troop. A number of hikes, troop meetings, camp fires have been held. The troop wishes to record its thanks to Mr. Narasimha Iyengar, Head Master of the School, to Subedar Heera Singh and Sirdar Siddic Mohammed, Commandants of the Mysore Transport Corps and of the Lancers respectively for their very kind and valuable support and to the Scout Master, Mr. L Sankar Singh.

1st Hosadurga (Maruthi) Troop.

The Scouts of the 1st Hosadurga troop, about 24 in number, with their Scout Masters, H. C. Hari Rao and H. Narayana Murti Rao, had a pleasant trip to the historic hill Birana-Kombe. The Scouts could see from the hill the famous Vanivilas Sagara (Mari Kanive) dam. The sight is reported to be so beautiful and inspiring that says the Scout Scribe—"A gloomy and depressed man easily becomes cheerful, and a down-hearted one, spirited." The way was rough but the journey proved an enjoyable one with "songs and jokes of the ever smiling scouts." And monkeys added their mite to the fun of the tramp!

Each Scout hiked with his kit on back and staff in hand. They cooked their coffee and lunch at the Emme Doddi and seem to have spent a pleasant evening. Happy fellows!

Scouting in Hole-Narsipur.

The following are extracts from the Annual Report on the working of the movement in Hole-Narsipur :—

The two troops are:- 1. The Vijayadhwaja troop 2. The Star Troop—which contain 28 and 24 Scouts respectively. The Vijayadhwaja troop thinned away in June 1928 since some of the Scouts went out to High Schools as they got through the L. S. Examination, 4 coming in I class. The number (*i e.* 12) was made up by fresh recruits being added to the troop. This troop is in charge of Mr. M. Narasimhaiya and the Star Troop is in charge of Mr. H. Narasimha Sastry.

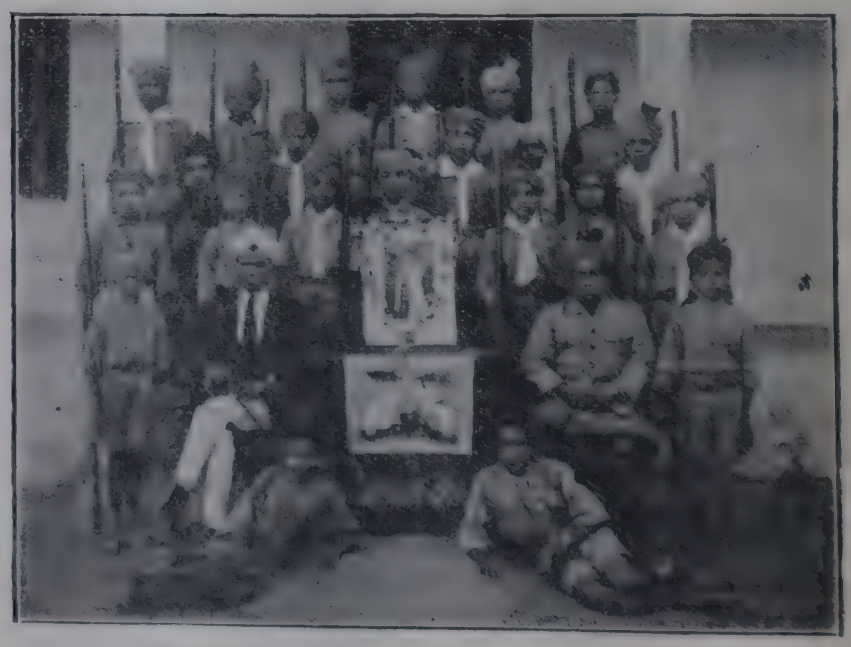
Ever since the inception of scouting here, it has been progressing by leaps as it has enlisted the sympathy of the public. The movement has been working to the universal good and wholesomeness of the inmates of the Institution.

Rambles and excursions were frequently undertaken which naturally tend to help towards the development of moral, mental and physical aspects which form the very essence of life. The principal places of visit were Sri Ramadevara Dam, Yennehole Ranganatha Swami's hill, Mavinkere hill, etc.

There were many other incidents which are noteworthy during the year under report, when the scouts exhibited their zeal and interest.

Mention may be made here of the eventful visit of Mahatma Gandhi, the superb and stately occasions of the Silver Jubilee Celebration, the Birthday of His Highness the Maharaja, the local Car Festival and the cattle show on which occasions the scouts took a very lively interest.

Besides, the scouts have manifested their of skill in the direction of indigenous Industry, such as fine spinning, weaving etc., and it is gratifying to observe that some were recipients of prizes for their workmanship. The credit goes to Mr. Narasimha Sastry who is by himself an able worker.—K. VENKATACHALLIAH, Headmaster.



The Scouts of the 1st Hole-Narsipur Troop.

The Cubs' Corner.

Dear Cub,

And so you have decided to be a Tenderpad. But then, you must know many things before you can become a tenderpad. By the bye, let me tell you what a Tenderpad—is a tenderfoot.The palm of an animal's foot is called a pad. If the animal, say the wolf or the lion is young, its pads are tender and is known as tenderpad. An unskilled and untutored cub is a tenderpad. Let me now tell you what you must do before you can be enrolled as a cub in a regular pack. You must know and practice the Cub law, signs and salute. That is indeed not so easy as said. You will see why. This is the law of the Cub pack :—

(1) *The Cub gives in to the old Lion.*

(2) *The Cub does not give into himself.*

The first part of the law is indeed the primary one. It means that you must be guided by the advise and instruction of your cubmaster. Your Cubmaster is the old wolf —old lion or whatever you like. He knows what is best for you and will set for you the most fitting tasks. You must simply obey and carry out his orders. That is good. If you were to question him often, and take the law into your own hands, you will bring upon yourself and others a lot of trouble. Your old wolf has had a lot of learning in the affairs of the world, he has had a good deal of experience with the training and education of young ones ; and the mere fact of his having taken up to cubbing shows his great interest in the management of young boys. These, and other qualities in him, make him fit to take care of boys and train them for good. Your father and mother knew of this—knew of his abilities and thus were willing enough to trust you into his hands. Hereafter, he is your friend, philosopher and guide, and you must learn to implicitly obey him in all things. The second part of the Law is an emphasis on the first as also a check on yourself. You must not be tempted away by silly notions. Many times young boys are tempted to be naughty and harmful. They want to throw stones at harmless creatures or in any other way injure them ; they want to utter lies and gain things at the expense of others ; they want to skulk away from their duties, such as preparation of class lessons, attendance at school, duties at home, etc. etc. The boys know and are told that this behaviour is bad, and yet they continue in them. Herein, each boy that does so is giving into himself. This must not be. The cub tries and succeeds in the practice of the second part of the law.



Members of the Cubbers' Camp, Mysore.

He does not give in to Himself, but

He gives in to the Old Lion.

By persevering acts of resistance to temptations against these ideals, by dint of repeated acts of service and implicit obedience to orders, the Cub gains perfection in time, and becomes a model of what a boy ought to be.

Next, you must know about 'the salute.' Here are two fingers, the middle and the fourth fingers at the right hand at full stretch, while the other fingers are closed up. This is the Cub salute. It reminds you of the two parts of the Cub law which you have learnt just now. It also reminds you about the two parts of the promise that you are going to take at the time of your enrolment into the great band of Cubs.You will understand all about it by and bye. Have you ever seen a Scout salute—yes with three fingers. That reminds him of his three-fold promise. The Cub promise is Two-fold and is as follows :—

I promise to do my best—

1. To be loyal and to do my duty to God and the Maharaja and to keep the law at the cub pack.
2. And to do a good turn to somebody every day.

More about this next time. Goodbye till we meet again.

OLD LION.

What Trees mean to Us.

Have you ever thought just what trees mean to us? If there were no trees there would be no birds. If there were neither birds nor trees we could not live. The trees give out the oxygen we need and absorb those gases which are harmful to us. The branches of the trees provide nesting places for the birds, who, in their turn, keep down the ravages of the insect pests.

But trees mean much more than this to us. As a writer on American Forests, writing as a tree, says : "My roots, bark, leaves, flowers, seeds, nuts, and fruits are used for food, shelter, clothes, fuel, light, medicine, as ornament, and yield wax, oil, gum, resin, fibre, sugar, turpentine, incense, rubber and timber."

If you think of all the things that are made of wood you will get a little idea of what the trees mean to us. Even the paper upon which this is printed was once a tree growing in a giant forest. In the humblest home you will find wood just as you will find it in the noblest cathedral. Let us, therefore treat the trees as our friends.—*The Scout.*

Little Leela.

Little Leela was 8 years old and was the only daughter of her aged parents. They were poor farmers and lived in a hut. While mother cooked, Leela did her household sundries, and played with her pets. They were a dog, a cat and three kitten, a kid and a calf. These, she fed, patted and loved. She sat by them in the evenings, talked to them in her loving words, told them queer stories and sang them sweet songs. When father returned from the fields, wet with perspiration, dusty with hard labour, tired in limbs, but happy all the same, she gave him sweet welcome, bathed his feet with cool water, wiped them with clean towel and in a hundred variety of ways did for him all that a loving child would do.

Father, mother, and child passed their days happy and contented till an evil day arrived.

It was a moonlight night. The moon shone full in the clear sky. The stars twinkled in their myriads. Gentle breeze blew from the mountains. The distant brook rippled away a melodious song and all was silent. The village was quiet—had gone to sleep. In was late in the night.

But, Father had not returned.

Leela could not sleep.

Far away into the fields, father had been working all through that day. He had watered his garden, ploughed his plots, planted his new seedlings, and late in the evening had prepared to return home. But as ill-luck would have it, he was stung—stung by a cobra. He must have moaned—he must have cried for help—he must have struggled hard to run home before it was too late—But no! He fell on his way and in a few minutes time left this mortal world. The hand of death had clutched at him and snapped his life.

A glorious life of *work* and *worship* had thus terminated in the twinkling of an eye. No thoughts of the past troubled his departing soul; nothing of which he should repent worried his death bed; no remorse, no shame stood between his body and soul. With God he had spent his days and had adopted one of His aspects as his special vocation namely that of *creation* or popularly called *production*. He produced food; he produced clothing; he produced materials for shelter; what is more; he produced happiness and contentment.

One thought only stood before his mind, one picture only appeared before his closing eyes. It was that of his aged wife and young child. He called aloud to God—the supporter of the universe and all life in it and mentally left his wards to His care and protection. This done he felt satisfied, smiled a last smile and in all peace took his departure.—*To be continued.*

The Scout knows What to Do.

A Toronto Good Turn.

Boy Scouts must not only do kind acts; they must do resourceful ones. Jack Trussell of Toronto acted up to both these traditions, and did a brave thing at the same time.

A baby fell down a well in the backyard. Nobody knew what to do except Jack, who was in the house and rose to the occasion like a Scout. He seized a clothes-prop and thrust it down the well. Down it he slid till he came to the surface of the water.

The well was not very wide. Jack was able to wedge his shoulders against one side and brace his feet against the other. Thus propped, though not very securely, he was able to clutch the baby's clothes as they floated on the surface. Even now he was not in a strong position, but he was not the sort of Scout to leave a thing undone. He clutched the baby to him with one hand and his teeth into its clothes. With this double grip he managed, though with great difficulty, to struggle up the side of the well with the aid of the clothes-prop.

When he got to the surface again and gave the baby to its mother he was thanked in a way to make Boy Scout blush. It is supposed in Toronto that when the baby is a little older it will join the Wolf Clubs.—*The C. N.*

Quits!

School Master: Why did you come ten minutes late, Ramu?

Ramu: Please excuse me, Sir, I will come ten minutes earlier to-morrow.

Second-hand Book-dealer.

Customer: Are you a second-hand book dealer?

Book-dealer; No, Sir, I am a dealer in second hand books.

The Scout's Fist.

"A British (any ?) boy who cannot box is not fit to go out into the world.

"I do not mean that he must want to fight and bully people but he ought to be able to defend others who are being put upon and who cannot stick up for themselves. He is sure to have the need for it sometime or other in his life.

"So, as a Scout, if you mean to carry out your motto and to BE PREPARED for what is coming, you should learn how to box, and should keep yourself in good practice at it. It is not difficult to learn, but there are loads of different tricks about it that have to be learnt from older hands which you cannot find out for yourself without getting a good deal of punishment while learning.—*The Scout.*

Apply Sharp!

A room to let for a gentleman ten feet long and eight feet broad.

How?

Gopal: Our School result is better than yours!

Madhu: How?

Gopal: Because, one student appeared for the examination and he passed. Isn't it a hundred per cent gain?

Cunning Thief.

Judge: It is disgraceful on your part to appear before me often like this, unashamed.

Thief: Your honour! It is true that I am shameless. But why do you sit always before me like this.

RIDDLE—ME—REE.

Jumbled Words.

Can you solve the following:—

1. AEEJLLRWY.
2. AACDEILNOTU.
3. EEGMNNORTV.
4. AAEILMNPRT.
5. INOOPPRTTUY.
6. AGHHOOPRTYP.

1. What is that from which you take away the whole yet some is left?

2. I am a being, you cannot touch me. If you leave me as I am now, I will cover the whole world. Who am I?

3. Why is a hypocritical and selfish friend like the letter P?

4. Why are teeth like verbs?

5. Why was the Queen said to be the poorest lady in England?

Answers—Next month.

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(An illustrated Monthly for all Scouts and Scouters)

(Published at Bangalore by The Mysore Boy Scouts Association)

VOL. XI BANGALORE—OCTOBER 1928 NO. 4

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VOL. XI BANGALORE—OCTOBER 1928 No. 4

MESSAGE FROM
HIS HIGHNESS THE CHIEF SCOUT OF MYSORE.

Brother Scouts,

To-day is the Tenth Anniversary of the Scout Movement in Mysore. I am very much pleased to see that the Movement has had a rapid growth in our country. I am sure that the account of its progress recorded in the Mysore Scout Year Book, which is published to-day, will be read with deep interest and pride. On this happy occasion, I offer to you all my hearty congratulations on the results achieved, to which your enthusiasm and devotion have, not a little, contributed.

I hope that you will not rest content with your achievements but that, true to the motto—"The best is yet to be"—in which the Scouts believe, you will make further efforts towards the consolidation and expansion of the Movement, encouraged by the success attained.

I am very much impressed with the growth of the Scout Movement in Western countries and the spirit of adventure, comradeship and discipline, which it has engendered and which is so essential for character training. I trust that your efforts will be directed towards achieving here the best results the Movement has produced in the West.

Ours is a worldwide Brotherhood bound together by the spirit of love and a common humanity. The active expression of this spirit is SERVICE, which is our highest ideal. We have to fulfil the noble task of serving boyhood and helping boyhood to serve. I pray to God that He may grant us the strength of mind and body to live up to the ideal of our Brotherhood and carry out its purpose.

K. A. Wadiyar

Athletic Training.

V. S. RAMACHANDRA RAO, B.Sc. *Inspector of Physical Education and Hon. Assistant District Commissioner for Cubs.*



Mr. V. S. Ramachandra Rao, B.Sc.

It is a sign of the times that nobody now thinks of competing for any Sports Meet unless he has put in thorough training and feels himself at his best. This article is to give a few practical hints to athletes in the matter of training for their events.

The call for specialization has spread from other things to sport activities as well. Gone are the days when one man would dominate all the field in a Sports Meet and when one competed in as many events as possible, probably with the hope of winning prizes is one or a few of the items. No doubt, as a general statement, it would be true to say that an athlete, who is very good in a certain event should naturally possess good physique and so be moderately good in several other events as well. But one who wants to be all-round will only be moderately good in any one of these events and has thus less chance of getting prizes. This is specially true when other athletes have trained themselves particularly well in only one form of athletics and have attained perfection. In no other country has specialization carried to such an extent as in America and the supremacy it has maintained in the field of sports is very largely due to this. American athletes will keep themselves trained for only one event and, with under no circumstances go in for other races. Of course, there are several events which go together. The man who is quick on his feet and is good at the hundred yards, may be good at the long jump also, as the latter requires good running and good thigh muscles. High jump requires slower running but as good thigh muscles as the long jump. A man who is good at the high jump and the short sprint may certainly be good at the Hurdles as the latter is a combination of both. Similarly a man who is good at running a mile may perhaps be good at the half-mile or the two mile races, but there certainly no sense in the same man going into a sports meet from the Hundred and 220 yards races through the mile and the jumps into Shot put and the Tug of War, right through the meet.

One must begin his training at least six weeks before the race. This does not mean he can be lazy as anything before that ; an athlete must always be in a good condition. Each event requires its own way of training and for lack of space, we have to confine ourselves to general statements about training.

The runs are generally very popular, for the likely reason that they require little technique, at least in popular belief, and everbody thinks he is very good at them. But being proficient is very different. The man who wants to win at the mile races requires to have good training from his childhood onwords. He must be light of figure with good leg muscles and general physical fitness. He must have not the least amount of superflous fat. Powerful heart and good sized healthy lungs are absoulte necessities.

There was a time when the mile was classed under long distance races. Now it is called a middle distance race. It deserves the name for it wants the endurance of a long distance as well, at times, the speed of a short sprint race.

The start in a mile race is not as important as in a sprint race. Still it will be advantageous to run quickly early and get to the inside of the running track. It means a lot of saving of running distance. The first lap is always hard in the mile race. One has to get into position and one has to get into his stride. It generally happens that at the end of the first lap one suddenly feels fagged and the desire to give up the race will predominate. But this must not be yielded to. Even if it is hard, the second lap must be run, if necessary, a little less fast than the first one. The second wind will be developed and the discomfort pass off. The second and the third laps must be run at the competitor's normal pace. The fourth must be run hard and the judgment of the athlete must tell him when he has to do the final spurt which will bring him to the finish tape.

Pace and judgment of track tactics are important factors in a mile race. The runner must know what his abilities are and how fast he can go without losing advantage. He must be careful to see that he does not run at the same pace as the man in front of him, just because he is the peacemaker. He must have the judgment to know when he must sprint and when he should just jog trot.

The body in running should be slightly leaning forward from the foot so that it is inclined forward and has thus an impetus to go forward. In running 100 yards the body is bent from the waist. The hands should be lightly closed, not clenched fast, the latter is only a waste of strength, and the arms should move naturally up and down, never swung across the body. The head should be upright, the eyes looking in front, not the ground at the feet or vertically high the head thrown back.

Each pace must be sufficiently long so that less energy is used, but there should be no necessity to jump up to take the stride. On the other hand the run should be a smooth, even glide. As far as possible, the run should be on the wall of the foot, the heals rarely, if ever, touching the ground. The heals should be permitted to touch the ground only when the runner is tired and wants a change. Breathing should be as far as possible by the nose. Just at the end of the first lap, breathing would be difficult but one should persevere till "second wind" is obtained. At the last lap breathing may be anyhow, for as much air as possible is wanted. At the last sprint, the body should be inclined forward, as far as it will go as in sprint,

(*Continued on page 4, column 3.*)

Bangalore Patrol Leaders' Camp and Conference.

The Patrol Leaders' class organised by the Head-Quarters from the 2nd September closed its session on the 9th, with a day and night's camp in Kumbalgod.

From the 2nd onwards, we had lectures on a variety of interesting and scouting subjects till the 8th. On the 8th afternoon, we left Banaglore for Kumbalgod and arrived there in the evening.

A little distance behind the T. B., there is a river known as Arkavathi. But it has only a small quantity of water running in some places. The whole scenery round about here is quite picturesque. The shrub Anona Squamosa (ಸೀತಾಫಲ) has grown profusely. Ragi is grown in the surrounding fields. Most of the area is forest-like.

Our camping activities consisted in Tracking-game, Camp-fire, Kit-inspection, Physical-culture jerks, Games, Bridge-building, Practical First aid, Leaders' Conference, etc.

Lastly we are very glad to state that Mr. K. Shankaranarayana Rao, M.A., B.L., Government Advocate and Chief Scout Commissioner, Captain. Y. V. K. Moorthy, M.B B.S., D.T.M., District Scout Commissioner, Mr. Mir Iqbal Hussain, B.A , B.L., Assissant District Scout Commissioner for Rovers, Dr. M. K. Venkata Rao, M A. Ph.D , Mr. C. Subba Rau, M.A. (Honors) Orginising Scout Commissioner, and many other Scoutmasters attended the camp and helped the scouts in all sorts of ways so as to make the camp a complete success. So we now take this opportunity of heartily thanking them for their assistance, and co-operation during the camp.

The following is the full address of the President of the Conference, Mr. K. R. Suryanarayana Rao, a P. L. who was elected unanimously as the President of the conference.

That odd impulse, which, in wars and creeds,
Makes men like cattle, follow him who leads.—Byron.

What is a Scout Patrol.

A Scout Patrol is a small permanent group of boys, usually six to eight in number, under the responsible charge of a leading boy, known as a Patrol Leader. As the Patrol is to be a unit for purposes of work, games, descipline, and good turns, it is essential that the scout elected to be the Patrol Leader either hy the scoutmaster or by the vote of the Patrol should be worthy of it.

Needless to say, he should be very keen and able to lead; secondly, he must be an elderly man for, elder boys do not follow a younger one, even if he is clever. Thirdly, he should know something more than what the common members know, because, it is on the Patrol Leader that the success of the Patrol depends to a very great extent.

The Patrol is the important body in the Scout Movement. A good Patrol will be a Patrol of chums ; they will like and respect their leader ; they will be loyal to the Patrol and Troop,

Who is not an Ideal Patrol Leader.

First of all I will tell you, who is not an Ideal Patrol Leader. He is not the smartly dressed Leader with his two white stripes and Patrol Leader's badge, with his arms full of Proficiency badges, and yet having little or no idea of the responsibility he shoulders in training the character of the Scouts of his Patrol.

He is not an Ideal Patrol Leader, who does not care for the welfare of his Patrol, and who does not take the trouble of improving the character of his scouts by his good example.

He is not an Ideal Patrol Leader, who does not quite understand the Scout Laws and their usefulness in training the character of the Scouts of his Patrol.

Who is an Ideal Patrol Leader.

An Ideal Patrol Leader is one who sets his own good example to his Patrol, who thinks of his Patrol first and self afterwards; and who leaves no stone unturned in increasing the efficiency of his Patrol. He must of course be smart and tidy but that is not the only thing that goes to make him an Ideal Patrol Leader. An Ideal Patrol Leader is one who is a good and true Scout. Sincere, Courageous, Obedient, Useful and Truthful.

" Trusty, loyal and helpful, Brotherly, courteous, kind ; Obedient, Smiling and thrifty, Pure in body and mind.

What are the duties of a Patrol Leader.

It is not enough if a Patrol Leader should only himself act according to the ideal but he must make his Scouts also do the same not by schoolmastering them, but by setting his own example before them and by a kindly word of advice and guidance now and again.

He should further make it a point to understand the character and temperment of each member of his Patrol. He must know his responsibilities. He must also know that his Scouts are only young boys and if he is not wise enough to keep them from doing wrong, they will not improve. But if he keeps them under his eye, and by his own example shows them the right way to like, they will be good and will love him the more for his timely word of advice and guidance.

Almost everything depends on the Patrol Leader. He must remember that he is something more than a Scout. A Patrol Leader must always remember that it is no good being a Leader just for the swank of the thing and boss the rest about. If a leader is selfish, he is no good. In a good Troop, each Patrol Leader must be busy all the time trying to bring each Scout in his Patrol up to scratch.

The Patrol Leader must take real interest in every boy in his Patrol. He must know the parents of all the boys in his Patrol. He must also try to know their addresses, their conditions, their work, their prospects, their opportunities and some more particulars about them. He must take each boy, watch him, encourage him, help him and simply strain every nerve to make a good Scout of him. Often a boy may prove disappointing ; stick to him all the same. A Leader is the chum of each of his boys.

Patrol Leaders seldom realise how much the Scouts look up to them. The Scouts never say anything, but they really do imagine a Patrol Leader to be a splendid fellow. A Patrol Leader who is honest and manly, who never lets a word escape his lips which would bring disgrace on his Troop, will win the respect and admiration of his Patrol and will set the standard for it.

The Court of Honour.

The business of a good Patrol Leader is to attend and see how the Court of Honour works. The Court of Honour is the most important council in connect-

ion with the Troop. This Court consists of all the Leaders and seconds with the Scoutmaster in the chair. It may consist of all the Leaders and some specially selected Seconds, or it may consist of all the Leaders and Scouts specially elected from each Patrol.

The Court of Honour has two functions, namely the executive and the judicial. The executive business of the Court of Honour is to arrange for camps, competitions, etc. The Judicial business is to decide the punishment to be given to a member who has gone wrong or in some cases to take away a member from the Troop. A good Troop will have much of the executive work than the Judicial.

The Patrol in Council.

Before attending the Court of Honour the Patrol leader must call for a "Patrol in Council," in which he himself is the president. The principle object of this Council is, that the Leader should be in touch with the wishes and aims of the Scouts under him, and that he should act as far as possible in accordance with them. He has a seat in the Court of Honour, not so much to express his own personal views, but rather as the representative of his Patrol.

Therefore, in the "Patrol in Council" the Patrol Leader must take the opinions of his Scouts to discuss them in the Court of Honour. It is the Patrol Leader's business to see that the decisions of the "Patrol in Council," are resolutely carried through. No "Patrol in Council," should be held without a preliminary meeting of the Patrol Leader and his second, with any other useful member of the Patrol, to decide exactly what is going to be discussed and write it down on an agenda. The Patrol Leader should of course take charge of the meeting, and he should be firm, fair and business-like. He must stick closely to his agenda and refuse to allow discussion on anything outside it.

The Patrol Camps.

Camping is the ideal Scouting activity It is the great point in "Scouting" which appeals to the boy and is the opportunity in which to teach him self-reliance and resourcefullness, besides giving him health and development. The smartness, discipline and training of the patrol will nowhere be seen to better advantage than in camps, and nothing will more clearly show up its shortcomings.

The Patrol camp develops all the qualities of a scout camp. It is only in small groups that you can get the close friendship, the personal control of a leader, the working together as a unit and the close co-operation which is so important. Among six or eight of the Patrol, every boy can have his say and can work with independance and initiative.

It is a mistake to have only one or two camps in a year. The very finest Scout training is obtained only in camps. Patrol camps should be arranged often and these should be held by the Patrol Leader and in the Patrol tent.

The best way to work a camp is, for one scout to go ahead and fix a site, the rest to follow and pitch the tent there. It is an excellent thing to make each Patrol always responsible for its own cooking arrangements. The Patrol camp should be regarded as a special privilege rather than as a common practice. It is a privilege which a Patrol Leader may get by several years' earnest and honourable scouting.

The Patrol Reports.

In connection with the "Patrol in Council," it is a good plan to keep a Patrol log book, (a log book is a complete history of the Patrol), in which an account of the activities of the Patrol both at work and at play, short descriptions, camp notes, good turn accounts of each Scout or of the Patrol, all the resolutions and decisions, should be entered. It should, if possible, be illustrated by sketches and photographs. It is also rather useful to keep a record of attendance, the tests passed by the Scouts and badges won and also minutes of the council meetings.

The Patrol Spirit.

The Patrol Leader shou'd do everything to foster the right Patrol spirit, for the Patrol may still prove a miserable one without the right spirit. The Patrol spirit means that each Scout in the Patrol feels that he is an essential part of a complete and self-contained unit—a body in which every member is expected to carry out his own individual part in order to attain the perfection and completenss of the whole. All the Scouts of the Patrol must be as if they are brothers. One Patrol must have an ambition to overcome the other Patrol.

Lastly, the Patrol Leaders' duty is to train his Scouts not only in Scout tests like "Tenderfoot," "Second class," and "First Class" tests, but also he must instruct them in gaining several proficiency badges. If, however, he is unable to do the latter, he must take his Patrol to somebody else for instruction. He must also encourage his Scouts to sleep with open windows and be clean and tidy at all times. He may also arrange for training in running and jumping and keep record of it.

The Patrol should transact its own business, make its own rules and collect and administer its own funds.

(Continued from page 2 column 3.)

race, and the dash should be carried through to the finish tape no matter what happens.

The mode of practising for a mile race is to run alternately longer and shorter distances than the mile. A programme would look something like this.

Monday 10 furlongs fairly slow run.
Tuesday 6 furlongs faster.
Wednesday 12 furlongs slow.
Thursday 100 yards sprint from the crouch start, several times.
Friday 10 furlongs.
Saturday One mile at one's best pace.
Sunday A stiff two mile walk.

Besides the above, each evening some exercises should be gone through for about half an hour; no heavy exercises should be indulged in, preference to be given to free-hand exercises or light apparatus like Indian Clubs. Football and Hockey make good evening practice, but care should be taken to see that one does not get hurt and thus unnecessarily loose chances of practice or the race itself.

Great care is to be taken to see that one does not over-train, and thus get stale for the important race. It is much better to stay off for a day or two under such circumstances The training should pass off as a matter of course and no anxiety should be entertained as to the race itself.

It is as well to remember that the rules of the Olympic Sports call for left hand corners, that is when the competitor is running and turns for a lap he turns to the left always. The same rule had better be applied in practice. No competitor should overtake another on the inside, that is, nearer the kerb unless there are two clear paces between him and the line. It is a point to be noted that it is a waste of energy to try to overtake the man if front, at a corner; better wait till he gets to the straight.

The mile and similar distances are very popular in Mysore and it is right that the present Mile Record for India should be held by a Mysorean. I trust that it will always remain in Mysore and why not you, Reader, help to keep it in! Wish you good luck.

Tenth Scout Birthday Anniversary Rally.

Ex-Chief Judge—The Latest Recruit.

AN INSPIRING ADDRESS TO SCOUTS.

To celebrate the Tenth Birthday Anniversary of the Boy Scouts of Mysore, a Rally of all Cubs, Scouts and Rovers of Bangalore City was held in Bangalore City on Sunday the 7th instant at 5 P. M. in the grounds of the Tippu Sultan's Palace. Rajadharma Pravina Diwan Bahadur K. S. Chandrasekhara Iyer, Avl., B.A., B.L., Retired Chief Judge, Mysore State, presided. A large number of people interested in the movement attended the Rally. Rao Sahib Madhavaraya Mudaliar, Secretary, and Mr. M. Abdul Lateef Sahib, Vice-Chairman, of the Boy Scouts Association, C. and M. Station, Bangalore, were present with a number of their Scout Masters. The Rally was in charge of Capt. Y. V. K. Moorthy, District Scout Commissioner, assisted by his two Assistant Commissioners, Messrs. Iqbal Hussain and V. S. Rama chandra Rao.

The function began with the march-past after which the troops were reviewed. Mr. Chandrasekhara Iyer, the President of the evening, was invested with the Scout Badge by our Chief Commissioner and admitted into the Brotherhood. The Cubs and Scouts repeated their promise as is usually done every year at the Rally. Then the Message sent by His Highness the Chief Scout was read and was listened to with rapt attention. These over, all adjourned to the assembly hall of the Tippu Sultan's Palace to witness an interesting display by Scouts of the several troops in the City. The Physical Culture display by the Salauddin and Mill Rovers; Yogasans and cycle feats by Scouts of the Kengeri and 15th Bangalore troops; Fire-brigade by the Zahiruddin Rovers and the Zulu war dance by the Scouts of the Sri Narasimharaja Hostel were very much appreciated.

After display, the President presented the Sri Narasimharaja Gallantry medal to a young Cub Rama Rao (age 10) of the 15th Kantirava Pack for having saved, at great risk to himself, a girl of about 15 years from a watery grave in the Kempambudi tank. Certificates to several Patrol-leaders were also distributed.

The President complimented the Scouts on their business-like appearance and the very interesting display by them. He, then, read an address to Scouts which has frequently applauded. Mr. K. Shankara Narayana Rao, Chief Commissioner, spoke a few words welcoming the President who had just been invested into the Brotherhood and proposing a vote of thanks to the Chair. The Rally terminated at 7 P.M. with cheers to their Highness' the Maharaja and Yuvaraja of Mysore and to the Chief Cub, Prince Jayachamaraja Wadiyar.

PRESIDENT'S SPEECH.

I feel very pleased and happy in being admitted into the world-wide brotherhood of the Scouts. I should have been even better contented if my years had permitted of my taking the regular grades of instruction from Wolf Cub and Tenderfoot, onwards. As it does not, the will must count for the deed—in this matter, the Scout's promise I have taken, for the instruction I must do without.

May I say at the same time, that it were desirable that a veteran in craft had been selected, instead of a raw recruit, to deliver an address suited to the occasion ? I can only hope to make up for what is lacking to me in Scout service and experience by a sincere admiration for the aims and the products of the Scout Movement and a deep sympathy for the aspirations of of Youth generally.

It was the great founder of the Movement, Sir Robert Baden-Powell who said that, if all men had developed in them the sense of brotherhood, the habit of giving first consideration to the needs of others, and of putting their own personal ambitions, pleasures and interests second to these, we should have a very different world to live in. Even the partial experience which is all we have had of Scouting at work in the world amply justifies such an expectation, the results already achieved show that it is certainly possible by well-directed methods to make selfless goodwill towards others a prominent quality in the character of Youth.

The Movement is however yet in its infancy. It has no more than touched the fringe of the boyhood of India ; and as regards the girls, it is still for the most part in the region of pious intentions. It would be interesting to know what proportion of the vast student population of the Mysore State, several thousands of whom were very much in evidence on a recent occasion in the public places and throughfares of Bangalore City, have been enrolled and trained as Scouts. And it may not be unprofitable for those responsible for its upbringing to bestow some thought on the practicability of extending such training to the remainder.

What has been remarked of boys elsewhere is undoubtedly true of boys here, that they are full of enthusiasm and spirit, and only want their heads of be turned in the right way to become good and useful citizens, but that this splendid material is being permitted to run to waste, and even to spend itself occasionally in harmful ways, for want of proper training, wise guidance and healthy occupation. It is, of course, idle and foolish, in these days when a new spirit of change and challenge is abroad, to attempt to circumscribe the widening interests of Youth, or even unduly to curb its normal activities beyond the clear requirements of public and personal safety, decency and order. But it will be not less disastrous to overlook the natural tendencies of youth, its love of excitement and adventure, its susceptibility to emotional appeals, its generous instincts and sense of chivalry and to neglect to provide it with pleasant, useful and constructive ways in which to spend its super-abundant energies.

Scouting is at present the only organised and systematic effort to supply all these various desiderata in a suitable and attractive form ; and, in view of its acknowledged efficacy in "converting the restless, irresponsible, self-centred boy into the straight-forward, dependable, helpful, young citizen," it is truly an educational instrument of the first importance.

Here in Mysore, where the ægis of Royalty covers the Movement, we may

well hope that the training which it affords will not merely furnish occasions for pageantry and picturesque displays, but be recognized and enforced as a necessary element in the proper upbringing of the rising generation. After all, the chief assets of a country are its boys and girls ; and it will surely pay at least as much, though in a different coinage, to make the best of them by proper training for life at any necessary cost, as it admittedly does to exploit the natural resources, the mines, the waters and the waste lands.

I shall probably have another opportunity soon of delivering an address to youth in general. I wish to say a word to two now to those of you who are Scouts. I truly think it is your good fortune to have been drawn so early, before your nature has had time to set or become fixed in grooves, into a movement which affords such unequalled advantages for training in the way of self-discipline, self-improvement, and habits of self-forgetting service, —training which will fit you when the time comes to be citizens worthy of the India to be.

For be assured that in a few years' time—ten, twenty or fifty make little difference to history—India will be a very different country from what it is now. It will be, it is bound to be, a self-governing common-wealth of some kind, very likely a federation of more or less autonomous States and Provinces, bound together by the strongest ties of mutual interest and common welfare and p o perity, the people of which will be not merely good Hindus, good Muslims, good Christians and good Buddhists, but good Indians above all, true patriots who will place the interests of their country above sensational considerations of every kind. It will be, if all goes well, a country of which you will be proud to be citizens ; but will you not, on your part, fit yourselves to be citizens of which the future India may be proud ? I fervently hope and trust that you will and that all who, like you have the advantage of youth will derive the full benefit of the high ideals and elevating influence, the atmosphere of brotherhood, the spirit of comradeship, the capacity for leadership, the initiative, resourcefulness, and thoroughness, in a word the various gifts of character and personality which active training in Scout-craft is so well calculated to afford. You who are Scouts now are indeed enrolled as knights of service in a new and wonderfully attractive order of chivalry. Starting forth on your travels of adventure on the long road of life, it behoves you to keep in mind the great goal in front and in the midst of all temptations and experiences of whatever kind to acquit yourselves like worthy Scouts, ever brave, loyal, helpful, cheerful, prepared.

Art of Swimming.

Mr. B. R. Srinivasa Rao, *Instructor, D. C.*

This stroke is the best for the beginners. This is a very simple and easy arm and leg movement. The arms and legs are worked independently, and the thrash has a narrower scope, the legs being opened less.

That our system is the best seems undoubted. But as it is very probable that eventually we will use the *Crawl* for all distances, the point is you must be looking forward. The relative time of the arms and legs in the *Crawl*, can best be determined by the individual or by his coach ; one with strong arms and weak legs can adopt a rapid motion and a slow kick ; one with strong legs can do the contrary. This is one of the stroke's best features, for it can be fitted to each person. Some of our *best students* use the arms almost entirely, and some can go almost as fast with legs alone as when using the arms.

There are many varieties of the *Crawl* now-a-days, as there are many men using it, and each indulges in a little experimenting of his own. This gradually leads to progress, and it is probable that as they discard inefficient details in favour of the successful ones, the different varieties will condense into definite strokes from which the best will eventually be picked . To learn the *Crawl*, start with the arms. In fact you will probably do well not to try the legs at all until you perfectly understood the arm movements. Then the legs alternatively. Lie flat on the waters with arms stretched forward, palms down, fingers closed and draw the water deeply without bending the elbow up to the thighs, and again stretch your arms with the elbow bending a little. The same movement with the legs bending at the knees, as shown in the picture. There is little difficulty in learning this, if one knows how it should be done, but the best way, after reading the discription is to watch it in action. To imitate it without having read it up, is not easy, and acquire it without seeing it is harder still, but with the help of both, a few days of practice will be sufficient. The real difficutly in the *Crawl* is in working the arms and legs into a smooth stroke and also in learning to hold the tiring leg drive over a given distance. Both are a matter of practice.



The Crawl Stroke.

The position of the body in the *Crawl* is flat on the water, and breath should be taken only every two or three strokes. The time for exhaling is as the under arm goes forward. When the *Crawl* is swum slowly, as it is over the distances, the arm stroke is lengthened.

Some swimmers seem to be under the impression that the power of the leg kicks is derived from the knee to the ankle, simply because the swimmer's feet and ankles rise clear of the waters. But their impressions are wrong entirely. The strength and power of *Crawl* swimmer's leg kick comes from the thigh, and not the knees, feet and ankles. At the same time I must point out to the reader that when a *Crawl* swimmer is travelling at any great speed, his legs and arms do bend from the knee. Let the reader try it and see my contention is correct.

THE MYSORE SCOUT.

Editorial Board.

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4 Mr. V. S. Ramachandra Rao, B.Sc.
5 Mr. M. A. Venkata Rao, M.A.
6 Mr. C. Subba Rau, M.A. (Hons.)—
Editor.

EDITOR'S CHAT.

The Year Book.

The Boy Scout Year Book, which has been the talk of the day in the Scout circles, has now been published for a week and I hope most of you have seen it and, I may be pardoned if I say, admired it. It is not for me to praise it but I may assure you with a just sense of pride, that we at Headquarters, have done our best to make it attractive, interesting, and instructive. It contains a history of Scouting in India and in Mysore during the last decade, an account of the progress of Scouting in almost all the Provinces and States of India, contains a hundred and fifty pictures and two magnificient colour plates and many other features. Among the contributors are some authors of international repute, e.g, Drs. Tagore and Seal. Among literary and scientific contributions, there are many articles of surpassing interest, romance, moral urge and exquisite beauty. Well, you do not expect me to exhaust the list.

Thanks where Due.

I do not say that it is the work of a few only; hundreds have contributed towards its production. We have received the most warm support from several Scout Associations in India. It would be invidious to mention names but, I fear, we would be failing in our duty if we do not give special thanks to the Honorary Secretaries of the Bombay, Madras, Seva Samiti, Indore and Kashmir Scout Associations. Their warm co-operation, valuable suggestions and unstinted support have heartened us a great deal in our work and our deep gratitude is due to them. We are equally thankful and indebted to all those who have given us their co-operation and we hope that, if we do not mention everyone by name, they will understand that it is so because of the limitations of time and space. I hereby thank all these gentlemen and associations, both collectively and individually, for their valued encouragement and hope that they will ever strengthen the bond of fellowship that has been so surely knit through the medium of this Year Book. Again, **thank you**.

Ten Year Service Badge.

It is proposed that a Ten Year Service Badge should be introduced. It will be made of special design and it will be worth while preserving. Only those that have put in a continuous service as Scouts in the Movement will be awarded the badge. It would be interesting to know how you would like the badge to be made. I request each reader, therefore, to kindly send me a design which he thinks will be most suitable. The use of the badge is to be ratified at the Tenth Annual Meeting of the Headquarter Council in Mysore during Dasara. So, dear reader, please send me your ideas about this to me—say before the end of this month.

Asked and Answered.

It is proposed to open a special page for answering questions on Scouting asked by our Readers What is your idea? Do you think the page will be largely used and, we will have enough material? Your opinion is invited.

Yours Scoutingly,

C. Sreenivasaiya

Editor.

Asst. Dist. Scout Commissioner, Mr. G. Dasappa, Secretary, Local Scout Association, Mandya and Mr. Kodaiyalam Laxmaiya Setty.



A SCOUT INVESTITURE AT BYADERAHALLI.

Under the auspices of the Local Scout Association, Mandya, the Scouts of the 1st Mandya Troop were invested at Byaderahalli on the 19th August 1928. The occasion was taken advantage of to give the Scouts of Mandya and of Maddur a taste of a two-day camp.

The boys, 20 from Mandya and 9 from Maddur arrived in camp at 4 p.m. on the 18th, accompanied by their Scoutmasters. They were joined here by some members of the District Scout Council headed by Mr A. V. Ramanathan, B.A., Deputy Commissioner and Vice-President, District Scout Council, Mysore. Hulikere was visited the same evening, and the party returned to Byaderahalli for supper and an enjoyable camp fire.

The next morning more guests arrived and at 9 o'clock after "light refreshments," the District Scout Commissioner, Mr. C. Narasimaiya, B.A., B.L., Advocate, invested the lads of Mandya with the badge, the scarf and the staff. Mr. Krishnaswami Iyengar, Executive Engineer, Hulikere, made a very impressive speech on the occasion wherein he emphasised the brotherhood aspect of Scouting.

A meeting of the District Scout Council, Mysore was held immediately afterwards wherein various resolutions were passed to make Scouting a real force in the District. One of the resolutions recorded the timely and very efficient First Aid help that had recently been rendered at Mandya by Mr. C. L. Narayana Rao, L. Ag., (son of Mr. C. Lakshmana Rao, Sub-Division Officer, Mandya and formerly a Patrol Leader of the 7th Tumkur Troop, Boy Scouts of Mysore) when a cooly fell down a well and fractured his thigh bone.

Some of the guests then went on a motor-hike to Kodiyal where they were welcomed and treated to fine music and sumptuous refreshments by Mr. Kodiyalam Laxmaiya Setty, a leading gentleman and Mahaposhaka of the District Scout Council, Mysore.

After dinner at Byaderahalli at 3 p.m. the party broke up.

Where every one did all he could, to make the function a success. it might be invidious to make mention of names, but all were agreed that the success of the camp was largely due to the exertions and organising of Mr. A. V. Ramanathan, Major M. C. Subba Raj Urs,

SHORT STORY COMPETITION

Prize Rupees Five

1. A Prize of Rs. Five is offered for the best short story received.
2. Length of story—between 750 to 1000 words.
3. Subject—of Scout or Schoolboy interest.
4. Only *bona fide* students can enter. Certificate from S.M. or H. M. of School to be attached.
5. Latest date of entry—15th November.
6. Address correspondence to—The Editor, "The Mysore Scout", Fort, Bangalore City.

Two Big Events for Scouts & Rovers.

The Sri Krishnaraja All-India First Aid Competitions.

Competitions for the Sri Krishnaraja All-India First Aid Trophy will be held in Tumkur from the 27th—31st December, 1928. The trophy consists of a Silver Mace (worth about Rs. 800) and is offered for open competitions among Scout Troops in India, Burma and Ceylon, under the following conditions. Applications from teams are invited through District or provincial Organisations. All teams will be the guests of the Boy Scouts of Mysore, who will arrange for boarding and lodging of the teams, free of cost.

Further information, if required, can be had from the OrganisingCommissioner, Boy Scouts of Mysore, Tippu Sultan's Palace, Fort, Bangalore City.

1. The trophy is open for competition to (a) Teams of Scouts only or (b) Teams of Rovers only, belonging to any State or Provincial Scout Organisation in India, Burma or Ceylon.

(Note: Rovers teams will be judged with a handicap as may be decided upon by the Committee).

2. A Team will consist of four Scouts or Rovers, all Scouts who have completed 17 years of age on 1st October 1928, being considered as Rovers. Each team may bring one extra member as a reserve.

3. Each troop wishing to enter a team should notify the same not later than the 10th December, 1928, to the Organising Commissioner, Boy Scouts of Mysore, Tippu Sultan's Palace, Fort, Bangalore City.

4. Each team shall pay an entrance fee of Rs. 5 which should accompany the application for entering the team.

5. Each competing team shall be distinguished by a separate number. The identity of the team shall not be disclosed to the Judges.

6. The teams shall be judged throughout on the basis of the latest editions of the "Indian Manual of First Aid" "Problems in First Aid," published by the St. John Ambulance Association, as also of 'First Aid to the Injured' published by Rao Saheb Dr. U. Rama Rao.

7. The competition will be divided into:—

(a) A team test consisting of First aid to and carriage of the sick and wounded.

(b) Stretcher drill.

(c) An individual test—oral.

8. The total number of marks will be 1000 which will be allotted as follows:—
Team test—400; Stretcher Drill—100
Individual test: Oral and practical 500; 125 for each competitor.

9. Details of treatment must be in strict accordance with the nature of the test and of the supposed surroundings.

10. The competitions shall be judged by a board of six members of the Medical profession 4 for individual (oral) and 2 for team test. There shall be a Moderator in addition, who will control the conduct of the examination and collate the results furnished by the Judges. In the event of a tie, the Board will submit the tying teams to a further and uniform test.

11. Teams must be correctly dressed in full scout uniform.

12. No one except officials counducting the competitions and persons introduced by them may be present at the tests.

13. The trophy will be held till the next competitions by the Scout Organisation to which the winning team belongs. Such Organisation shall insure it against fire, theft or loss in transit and shall be held responsible for returning it in time for the next competitions. The members of the winning team, will be awarded individual gold medals and the runners up, silver medals.

14. The right is reserved by the Head Quarters Excutive Committee of the Boy Scouts of Mysore to withold the Trophy for competion if less than ten teams appear for the Trophy at any time and make alterations or amendments to these conditions as may be found necessary.

The Rover Cup.

1. The Trophy shall be called the "Nattukottai Kadiresan Rover Cup"—open for competition among all the Rover Patrols in the State.

2. The Cup shall be a rolling one but it shall become the property of the team that wins it consecutively for three years.

3. Competitions shall be held every year during Dasara or X'mas.

4. Efficiency of a Rover Patrol shall be judged by the following points:—

(1) Regular attendance at troop meetings. Average attendance with full records to be furnished to the Board of Honour.

(2) Number of badges possessed, relating to Public Service, *viz.*, Ambulance, Fire-manship, Life-saving, Civics, Signalling and Pathfinding.

(3) Physical Efficiency, atheletics and sports and out-door life activities. (A certificate to show that he was free from illness for previous 12 months).

(4) Public services rendered: Full details with records, certificates, if any, should be furnished.

(5) Other subjects as may be notified from time to time by the Executive Committee, Boy Scouts of Mysore, as disirable.

(*Continued on page 10, column 3.*

Scouting in Cochin.

Mr. A. R. Narayana Pai, *Managing Editor, "The Gosri Scout."*

The Scout Movement in the Cochin State is as old as the Movement in British India where it was introduced, organized and spread by Dr. Annie Besant, the venerable well-wisher and worker for India, and who is still the Honorary Commissioner for India, in the form of the "National Boy Scouts," with a view to instil the spirit of patriotism into the minds of Young India. Some of her admirers and disciples brought it into the Cochin State where it worked vigorously for some time. Branch Associations were organised by Messrs. A. Easwaran, H. D. Kamath and some enthusiasts, at Trichur, Mattanchery and Eranakulam. But since it was undertaken and conducted by private agencies, it did not get the proper support from the Public or the Government. Yet it reached a high pitch when Mr. F. G. Pearce of the National University visited the several centres in the State in 1917. Gradually the form disappeared while the spirit lurked here and there, in the minds of the young men, ready to find its way out in some form or other whenever it found an opportunity. A few Scouters were got trained at the Madanapalle Camp. But those who returned from the Camp did not find sufficient encouragement to run troops.

Early in 1921, the Gowda Saraswath young men of Mattanchery, most of whom were members of the "National Boy Scouts," started an Association called the G.S.P. Scout Association, which, a year afterwards emerged into the Sri Venkatesha Boy Scouts Association through the strenuous efforts of Messrs. H. D Kamath, N. Govinda Pai, A. R. N. Pai, R N. Malya and several others, and patronized by Messrs. M. Venkateshwara Kini, Yogia Pai, Narayan Pai and other well-to-do people and landlords of the locality. This was a band of about 60 young men, all Rovers, trained for social service in several forms, and for rendering First Aid to the Injured, by Mr. R. K. Padiyar, who was himself a Homeo expert. The scouts found several opportunities to show the utility of the movement and win the esteem of the local public. Thus the spirit went on, working its way through several vicissitudes.



H. H. Sir Sri Rama Varma, G.C.I.E.,
Patron and Chief Scout of Cochin.

The State Boy Scout Movement is the outcome of the strenuous efforts of Mr. (now) Rao Sahib C. Mathai, Director of Public Instruction, Thottakkat Krishna Menon, B.A., M. L. C., Mr. Thomas Manjuran, B.A., B.L., M. L. C., and Mr. P. Krishna Menon, B.A., M.L.C. and a few others, who sympathised with the youth movements. It was a time when the extra steam in youths of High Schools and Colleges gave vent to undesirable 'strikes' and the like. To direct their energies in the proper channels, "to busy giddy minds" with new and useful enterprises, a scheme was drafted and placed before His Highness' Government who readily sanctioned the same and promised all the necessary encouragement and support to set the wheel in motion. Accordingly Mr. V. K. Krishna Menon, B.A., of the Adyar Boy Scouts, was specially got down to organise and work the movement in the State as Deputy Commissioner of Boy Scouts. Mr. Menon conducted several camps for Scouters, Patrol Leaders and Refreshers at different centres and occasions. Besides, he toured round every educational centre and organised local Associations and troops through the co-operation and support of the D. P. I., and Mr. P. Narayana Menon, the then Dewan. Mr. A. Easwaran, B. A., worked as his Assistant and as the State Organising Secretary. The Government gave decent grants, besides a site for the Head Quarters at Ernakulam, and Rs. 30,000 for constructing a pucca building. Ever since, the Government has continued to give a decent grant to work the movement in the State.

Since 1926, a full-timed Scout Organising Officer for the State was appointed, who is busy in touring through the various Scouting centres and educational institutions, visiting the old troops and organising fresh ones. There are now 30 different Scouting centres with 52 active troops conducted by 85 trained scouters with nearly 1000 Scouts, in a small State like this.

There have been several Scout Weeks, Grand Rallies, Attachamayam Rallies and Scout exhibitions every year, besdes the local celebrations by the troops. The Scouts who are all students have been turning out excellent work both in their schools and colleges and also in scouting, rendering very useful services to the State and the public.

Cochin State sent its representative to the last Empire Jamboree in England and the International Jamboree in Denmark. Select batches also attended the last Jamborees in Madras and Bombay.



Mr. T. K. Krishna Menon, B.A.

Publications—A Scout Bulletin is published every quarter by the Headquarters in the Maharajah's College Magazine, Ernakulam. The Mattanchery Local Association is running an Anglo-Vernacular Scout journal ever since 1923. Lately, a book styled "The Gosri Scout" Stories in Malayalam has been published by Mr. A. R. N. Pai of the Gosri Scouts, Mattanchery, including among its contents some detective Scout stories, Scout songs and other Scout matter essential for Boy Scouts. Thus every nerve is strained to further the movement, to the entire satisfaction of His Highness Sir Sri Rama Varmah, G.C.S.I., G.C.I.E., Maharajah of Cochin, the Chief Scout, by Scouters who are all honorary and willing workers.

At the last conference of the Scouters of the State, it has also been resolved to organise an All-Kerala Jamboree in 1929 with Scout Exhibition and other displays, and the Scouts and Scouters are eagerly longing to see the great event, which will be the pleasantest in the annals of Scouting in Cochin. Scouts and Scouters have already begun their work to make such a laudable ambition an achievement.

Last but not the least, Scouting is fast trying to solve the knotty problems of unemployment, untouchability, unapproachability, Hindu, Muslim, Christian unity and fraternity. May the movement progress by fasts and strides, may the barriers of castes and creeds be broken away, may the sum of enlightenment, peace and prosperity ever shine on this Historical land of ours, is the humble prayer of the writer.

FAMOUS DAY FOR SCOUTS.

1. New Year day—1st January.
2. Lincolon day—12th February.
3. Baden-Powell day—22nd February.
4. Washington day—22nd February
5. Good Will day—6th April.
6. Shakespeare day—23rd April.
7. King Emperor's Birthday—3rd June.
8. American Independance day—4th July
9. Napolean day—15th August.
10. Scout day—1st October. (3rd in Mysore.)
11. Colombus day—12th October.
12. Xmas Day—25th December.
13. League of Nations days.
14. Congress day—28th December.
15. H. H. the Chief Scout day—(Varies each year)
16. The third International Scout Jamboree will take place at Arrowe-Park, Birkenhead, England, on 30th July 1929.
17. Heroes Days—Zoraster, Krishna, Buddha, Christ, Mohamed, Nanak.
18. Shivajee Day, Madhwacharya, Shankaracharya, Ramanujacharya and Basava.
19. Akbar Day.
20. Tolstoy, Mazini, Garibaldi, Tilak, Gokhale, Vivekananda, Ramthirth, Daya Nand, Guru Govind —Dr. Shri Ram.

(*Continued from page 8, column 3.*)

(6) A practical test to be conducted by the Board of Honour for such of the Rover Patrols as may be called upon.

5. The awards shall be made by the Executive Committee, Boy Scouts of Mysore, their decision in all matters being final.

6. The records must be sent with proper certificates so as to reach the Head Quarters by the 30th November, 1928.

C. Subba Rau,
Organising Commissioner,
The Boy Scouts of Mysore.



Some Gosri Scouts, with Mr. M. Jogia Pai, Vakil, founder of the T. D. H. S. and its Manager for 25 years. Mr. Narayana Pai is seated to the right of Mr. Jogia Pai.

News and Notes.

A Visit to the Krishna Raja Sagar Dam.

On a very quiet night, a man in Mysore can hear the roaring noise of a distant waterfall. I heard it too—and my curiosity grew to pay a visit to the place. I imagined the beautiful sight I would behold at that place—an all interesting and absorbing one to feast my eyes with.

The waterfall, which is really a forceful flow of surplus water out of the Dam, is only nine miles distant from Mysore. A half hour's journey by train will take you there. One day I had a chance to visit the Dam with many of my friends. It was indeed a jolly party.

The train stopped at the station Belgola. From this station, we had to walk a distance of two miles to reach our destination.

We heard the constant rumbling and rushing of the waters from a long distance. We went straight to the Dam, and persuaded ourselves to have a long walk over the bund at first. This we did to our utmost enjoyment, the view of the Dam from the bund, being one large mass of water almost resembling a sea. It strikes terror and amazement to see the mountainous water rushing down with tremendous speed. The volume of water is said to be 60 feet in normal times. The bund appeared to us to be the height of Engineering skill, considering the enormous quantity of water held in check by the artificial wall.

The Dam was planned by Sir M. Visweswaraya, the late Dewan of Mysore, who has been the originator or developer of several other Public Works of the State, of equal importance.

The Dam has been constructed, by obstructing the river Cauvery by the artificial wall to facilitate irrigation in the State by means of a number of canals. Nearly eighty lakhs of acres of land have already been or will shortly be fertilised by the fruitful scheme. The people of the land always pray for the originator's long life and prosperity.

I have a passion for visiting the Dam. Sometimes, when I lie reclining on a beautiful meadow, I seem to hear the rushing noise of the water that I used to hear, and feel myself transported to the scene.—Mr. V. H. Kulkarni, Mysore.



Krishna Raja Sagar Dam.

The Mill Rovers' Hike.

It was a fine Sunday morning intoxicating with sunshine and breeze, when the combined Minerva and Mysore Mills Rovers, under the able guidance of Scouter, N. S. Kulkarni, started on a hike. The sight of sixty stalwarts in perfect kit and condition marching on the Magadi Road with inspiring songs of India contributed by Perumal, Azeez and Ramachandra Rao, was glorious and baffling any description. Even after a long march of six miles I was exhilarated to find all the members of the hike quite buoyant, cheerful and full of life.

They had a halt near the vicinity of a brook in the Magadi Road when the scenery was magnificent and picturesque. Mr. N. S. Kulkarni the popular Rover master had a varied programme for his mighty Mill Rovers and I content with myself by passing these few remarks. The pioneering work was superb and their tracking game was most manly and enjoyable and the lunch arrangements were in attendance with the Scout spirit—I mean simple and plenty.

The members of the camp felt very much the absence of Mr. S. R. Tombat, the President and Mr. Rajabather Mudaliar, the Hony. S. M. The Rovers returned the same day in the evening. —J. D. Sampath Kumaran.

Madhugiri Notes.

The High School troop passed through its second year of life. The number of Scouts is gradually increasing as the strength of the school is also increasing. There were 24 Scouts at the time of last report and now the strength is 32.

Mr. K. N. Viduran, L.M.P, Sub-Assistant Surgeon, was kind enough to deliver lectures on 'First Aid' with practical demonstrations.

Scouts went on 'Tracking' games, week-end trips occasionally to neighbouring places of interest and during December 1928, some Scouts accompanied the 'school party' on an excursion to 'Hampe.'

His Holiness Sri Jagadguru of Sringeri visited the place during the month of December and the Scouts did their humble duty by supplying flowers and tulasi for the puja throughout his stay.

It is encouraging to note that one Scout of this moffusal troop attended the Jambore at Bombay with the Middle School Scoutmaster.

Mr. A. Vasudeva Rao, B.A., Asst. Org. Commissioner was pleased to inspect the troop in February 1928, when many of the Scouts were invested with tenderfoot badges at a camp fire held near Siddanakatte.

The Local Scout Association already in existence was revived by his visit to the place.

The Director of Public Instruction in Mysore visited the School in connection with the 'School Anniversary' about 20th July, 1928. The Scouts showed their usefulness at the school-day and the Director was pleased to give us a sitting for a group photo.

A grant of only Rs. 20 was received from the Headquarters; with a poor supplement from the school, the growing needs of the troop cannot be satisfied.

It is earnestly hoped that an ade-

quate grant for 40 Scouts will surely enable the troop to go on with its activities in a very satisfactory and efficient manner.—B. KRISHNAPPA and V. NANJUNDIAH, Scouters.

Kesari Troop, Hunsur.

The troop consisting of 24 Boy Scouts, held a camp on the 2nd September 1928, at Ramenahalli about two and a half miles away from Hunsur. The camp programme consisted of drill and scout games. Some of the local officers including the Munsiff, the Assistant Inspector of Education, the Forest Ranger, attended the camp at the request of the Scouts and helped the function to a successful close. After a pleasant evening the party returned to Hunsur marching the whole distance.—K. C. SITARAMIAH, Scout.

Ganesha Mangalarthi.

The 15th Bangalore (Kanteerava) troop celebrated 'Ganesha Mangalarathi' on Wednesday the 26th September 1928, at the Tippu Sultan's Palace, under the presidentship of Mr. C. Subba Rau, M.A., (Hons.), Organising Commissioner. A large number of Cubs, Scouts and Scouters had assembled. After bhajana, mangalarathi was performed. The Rovers of the Zahiruddin troop, with their Scout Master, Mr. Iqbal Hussain, were also present. After distribution of prasadam, the function terminated with the cries of 'Jai.'—K. R. S. RAO.

A Riponpet Good Turn.

A bullock cart, fully loaded with rice, salt, grain. etc., costing about Rs. 350 was going from Chimoga to Nagara via Riponpet where near a tank at about 9 p. m. on the 5th September, the bullock got frightened at the sight of a tiger in front and dashed with the cart into the tank inspite of the best efforts of the driver. The bullocks released themselves by force and ran to the nearest village. The tank being far away from the place, information reached us at 6 a. m. In a moment all the Scouts gathered and tried their best to remove out the cart which was in the water at a depth of 7 feet. At last, they were successful in taking out the cart. The Scouts were very much helped by the Police Sub-Inspector, Mr. Gaffor Khan and the Revenue Inspector, Mr. Abdul Razack.—S. LAKSHMINARAYANA RAO, Scoutmaster, Riponpet.



Mr. K. N. Venkatasubba Sastri, M.A.

Our Scouts and Scouters, especially those in Mysore City, will be quite familiar with Mr. Sastri's work for Scouting in Mysore. As a Scoutmaster for over 6 years, as the Secretary of the Scoutmasters' Association in Mysore City, as a member of the Executive Committee and lately as a Rover Leader, he has rendered a good account of himself. He sailed for England from Bombay on the 29th September. On the eve of his departure, the City Scout Association, Mysore, entertained him at Tea and presented him with the Swastika Badge. While in England, Mr. Sastri hopes to take the much-coveted Gillwell course for Scouters and, on his return to Mysore, to use the knowledge thus gained for the benefit of Scouting in Mysore. We wish him God speed!

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such, to train ourselves to be more effectively useful, to learn all things that will give us power to do good to all. Cubbing and Cubbing alone, will give us the requisite guidance to achieve these ends. Hence we have all decided to join the great brotherhood of Scouts and Cubs all over the world.

Wishing you God speed,

OLD LION.

The Cub Corner.

THE PROMISE.

Dear Cub,

You are now ready to be invested as a regular cub in a pack. Before being so invested, you will take the following promise.

I promise to do my best—

I. To be loyal and to do my duty to God and the Maharaja and to keep the law of the cub pack;

II. To do a good turn to somebody every day.

Let us understand. The first part of the promise is puzzling indeed. We all believe in a God. For us, God exists. He is the Creator, Supporter and Dispenser of the Universe and all life and form in it. He pervades all. He lives eternally. He is all Power and Knowledge. Him, we must worship and Love and Revere. How can we do our duty to God? By living righteous life, by doing right things, by studying and understanding God's manifestation in all things. We are loyal to God when we follow the dictates of our religion as understood and practised by our elders and ancestors. We become more Godly, as we develop in us all that is good, great and divine. Who will train and guide us to this end? *Cubbing*? Our Maharaja is the representative of God on earth. He represents the Vishnu aspect of God to us. He protects us from enemies, guards us from evils, and keeps and maintains for us a good government. We must therefore, be loyal and dutiful to His Highness the Maharaja of Mysore and his government. How can we be loyal and dutiful? By doing our *best* to be good boys, learn our lessons to the very best of our ability, by becoming very able cubs. Also you must keep the law of the cub pack. You know your Law and what it means. Well then, stick to it.

The Second part of the promise is more simple to understand, but equally difficult to follow. Every day of our life we must do little acts of service to others. We must do something each day to make somebody's life, happier. It may be that our daily good turns are not big nor conspicious, but we must habituate ourselves to do at least one act of kindness every day of our life. This done for a few months, will create in us a strong desire, to do more

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TENTH ANNUAL MEETING OF SCOUT COUNCIL.

Rajamanthra Pravina K. MATTHAN presides.

PROCEEDINGS.

President—Rajamanthra Pravina K. Matthan, B.A., Member of Council.

Members present :—

1. Mr. N. S. Subba Rao, M.A., Bar-at-law.
2. „ K. Shankaranarayana Rao, M.A., B.L.
3. Rao Bahadur N. S. Nanjundiah.
4. Mr. A. K. Syed Taj Peeran, B.A.
5. „ K. V. Anantaraman, B.A.
6. „ B. T. Keshava Iyengar, B.A.
7. „ H. V. Ramaswami, M.A , B.L.
8. „ S. Abdul Wajid, B.A.
9. „ C. S. Kuppuswami Iyengar.
10. „ G. B. Heblikar, B A., L.L.B.
11. „ K. H. Ramayya, B.A., Bar-at-law.
12. Dr. S. Paul Chinnappa, M.A., L.T., Ph.D.
13. Mr. K. Sri Narasimhiah, M.A., L.T.
14. „ Sultan Mohiyuddin, M.A., M.Ed., L.L.B.
15. „ C. Narasimhiah, B.A., B.L.
16. Rev. R. W. Boote.
17. Mr. K. Krishna Rao, B.A., L.T.
18. „ K. N. Kini, M.A.
19. „ S. Sivaraman, M.A., L.T.
20. „ S Srinivasa Rao, M.A., L.T.
21. „ S. Krishna Rao, B.A.
22. „ M. A. Narayana Iyengar, M.A., B.L.
23. „ K. Venkatasami Iyer, B.A.
24. „ M. Venkataramaiah, B.A.
25. „ S. Kasturi Raj Chetty, B.A., B.L.
26. „ M. Rajagopala Rao, M.A.
27. „ M. Raja Rao, M.A., (Hons)
28. „ C. B. Gopala Rao.
29. „ C. Krishna Rao, B.A., B.L.
30. Mr M. A. Venkata Rao, M.A.
31. „ G. Mallanna.
32. „ M. Ramaswamy.
33. „ M. H. Krishna Murthy.
34. „ D. Ramaiya, B.A., L.L.B.
35. „ V. S. Ramachandra Rao, B. Sc.
36. „ B. Ramaswamiah, B. Sc.
37. Major Subba Raj Urs.
38. Mr. C. Subba Rau, M.A., (Hons.)

A number of Scout Masters who attended the State Scouters' Conference were also present.

After invocation by a Patrol of Scouts (10th Mysore Ursu Troop) the Chairman, Mr. Matthan, made a few observations in his introductory remarks. As was observed in the Annual Report, he was the Chairman of the Executive Committee for three years; and though he ceased to be in that position now, he would assure them that he followed the Scout Motto—"Once a Scout, always a Scout." It gave him special reason to be happy that many Headmasters of High Schools and many public workers and also a number of Deputy Commissioners of various districts had made it a point to be present there. All this marked the dawn of a new era and showed to them that there was ample scope for the movement becoming more popular. He then called upon the Secretary to read the report.

Mr. C. Subba Rau, M.A., (Hons) Organising Commissioner and Secretary, Head Quarters Council, presented the report of the progress of the Scout Movement in Mysore during the year 1927-28.

Mr. K. Shankaranarayana Rao, M.A., B.L., Chief Commissioner, moved the adoption of the report which was duly seconded by Mr. K. H. Ramayya, B.A., Bar-at-law., Registrar of Co-operative Societies, supported by Messrs. C. Krishna Rao, B.A., B.L., District Scout Commissioner of Tumkur and B. Ramaswamiah, Assistant District Scout Commissioner of Shimoga.

Mr. K. Shankarnarayan Rao, in moving the adoption of the report observed that they must realise and bear in mind the fact that they had not touched the hearts of the village population. For this purpose, which was the most important ideal, to popularise Scouting, they must carry on intensive propaganda work. They should build the foundation strong and then only could they build an undecaying and everlasting superstructure. It was not enough if they confined their activities to the Head Quartes and District Councils. To make the propaganda work a success the co-operation of the schoolmasters was essential and for that matter the spirit of Scouting must be infused into them. Further, they must instil this spirit into every Government, and unless they did this, their progress was not to be one on the lines which they would expect it to be. Lastly, in a way, he thought the Scouts were above all religion, all nationality, all colour and caste. It must be in this spirit that the Scouts should work and work on these lines would surely lead them to the land of progress.

Of all charities, he observed, the monies given for encouraging Scout movement would be the best form of charity. He hoped, in conclusion, that they would all go to their respective places and carry the torch of the Scout light and spirit and try to popularise it to a greater extent, than they had been able to do in the past.

Mr. K. H. Ramayya, in seconding the proposition, said that lack of enthusiasm was a serious drawback to the progress of the Movement. From the Head Quarters down to the last scout, there must be a fiery spirit—a spirit that must not fade away. It was not by learning that they could get this spirit, but it was by excellent character and character alone. If they had 50 scouters imbued with this spirit and enthusiasm, he was sure the movement would spread far and wide. One or two people must be employed in each district with no other work but doing propaganda work. More life, more enthusiasm, more activity were the essentials to enlist the sympathy of others with the Movement.

The Report was then adopted unanimously.

The following resolutions were then put from the Chair and passed, all the members present standing :—

(1) That we, the members of the Head Quarters Council of the Boy Scouts of Mysore, at our Tenth Annual Meeting assembled, do convey to His Highness the Maharaja, our loyal greetings on the occasion of the Dasara Festivities in Mysore.

(2) That we, the members of the Head Quarters Council of the Boy Scouts of Mysore, at our Tenth Annual Meeting assembled, do convey to His Highness the Yuvaraja, Chief Scout of Mysore, our loyal greetings on the occasion of the Dasara Festivities in Mysore.

Mr. K. Shankaranarayana Rao, M.A., B.L., Chief Commissioner, moved on behalf of the Head Quarters, the following resolution, thanking the honorary workers in the Movement.

"That we do place on record our high appreciation of the devoted and disinterested services to the Movement of all Honorary Workers in the cause, Scouters of all ranks, Secretaries and members of District Scout Councils and local Scout Associations, Honorary Instructors and Examiners in badge subjects and others, who have freely given of their time, leisure and means for the betterment of the Youth of the country."

4. Then Mr. D. Ramaiya, B.A., L.L.B. Superintendent of the Prince Jayachamaraja Wodiyar's School, proposed that the following seven members do constitute the Executive Committee of the Boy Scouts of Mysore for the year 1928-29. This proposal was seconded by Mr. M. H. Krishna Murty, and passed *nem con.*

1. Mr. N. S. Subba Rao, M.A., Bar-at-law., (Chairman)
2. „ K. Shankaranarayana Rao, M.A., B.L.
3. „ K. H. Ramayya, B.A., Bar-at-law.
4. Dr. C. B. Rama Rao, B.A., M.D.
5. Mr. A. K. Syed Taj Peeran.
6. „ A. V. Ramanathan, B.A.
7. „ A. E. Walden, B. Sc. (Lond).

5. One-third of the nominated members of the Head Quarters Council had to retire this year as per the constitution of the Council and lots were cast. The following names were drawn but they are eligible for re-nomination to the Council.

1. Mr. J. B. Mallaradhya.
2. „ S. Venkatesiah, B.A., B.L., Hassan.
3. Capt. Y. V. K. Moorthy, M.B., B.S., D.T.M., Bangalore.
4. Mr. C. Subba Rao, B.A., B.L. of Shimoga.
5. Mr. Ananthiah Setty of Chitaldrug.
6. „ Ramanna of Chikmagalur.
7. „ C. Vasudeva Rao of Chikmagalur.
8. „ K. H. Ramayya, B.A., Bar-at-law.
9. „ C. S. Balasundaram Iyer, B.A.
10. Dr. C. B. Rama Rao, B.A., M.D.

6. Then, the resolutions on the agenda were discussed.

(1) Mr. K. Venkatasami Iyer, Head Master of Tiptur, moved 'that another Assistant Organising Scout Commissioner be appointed at Shimoga'. The proposal was seconded by Mr. M. Venkataramiah, Head Master, Malleswaram High School, Bangalore and strongly supported by Mr. B. T. Keshava Iyengar as Shimoga had a better claim as it was the Head Quarters of the Malnad an of several offices.

Mr. G. Mallanna proposed an amendment to the effect that there should be an Organiser for each District to work under the guidance of the District Scout Councils.

Messrs. A. K. Taj Peeran, K. V. Anantharaman, K. H. Ramayya and Rao Bahadur N. S. Nanjundiah supported the amendment and emphasised the necessity for the appointment of more wholetime workers in the best interests of the Movement.

Mr. M. S. Rajagopala Rao opposed the multiplication of offices under official auspices. The resolution finally adopted was :—

"That, in view of the popularity the Movement is gaining, there should be one whole-time worker in each District working under the District Scout Councils".

(2) The following resolutions were then passed :—

(a) That 'Refresher Camps' be arranged in all Districts at least once in 3 years to enable the Scout Masters of the locality to be in touch with the latest development of Scouting.

Moved by Mr. K. Venkatasami Iyer and seconded by Mr. M. Raja Rao, M.A., (Hons).

(b) That steps be taken to have a large number of songs written in the Vernaculars on topics like the National heroes, the national achievements, etc., so as to infuse a healthy national fervour into the hearts of Scouts.

Moved by Mr. S. Srinivasa Rao of Shimoga and seconded by Mr. A. K. Syed Taj Peeran.

(c) That provision be made to open model club rooms (in all dist. head quarters) fully equipped with troop and camp equipments, so as to serve as an ideal for the troops of the District. The club rooms may be kept under the direct control of the District Scout Councils.

Moved by Mr. S. Srinivasa Rao of Shimoga and seconded by Mr. A. K. Syed Taj Peeran.

(d) That active steps be taken to interest village Panchayets in scouting by starting Scout Troops under their patronage and that a programme of rural reconstruction on however humble a scale, be framed to be worked out through the agency of Scouts.

Moved by Mr. K. N. Kini of Tumkur and seconded by Mr. M. Raja Rao, M.A., (Hons).

(2) The two propositions sent by Mr. S. Srinivasa Rao, M.A., L.T. o

TENTH ANNUAL REPORT.

Some Extracts.

(1) A few weeks back an important step was taken in the decision to completely decentralize the work of the Movement and to vest the organisation, development and supervision of the activities in the Districts in the several District Scout Councils which have been organized. Four Districts, Bangalore, Mysore, Shimoga and Kadur have already undertaken this responsibility and it is expected that next year the other four Districts will be helped to organise District Scout Councils on similar lines. This will take our Movement a long way towards the realisation of the ideal of a popular non-official Scout Association which is the aim that the Executive Committee have set before themselves.

(2) A special feature of our work this year has been the extension of the benefits of Scouting to not only school boys but other boys also—such as those in the Mills and in localities where no schooling facilities exist.

The Scout Census for the year 1927-28 shown a total membership of 5,283 including all ranks, an increase of about 200 over that of the previous year.

Four camps for Scout Masters, one for Cub Masters and one for Commissioners, in all 6 camps were held. In addition to these, a camp for Patrol leaders was held in Bangalore during September, 1928.

(3) Among the principal events of the year may be mentioned:—The investiture of Prince Jaya Chamaraja Wadiyar, as Chief Cub, Swimming tournament, participation of 225 Mysore Scouts in the All-India a Scout Jamboree at Bombay, the State Rally for the H. H. the Chief Scout's First Aid Trophy, Anti-Malarial classes for Scouts and participation in the All-India First Aid Trophy organised at Lahore by the St. John Ambulance Association in India.

(4) Half-a-dozen books and a large number of pamphlets in Kannada and Urdu have been published.

The Boy Scout Diary, 1928, published by us, had a record sale at the Bombay Jamboree. The boy Scout Year Book—the first of its kind in India—which was put on sale this month has received such a warm welcome that it has created hopes that an annual publication like this will contribute far more towards unifying the Scout forces in India than any amount of verbal propaganda.

The 'Mysore Scout'—the official journal of our Association—is always looked forward every month as a welcome guest. The 'Mysore Makkalu' our Kannada magazine—has already created a reputation for itself by its utility and beautiful get-up.

These publications have served a very useful purpose, There are more people now who know of our aims and methods of work; there is a greater keenness on the part of the Scout worker, born of a knowledge and understanding of the real purpose of the training and greater efficiency in the average Scout, as he is able to realise that it is through thorough discipline alone, both of the body and mind, that he can attain to his full stature and that he can fulfil the object of his training.

While at this subject of publicity, it is our duty to express our gratitude to the several Mysore and Madras newspapers and journals which have readily published Scout news and articles and have contributed materially in the propaganda on behalf of Scouting in the State.

(5) A Scout is a friend to all and a brother to every other Scout. The Scout Movement stands for peace and good-will among boys of all communities and nationalities. Our Scouts have always displayed an excellent spirit of brotherliness and our relations with brother Scouts outside the State has been marked with a cordiality, as sincere and devoted as Scout cordiality can be.

(6) Service is the badge of the real Scout. His services to others may find expression in the daily Good Turn or in notable acts of bravery which deserve special mention. Many acts of service by Scouts have been noticed in the Scout Magazine from time to time. The following awards made by the Central Board of Honour, approved by the Executive Committee, are given for the information of the Council as deserving of special mention:—

Cub D. V. Rama Rao, age 11 years, 15th Bangalore Pack, was awarded the Sri Narasimharaja Gallantry Medal for saving the life of a girl, age 15, from a watery grave in the Kempambudi Tank, Bangalore.

Scout Ramaswamaiya, age 14 years of Doddaballapur, was awarded the Sri Narasimharaja Gallantry Medal, for saving two people, a woman and a girl, from drowning.

Scouter Srikantaiya was awarded a Certificate of Merit for help in the incident noted above at Doddaballapur.

(7) We are deeply thankful to the Government and the several donors for their generous help to the Movement. The donations from Local Boards and private individuals benefit the Local Associations and Councils; *i. e*, their own boys, who grow smarter and better for it. When this is realised and when the public also contemplate the wonder-

MYSORE SENDS FRATERNAL GREETINGS TO ALL.

The Scouters of the Mysore State in Conference assembled convey to brother Scouts and Scouters in India their fraternal felicitations on the auspicious occasion of the Tenth Birthday of Scout Movement and pray that the Scout spirit may permeate everywhere establishing peace and goodwill.

Shimoga were fully discussed and not put to vote as it was considered that it was a matter for the orders of the Department of Public Instruction.

7. Mr. K. Matthan, B.A, the Chairman, rising amidst applause, delivered his address. (*Published elsewhere in this issue.*)

Rao Bahadur N. S. Nanjundiah, President of District Board of Hassan, in a short speech proposed a hearty vote of thanks to the Chair. The meeting terminated at about 11-15 A.M. after the Mysore Anthem and cries of 'Jai' to Their Highness' the Maharaja and Yuvaraja of Mysore and Prince Jayachamaraja Wadiyar, Chief Cub of Mysore.

ful possibilities of the Movement in inculcating discipline, initiative and self-help in their boys, there is no doubt they will come in a larger measure to help the Movement. All active workers in the cause will have to keep this steadily in view, because they have no right to ask people to pay for a cause which does not benefit them or their country however indirectly, and focus and direct their energies in making the Movement a national institution for the efficient training of the citizens of to-morrow.

(8) We would be failing in our duty if, on this occasion, we do not pay our tribute of appreciation and thanks, to all those who have helped to achieve our aims,-to all Scouters of all ranks all over the State, to all officers and members of the several local Associations and District Scout Councils and to all members of the several Boards and Committees which have worked unceasingly in the cause.

Let us close with a short quotation from His Highness the Chief Scout's Message :—

"Ours is a world-wide Brotherhood, bound together by the spirit of love and a common humanity. The active expression of this spirit is service, which is our highest ideal. We have to fulfil the noble task of serving boyhood and helping boyhood to serve. I pray to God that He may grant us the strength of mind and body to live up to the ideal of our Brotherhood and carry out its purpose."

SCOUT KADIRVEL

A SHORT STORY.

Mr. C. S. Krishna Iyer, M.A.

The rich and fertile district of Trichy has got its own backward portions—backward, from the point of view of English education. The small town of Mannadikathan is one of them. Till recently, there was not even a High School in this place. Of course, one of the main causes for their backwardness has been the gross apathy of the public. Its inhabitants—all Nattukottai chetties—had no mania at all for English education, nay, they even believed that it would hamper their progress and ultimately ruin their prospects. Nor were they totally wrong in this conclusion of theirs. Most of their prominent members had managed to become great millionares by controlling the rich and extensive trade of Burma, Malaya and Ceylon and not one of them knew the letters of the English alphabet; at the same time, recently some of their young educated brothern who had taken to business had been colossal failures. In spite of the general antipathy towards the English education, a few of the "progressive" members of the community, however, had at last succeeded in starting two new High schools. Their belief was that if they acquired a smattering of English, they could wield great influence, in the councils and committees, attend the Viceregal At Homes, and obtain even Dewan Bahadurships and C.I.E.'s.

In response to an advertisement in the *Hindu* for the Head Master's post, the Managing Committee of the M. R. A. L. High School had received nearly 23 applications, most of which were from experienced. B. A., L. T.'s and M. A., L. T.'s. Their great difficulty was to scrutinise the entire file and to choose the best of the lot. Of the nine members of the committee, only one was capable in the sense that he knew something about men and their merits. No wonder, therefore that the remaining ornaments of the committee thought it best to entrust that delicate business to Mr. Somasundaram. After a very minute detailed examination of the papers, extending for nearly six hours, Mr. Somasundaram finally decided in favour of one P. Narasinga Rao, B.A., L.T. Mr. Rao had stated in his application that besides having the experience of serving as Headmaster for more than 8 years, his extra activities connected with the school (scouting, sports, Debating Societies and Dramatic Clubs, Gardening, Museum, Parents' League, etc.), had won for him rare praise from the Inspector, Mr. Robinson. In fact, Mr. Robinson had mentioned in his report "a conscientious worker, able as a teacher as well as an administrative head.....possesses all the qualifications desirable for Headmaster's post. One of the very few able Head-



Mr. C. S. Krishna Iyer, M.A., Scoutmaster, Chickballapur.
A regular contributor to several Scout Journals in India.

masters that I have come across in my official career of the past sixteen years. It was this brief para that made the committee, (*i.e*, Somasundaram) choose him in preference to many M.A., L.T.'s and even one or two M.A., L.T., B.L.'s.

This choice proved to be a wisest one, for Mr. Rao began his work in right earnest, from the day he joined duty. Within a brief space of six months, marked improvements were made in various directions and the entire public began to look up to him with great reverence and admiration. Even the old conservative party, that had originally opposed the starting of the High School, began to appreciate the worth of this nice gentleman. The growing popularity of the Headmaster reached its high watermark when even Mr. A. R. M. R. Navaratna Chettiyar—the Banker who had established his reputation in the entire far-east—sent his young son Kadiravelan Chettiar to Mr. Narasinga Rao's School. In spite of the best efforts of Mr. Rao, however young Kadirvelan failed to get through the great bugbear of the S.S.L.C. public examination even after his sixth attempt. It was true that the headmaster had persuaded him to join the Scout movement and his intimate touch with him for five or six years, had resulted in moulding his conduct and character to the best perfection possible. Yet, the failure to pass the examina-

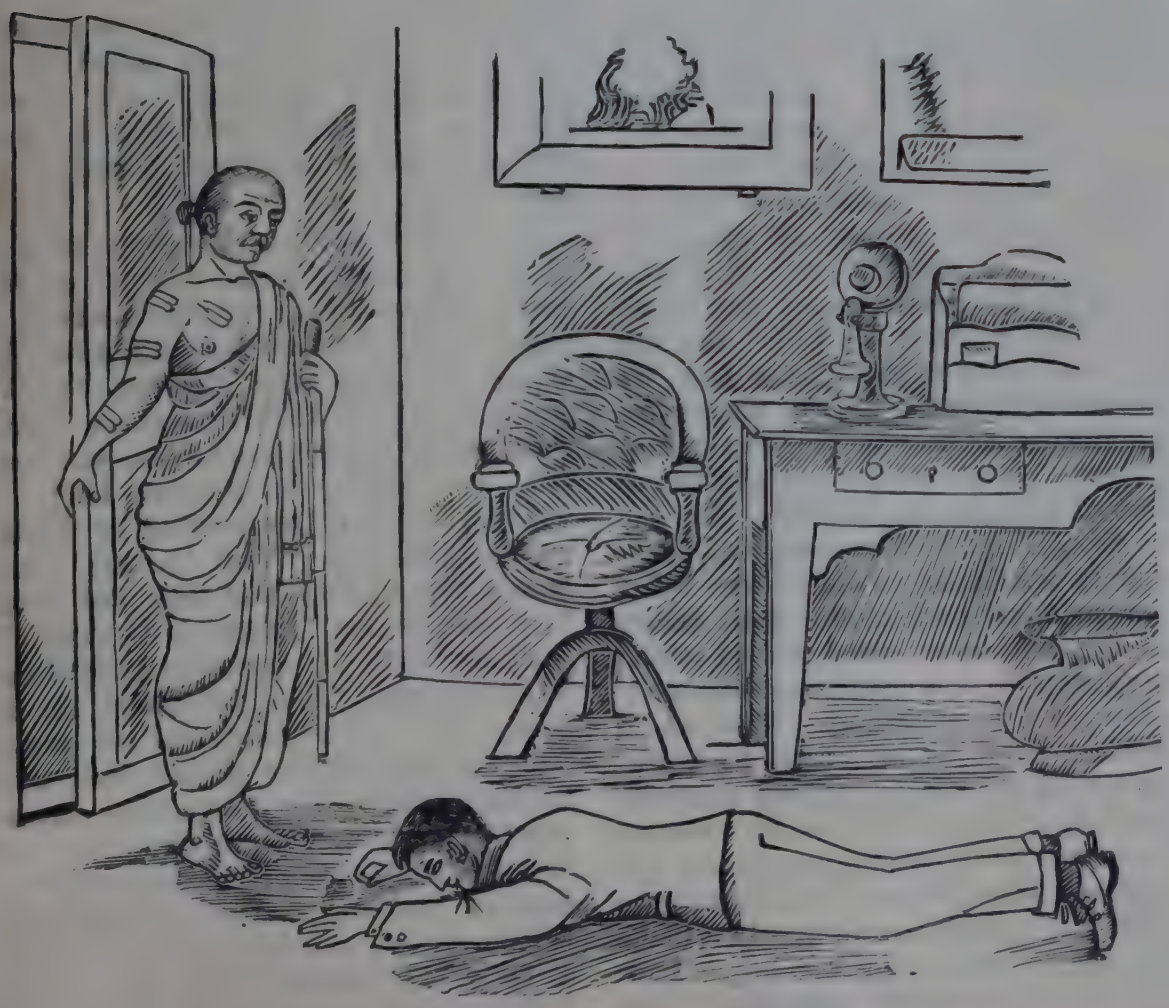
tion was felt to be a severe load by Mr. Navaratna Chettiyar. And once, when he had the opportunity of meeting Mr. Rao in private, he opened this topic to him. Mr. Rao said that Kadrivelan had no aptitude for higher studies and it was, therefore, his sincere advice that he should be sent to some technical school, say the School of Mechanical or Electrical Engineering. Mr. Rao further added that during his leisure moments he had carefully watched Kadiravelu's activity and he had found that nothing interested the boy so much as engineering, for he was always found busy with the Meccano set, that was his favourite hobby ; and that while he was not at all poor in Mathematics or Drawing his chief obstacle was with regard to the mastery of the foreign tongue, English.

Mr. Chettiyar heartily thanked the Headmaster for his kind advice and immediately had Kadrivelan sent to the Engineering School at Bangalore. Here he distinguished himself by passing the final examination in First Class and then proceeded to U. S. A. to complete his higher studies. Seven years after his leaving the native town of Mannadikathan Mr. Vel (he had changed his name like that, while in America) found himself appointed as the special officer in connection with the scheme of supplying electric power to the town. It was in this capacity that he sought an interview with his former Headmaster, P. Narasinga Rao.

Mr. Rao now that he had reached his superanuation age, had decided to spend the remaining few years of his life in a life of the study of the sacred books and search for Moksha. He appeared to Mr. Vel almost like an ancient Rishi of our land, and his face shown with such a spiritual radiance that the young engineer fell flat at his feet and solicited his benediction. A few moments reflection enabled Mr. Rao to recognise that young man as the veteran student of his S. S. L. C. class ; but now that he was trying to get himself more and more detached from all mundane fetters, he simply asked him in a highly laconic manner, whether he could be of any service to him.

Mr. Vel replied that he owed his position entirely to his kind and sympathetic advice and that his main object in going over to him was to pay his deep debt of gratitude to him So saying, he took from his pocket his cheque book and filling up a form for Rupees Ten Thousand handed it over to his old guru and preceptor. Mr. Rao acknowledged his generous gift with many thanks as usual, and immediately sent for Mr. Ramasubba Sastriar, the then Headmaster of the M. R. A. L. High School. He then asked Mr. Sastriar what, in his opinion, would be the best way of utilising the munificent gift of the Engineer. Mr. Sastriar replied that from his very youth he had been a firm believer in the possibilities of the immense good the Scout Movement was capable of producing in our country—provided it was conducted along the right lines by properly qualified men of good character —and that in his opinion, nothing would do more good to the Nattukottachetty community than a full training in social service, so that their lavish gifts of philanthropy might bear better fruit. He therefore, concluded that his personal opinion was the amount might be well utilised in establishing a small Home for effective training of workers in the field of social service. Mr. Rao fully agreeing with Mr. Sastriar's suggestion, immediately handed over the cheque to him, with his hearty blessings for the complete success of Mr. Sastriar's cherished dream in the immediate future.

Suffice to say, that an Institute was established on a humble beginning and the first batch of students trained in the Institute, did so much good work to the community at large that appreciation continued to come in from far and near, in many cases, accompanied by liberal donations too. It is not yet four years since it was started, but it has already become the premier institution of India. Appropriately has it been called as Raovel Training Institute (Rao and Vel) and one who has the desire of serving the Motherland cannot better prepare himself than by taking a course in this great institute. May God bless our Model State also with many such Kadrivels and Narasinga Rao's.



The Young Engineer fell flat at his feet and solicited his benediction.

The Making of a Scout.

(Second Class Tests.)

SCOUTMASTER S. R. SRIPATI RAO, B.T.

You are not going to remain a Tenderfoot long. You will get up-get up to be a Second Class Scout and win your badge in a short time. Let us see how you can proceed.

"Before being awarded the second class Scout's badge a Tenderfoot must—

(*a*) Have at least one month's service as a tenderfoot

(*b*) Have a knowledge of elementary first aid and bandaging.

(*c*) Know the semaphore, or morse sign for every letter in the alphabet.

(*d*) Follow a track half a mile in 25 minutes and describe satisfactorily the contents of one shop window out of four, observed for one minute each, or kim's game, to remember 18 out of 24 well assorted small articles after one minute's observation. (*e*) Go a mile in 12 minutes on Scout's pace; (about 50 paces running and 50 paces walking alternately). (*f*) Lay and light a wood fire in the open using no paper or oil and not more than two matches. (*g*) Cook, in the open, over a camp fire, a simple curry and sufficient rice to make a meal for one person. (*h*) Have at least 8 annas in the Savings Bank or with the Scoutmaster. The amount should be either saved or earned. by the Scout himself. (*i*) Know the 16 principal points of the compass and be able to find directions by at least two constellations. (j) Have camped at least 48 hours with one over-night."

[*Section 25; Policy, Organisation and rules of the Boy Scouts of Mysore.*]

This is indeed a long list and will frighten you out at first. But it is really nothing when you have begun with it. Let us take the items one by one and master them to perfection.

(*a*) *Have at least one month's service as a Tenderfoot.*—What does this mean? It means you can really practice the second class tests in about a month's time, if you are perservering and if you stick to it. It is also a check! I know that many Tenderfoots who, by reading a few books, will master away the theoritical side of the Tests, in a day or two, and ask for being tested and awarded their Second Class Badge! This will not do. They must have practised their knots and used them many times in actual work; must have played many games of observation and inference and used the tracking signs to advantage; must have had many occasions to sing their *anthems* and give their *salute*; must have become familiar with hoisting up and breaking of the National flag etc; in fact, must have acquired through Scout classes, drill, games and outdoor life, the Scout Spirit. This means time and minimum of one month's service is insisted from the date of investiture.

(*b*) *Have a knowledge of Elementary First Aid and Bandaging—including a knowledge of:—*

The Triangular bandage.
The large Arm Sling.
How to stop bleeding of any kind.
How to use the Tourniquet.
How to treat a fractured arm, leg, collar bone or jaw,
How to carry a patient.

This part of the second class requirements is very important, as it makes you useful, (3rd Scout Law). But you are young and inexperienced and must not be over anxious to know the full *ambulance* badge requirements and we must recollect that "a little knowledge is a dangerous thing" especially in first aid work. A second class Scout is not a sort of amateur doctor (nor even the first class Scout for the matter of that) but only a help to prevent harm being done in simple accidents until expert attention can be procured and to attend to anything that requires immediate attention such as bleeding. First of all a Second Class Scout ought to know, how to prevent accidents that carelessness brings on, at home, in the street or at school. This will prevent many unnecessary deaths every day, from street accidents, railway accidents in village parts about Railway lines, home accident due to children meddling with things, playing in the streets, etc. The next thing that every Scout ought to learn is What to do in every-day simple accidents such as small burns, cuts, bruises, dirt in the eye, fainting, choking, stings, blisters, etc., etc. The following extract taken from the B.S.A. Handbook for Boys is instructive. It tells you how you can prevent accident at home, street and school.

"*At Home, Safety begins at home.*—Pick up pins and needles; they cause the death of many babies and keep medicines out of the reach of smals children. A thoughtful Scout will not leave anything on the stairs that may cause others to trip, slip, or fall, thus preventing injury to himself and to others. Scalding water tipped from the edge of the stove may cause a fatal accident to a little brother or sister. Be on the 'look out' for sharp knives, etc. They should be kept out of reach of small children. Keep your hand free from broken glass, rusty wire, and projecting nails. To play with matches is dangerous, keep them in a closed receptacle. Break put out matches before throwing them away. A Scout sometimes does his good turn by warning others against the use of kerosene and gasolene when lightning fire. Keep all combustible articles, other than fuel for immediate use, away from the stove. Sixty per cent of all fires start in closets, cellars, or attics. Keep them clean and free from rags and dry wood. Handling the electric wiring of a house is dangerous and may cost considerable loss.

In the Street—It is dangerous to play in the streets. Cross streets at the corner and at right angles, instead of diagonally. A Scout does not cross the street in front of a moving vehicles Always look in both directions before crossing; it never pays to run, you may fall. Be careful in crossing behind a vehicle, one may be coming in the opposite direction. Wait for the police man's signal, that you may not interfere with traffic. Keep to the right in walking and in entering doorways. When waiting for a car, stand on the curb, not in the middle of the street. Enter a car on the proper side of it, facing towards it: grasp the inward handle; it is dangerous to let any part of your body project from the car window or platform. Always wait until the car stops, getting on or off.

Wires—To handle wires of any kind, hanging from poles or trees or to

(Continued on page 10.)

The Mysore State Scouters' Conference, Seringapatam.

Some Impressions.

When the long-looked for Conference day of 19th October dawned, it was a keen disappointment to a few of the Scoutmasters at least, at the non-appearance of the usual signs of a busy time in the previously announced Railway Station of Byaderahally. Soon, however, this feeling of disappointment melted away, when they were told that owing to the heavy rains on the previous days it was found impossible to pitch the tents there, and that it had consequently to be shifted to the historic city of Seringapatam.

It was precisely at 3 p. m. that the Conference was formally opened by Mr. K. Shankara Narayana Rao, M. A., B. L., the Chief Commissioner, and the sight of nearly forty young and energetic Scoutmasters in their smart uniforms was certainly an impressive one. Representatives there were of Colleges, High Schools, Normal Schools, complete and incomplete Middle Schools and private troops; then again, there were Hindus, Muslims and Christians; Iyer, Iyengar, Naidu, Sastry, Urs, Rao—verily, a real miniature "world brotherhood." After a preliminary introduction, in which each Scouter introduced himself to his brothern, the beloved Chief Commissioner made a sweet, dignified and impressive speech—of course in his characteristic rhythm of flowing melody on "What Scouting stands for." It was a noble speech of lofty sentiments couched in a lofty style. He emphasised, in course of this short discourse of his, his full conviction that the Boy Scout Movement was the one and the only panacea for all the present-day ills of the world, that the most sublime truths of almost all the great religions and philosophies of the world could be found in the comprehensive Ten Scout Laws, that it was imperative on the part of every Scout Master assembled there to realise the nobility and yet at the same time the solemn responsibility of his life-mission and so to conduct himself that within a decade at least, the movement will be able to permeate into every nook and corner of the State. He added that if India was the heart of the new world that is to dawn, Mysore would surely be the heart of India and as such, our special contribution to the movement was bound to be something unique and significant.

Mr. C. Subba Rau, M A., (Hons), the Organising Commissioner, then announced the tentative programme of the conference. He said that as the conference had to be shifted, he regretted his inability to provide us with the necessary training in any of the first class tests and that abandoning the implication of the Re-union Camp, we have to be satisfied ourselves with drill and excurtions in the mornings, discussion and free exchange of ideas in the afternoons, games in the evenings and merry camp fires during nights.



Mr. N. S. Subba Rao. M.A., Bar-at-Law,
Director of Public Instruction in Mysore and Chairman of the Executive Committee, Mysore Boys Scouts Association.

Needless to say that the programme was kept up to the full and the discussions that took place in the evenings, though not very parliamentary in technique, was lively and animated. Certainly it must be said to the credit of Mr. C. Subba Rau, that he conducted the deliberations with great tact, sympathy, courtesy and firmness. A large number of resolutions (exceeding sixty-seven) were fully discussed —their merits and demerits thrashed out with due warmth and vigour and a few of the important ones were unanimously passed. The following will give an idea of the large variety of subjects discussed.: request the department to give greater facilities for the spread of the movement—the desirability of holding such conferences every year, preferably at different District Head Quarters —the necessity of having Refreshers' Camps—the need for giving greater prominence to Handicrafts in scouting—the use of khadder, lathi drill, Yoga Asans, Surya Namaskarams, etc.,—the desirability of giving facilities for the local Scout Association members to attend the meeting of the District Councils—subscribing for foreign magazines and sending them round to the several troops of a district—getting books on Scouting from the library grants and reading-room funds—requesting the Executive Committee to reconsider its decision of utilising the already collected sum of sixteen thousand rupees for a suitable Head Quarters Building at Bangalore—the need for making suitable arrangements for installing a broadcasting set at Head Quarters; also the preparation of scouting slides and sending them along with other slides—the need for setting apart at least half an hour in every camp, for each individual's religious practice—the immediate and urgent need of translating books on Scouting in kannada and other vernaculars—arrangements for securing

better co-operation and help from other departments, Municipalities, Panchayets, District Boards, etc.—the desirability of having more Scoutmasters attached to the training institutions—greater encouragement for the training of cubmasters and cubbing in general, etc., etc.

Before concluding this brief report, I think it my duty to make special mention of the following few items (i) the excellent boarding and lodging arrangements so lavishly made by our Organising Commissioner (ii) the kind visits paid to us by Mr. Krishnaswami Iyengar and others (iii) the systematic physical exercises and games conducted by Mr. V. S. Ramachandra Rao, B. Sc., (iv) A very thought-provoking and interesting paper on "How to Indianise Scouting," read by Mr. M. A. Narayana Iyengar, M.A., B.L., Head Master of Channapatna High School, (v)the marvellous feats of Yogic Asanas displayed by Mr. Sundaram, (vi) the several interesting items (comic as well as serious) contributed by different gentlemen to make the camp-fire, merry and quite enjoyable, (vii) the rapid sale of the Scout Year Book, literally like the proverbial hot cakes.

Generally speaking, the impression left on the mind of the every one of the Scouters who attended the conference was that four lively days were enjoyed in a most profitable manner possible. Not only is there no likelihood of the recollection of it vanishing from the memory of the Scouters in there near future, but it is almost certain, that each scouter, when he goes back to his place, will begin his work with renewed vigour and unabated interest. Now that the responsibility of the Scoutmaster has been brought home, at least to a few in the State, let us earnestly hope that the report of the next year will record not merely a quantitative progress of the movement, but also one on the qualitative side as well.

C S.K.J.

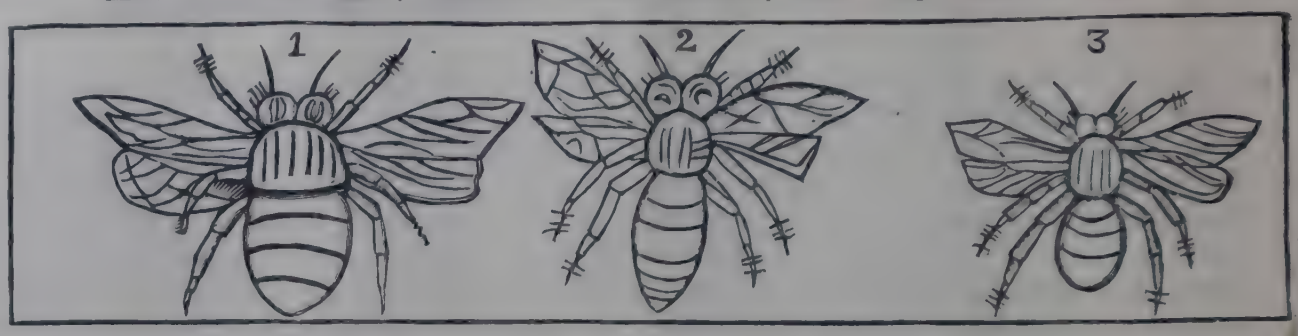
Sayings.

"If a man speaks or acts with an evil thought, pain follows him as the wheel follows the foot of the ox that draws the carriage. If a man speaks or acts with a pure thought, happiness follows him, like a shadow that never leaves him."—(*Extracted.*)

P. V.

Social Life among Bees.

MR. D. SUBBA RAO, *Natural Science Section, Govt. High School, Tiptur.*



You have all heard of the proverb "as busy as a bee." All during the day, they are seen working very hard. Try to look at the picture given above. A minute study of a bee-hive will show that it consists of three different types of bees. To the naked eye, all of them appear to be of the same kind. You may wonder, if I say that there are the drones' or the male bees, the workers who are found in great numbers and above all reigns supreme the queen. In a bee-hive, only one queen is seen, who is much respected and well guarded too.

Now, my duty is to give you an idea of the size and bodily structure of these different kinds of bees that are found in a bee-hive.

The Drones are the male-bees:—The very name suggests that they remain idle. They take care of themselves, but turn out nothing for the good and up-keep of the bee-hive. In a big bee-hive the workers may be about 30,000 to 60,000 in number, but the 'drones' will not be found more than a few hundreds.

The 'Drones' are very big in size but, are not provided with stings. Hence, they cannot protect themselves against the fury of the 'workers' who sometimes sting them to death.

The 'queen' as I told you, is single in a bee-hive. The body of the queen is of middle size and the wings are very short. The 'Queen' cannot fly far off. Her chief duty is to lay eggs. She does not venture far off from the bee-hive and is always guarded by a set of workers who keep a watch over her. Her safety is of the greatest consideration for the 'workers.' If there is the least sign of danger for her life, the 'workers' fight with the opponents bravely, to rescue their queen. If by chance, another queen appears in the bee-hive, there generally occurs a split in the bee-hive. The second queen finds another place for herself followed by a set of workers. So, there will be only one queen to be found in a bee hive, who commands the greates amount of respect. She reigns supreme.

Last of all we come to the 'workers.' The size of a worker is very small when compared to the size of either a drone or the queen. The busy bees consist of these 'workers' who work from morn till evening collecting honey, preparing wax and defending the hive against the enemies. The workers protect eggs also. If in case a fight occurs between two parties, the defeated party is made captive by the victorious party. The captives are made to work under the victors.

All the 'workers' are provided with stings. These 'workers' are also called neuters. The sting is found at the hind end of the body. It consists of two hollow tubes provided with a poison bag very near them. It is the presence of this poison which gives us pain when we are stung by a bee.

All insects have got such a perfect system of social organization among them. This can be best seen among ants also. In fact, man has to study much from the insect-life. Is it not? Well! good-bye for the present.

News.

In Korea, needle and thread are unknown to tailoring; their place is taken by glue—a peculiarly fine strong glue made from fish. The Korean tailor does not bring two edges of cloth together and then slowly and painfully unite them with fine stitches of the needle. He overlaps the edges slightly, brushes on a little glue, presses to seam together and sets the garment away to dry. "I wore glued cloths" says a correspondent, "and found that they lasted almost as well as if sewed."—(*Extracted.*)

P.V

THE MYSORE SCOUT.

Editorial Board.

1 Mr. Mir Iqbal Hussain, B.A., B.L.
2 Mr. D. Ramaiya, B.A., LL.B.
3 Mr. C. S. Krishna Iyer, M.A.
4 Mr. V. S. Ramachandra Rao, B.Sc.
5 Mr. M. A. Venkata Rao, M.A.
6 Mr. C. Subba Rao, M.A., (Hons.)—
Editor.

Mr. K. Matthan's Address to the Scout Council.

Gentlemen,

The number of Scouts in the State, I find, is about 5,300, an increase of 200 over last year's figures. The Organising Scout Commissioner deplores that the increase is not larger. I agree with him in thinking that the increase in strength has not been up to expectations. He gives two reasons over which it is well for us to ponder. The first is that an unusually large number of Scout troops had to be disbanded on account of the transfers of teacher Scout Masters. It is a great pity that this should be so. We have frequently passed resolutions with the object of avoiding as far as possible the chances of troops having to be disbanded for want of trained Scout Masters. Transfers of teachers in Government Schools are inevitable, but they could be reduced to a minimum and the fact that such transfers have so greatly affected the Scout Movement seems to indicate a lack of co-ordination between the administrative officers of the Education Department and the Scout Executive. As both these are under the Director of Public Instruction, I am sure that he will be able to devise a more satisfactory measure of co-ordination in future. Another point in this connection is that there should be behind every troop a local association of people who are willing to interest themselves in the Movement. The troop will not then depend for its existence on the presence of a particular Scout Master. If the Scout Master is transferred and there is no one else available to take his place the local association will doubtless take steps to see that another trained man is got in his place, or at any rate, that the troop keeps up some of its activities with the help of the local bodies. The other reason given for the inadequate increase in numbers is that the Volunteer Movement with its political appeal as an auxiliary of the Congress has weaned away some boys from the Scout Movement. I am sorry to learn this. It is no doubt true that, in the present circumstances of India, boys cannot be prevented from interesting themselves in political and social movements, but surely the Scout Movement in Mysore with its profound loyalty to King and country and its ideals of Brotherhood should furnish a sufficient appeal to our boys, and I think you will agree with me that it is extremely undesirable that our boys should be drawn into political movements which are organised from outside our State and which owe no loyalty to it.

One pleasing feature of the report is the extension of the movement to boys not reading in any schools. I learn that Scouting has been introduced among the boys working in some of the Mills in Bangalore. Last year I remember urging that Scouting should not be confined to boys at school, but should be introduced among the lads working in factories and shops, and also among village boys who have left the primary school. I am particularly keen about the extension of Scouting to the rural population. Our villagers are wanting in discipline and they lack leadership. What can be more potent to remove these defects than the Scout Movement which trains boys under discipline and through the Patrol System, gives them training in leadership? I trust that it will be possible for us during the coming year to have some further developments in this direction. The chief difficulty, no doubt, is the insufficiency of trained Scout Masters and the next is the inadequacy of funds. As regards the former it appears to me that there has been some material improvement in the facilities for training. As many as six camps were held last year. I hope it will be possible to hold more camps during the year. The Government have given additional funds for the movement this year and a good part of those funds may perhaps be utilised for conducting more training camps. As regards funds for organising more troops especially for boys who have no facilities for schooling, I am inclined to think that the increasing support which local bodies, such as, District Boards, Municipalities and Co-operative Societies have been giving to the Movement might enable the Executive Committee to develop in this direction. If as proposed by Mr. Kini, Village Panchayets can also be made to interest themselves in the Scout Movement the prospects would be even better. In fact, it may be considered whether the financial assistance rendered by such local bodies might not be more profitably utilised for boys not at school, the funds required in connection with school troops being found chiefly from the Education Department.

One other gratifying feature of the report is the fact that four District Scout Councils have been formed and are functioning satisfactorily and that there is an expectation of similar bodies being formed in the remaining four Districts. These District Councils should, ultimately, take over full responsibility for the work in the Districts.

After all, the important thing is not organisation or official machinery. However much we may perfect the machinery there will be no real progress, unless we are moved by the real Scout spirit, enthusiasm and the spirit of service. Some of the members have said that it is the spirit that is lacking. To quote from Tennyson from memory, "*It is life whereof our nerves are scant, More life and fuller for which we pant.*"

I trust the spirited appeals of Mr. Shankaranarayana Rao and Mr. K. H. Ramayya will not be without effect.

Although not a part of the Boy Scout Organisation, we may in this connection think of the Girl-Guide Movement also, which has recently been started in the State with headquarters at Bangalore. Our Organising Scout Commissioner enrolled the first troop of Girl-Guides and I believe that this sister-movement has every prospect of success. I believe a branch has been or will soon be formed at Mysore, and I trust branches will spring up at other District Head Quarters in due course.

Gentlemen, we miss from our midst His Highness our Chief Scout. But his encouraging message is still ringing in our ears. We can feel that he is with us in spirit and we look forward to his inspiring presence among us very soon. The happiness of his homecoming will be increased tenfold if we can report a further consolidation and expansion of the Scout Movement which is so dear to his heart. Let us then go forward with the work of the coming year with enthuasiasm and hopefulness, and above all with the sense of comradeship that breaks all barrier of locality, religion and caste.

The Making of a Scout.

(*Continued from page 6, column 3.*)

tamper with them in any way may cause serious accident or death. They may be live wires. Report broken wires to police department immediately by telephone. A Scout will not fly a kite near wires or use a wire for kite string, as it may make contact with a live wire and cause injury or death. A Scout protects property; he will not stone or shoot at the glass insulators on the poles. A Scout knows of better places to play than around are light poles; he knows that it is dangerous.

Fires—Know the location of fire alarm; stay at the box until the arrival of the department to tell them where the fire is. A Scout will invade the fire lines at a fire only when permitted to do so by the authorities.

Railroad Tracts and Yards.—It is dangerous to play along Railroad Tracts or on Railroad bridges. Trains may be expected at any time, keep out of railroad yards.....when crossing railroad tracts stop and listen. look in both directions. A bell ringing or a moving signal arm indicates a train is approaching. Notify the station agent, tract foreman or some other official of the railroad whenever you discover a fire on railroad property. As Scouts, you should put out any fire you may discover, unless instructed differently by railroad employees or officials. To walk round lowered gates or crawl under them is dangerous.

Be Careful.—In crossing make sure that there is no danger from a train on the other track. *Wait*! it is dangerous to cross in face of a moving or close to the rear of a standing train or car. A Scout plays safe as much for the other fellows' sake as for his own. He does not jump off moving trains, cars or engines, and scouting activities are such that he does not care to loiter around railroad stations, or to pay on or around turntables. He reads cautionary signs and rules for safety posted at stations, crossings, etc He obeys.

At School—Assist your teacher or principal in organising a *Safety Patrol* among the older boys of your school. The following are some of the duties of the safety patrol. Guard street intersections near school as children come to school. Keep children out of street.

At Dismissal—Help smaller children over crossings. Post bulletins of advise to pupils for co-operation in safety work. Make reports of accidents with suggestions for prevention. Give notice to principal of any dangerous conditions. Care should be exercised, when entering doorways, not to rush and cause a jam at the entrance. *Keep Cool.*

(*To continue.*)

(If you are not a Tenderfoot yet—you will do well to ask the Head Quarters, Boy Scouts of Mysore, Fort, Bangalore City, for a copy of "Tenderfoot Tests and How to Pass Them" Price one anna and six pies only. Postage extra. It will tell you how to pass the Tenderfoot Tests.—*Ed.*)

From the Rover Den.

An Important Problem.

An important problem faces the Scouters some time or other and that is the "Problem of the older Boy". There is a sudden and perceptible change in the conduct of such a boy. He appears to be restless, he does not like the company of the younger boys. but associates with the older ones and he wants lesser interference from the Scout Master than before. In fact, he is an entirely a different being now. How should this new situation be tackled? If the S. M does not do so at once, there is every probability of such a boy falling off from the troop.

Various suggestions are made for solving this problem. Some say, separate the 'older boys' from the troop and let them form their own patrol, work and play on their own lines without the least interference from the S. M. i.e., they suggest a sort of 'home patrol.' Well, the idea is no doubt good, but it is beset with great difficulties in working.

The next suggestion is this, that the S. M. takes such 'Older Boys' into his confidence and give them responsible work in the troop. Well, here is a workable suggestion. By doing so we not only retain the 'Older Boy' in the troop but also get some help out of him in the running of the troop. But it is not possible to provide a position to all the 'Older Boys' for two reasons :—

(i) only a few of them are fit for the leader's task.

(ii) the number of leader's posts in a troop is limited.

The only solution for these difficulties, in my opinion is the starting of a 'Rover section' in the troop, so that advance training in scouting is given to the 'Older Boys' at the same time the changed attitude of the boy is recognised. The senior Rover Mate should arrange for plenty of exercise, games, social functions and hikes for the benefit of the 'Older Boys'. He should discuss the vocational problems with the Rovers, and help them to take up advanced courses in First Aid, Signalling, Home Nursing, Hospital Duty, Fire Brigade work, etc. Thus the 'Older Boys' should be kept busy and engaged in a number of useful activities.

I close this talk by emphasising on a great, nay, sacred duty of every senior Rover Mate, to recognise the problem of sex which crops up in the life of the 'Older Boy' and help him with his advice and guidance. Unfortunately this important duty has been vowfully neglected by most of the parents with the result that their children pick up some knowledge about this matter from unwholesome and filthy companions, and thus run the danger of falling an easy prey to temptations. How can the parents be excused for their criminal neglect? Let us do away with false modesty which has ruined the life of many an 'Older Boy' and give him instruction about this great problem, place good books dealing about this matter like Macfadens, in his hands and thus save him from pain and misery. I am glad to learn that our University has recognised the importance and usefulness of instructions in matters concerning the sex and has requested Dr. C. B. Rama Rao to deliver a series of extension lectures on the subject.

Let me close this chat with a fervent hope that this chat will open the eyes of not only the S. M. and senior Rover Mates but also of the parents to the gravity of the situation. Awake! Awake!! Awake!!!

A R. C.

Toy-Making.

Have you toys in your house ? I am sure you have. You play with them and so do your little brothers and sisters. It is indeed great fun to possess toys and play with them. But I think it is greater fun to make your own toys to play with. You may, if you like, make wonderful toys, of paper and cardboard and give them to your tiny brothers, and sisters and friends. What an idea for 'good turns.' I will help you to make toys. Here are a few lessons to attend to.

Do you know the figures ? Figure II, shows a simple house with only a hall inside. This is the easiest to make. You must make your first trials on waste papers and boards. Then you must use good board for permanent use. ½ lb. card boards, sold at 0-1-6 per sheet, will do. Purchase one sheet. Then procure some glue, it will cost you quarter of an anna.

A pair of scissors, a knife, a pair of compasses, a foot rule divided into inches and tenths, these complete our equipment.

Figure (1) shows the ground plan to be made on your cardboard exactly to the dimensions given. You must observe three things carefully. There are *thin lines*;these are to be left alone.There are *dotted lines*; these are to be *half cut through* with your knife, for folding. Then there are *very thick lines* to be cut through with your pair of scissors. Lastly there are *shaded portions* to be *entirely cut off* and removed. The last operation is not so easy of accomplishment. Sometimes you may have to use a *small chistle* and *light hammer*. Now then, make up the ground plan, dotted lines, thick lines, shaded portions and all—exactly to the measurement. Ask your Cub-master or elders at home to help you at difficult points. They will be only too glad to help you.

Next mark doors and windows as marked.

Thin slips left at edges are for folding and pasting purposes. These are called flanges.

Then cut and fold and paste to make up the House as in figure II.

Now pasting is an affair of importance. Ordinary gum will not do to paste cardboard. Flour paste does not answer well for our purposes. Glue is the thing, procure some, and boil it in water to dissolve and apply heat. It will stick like leaches.

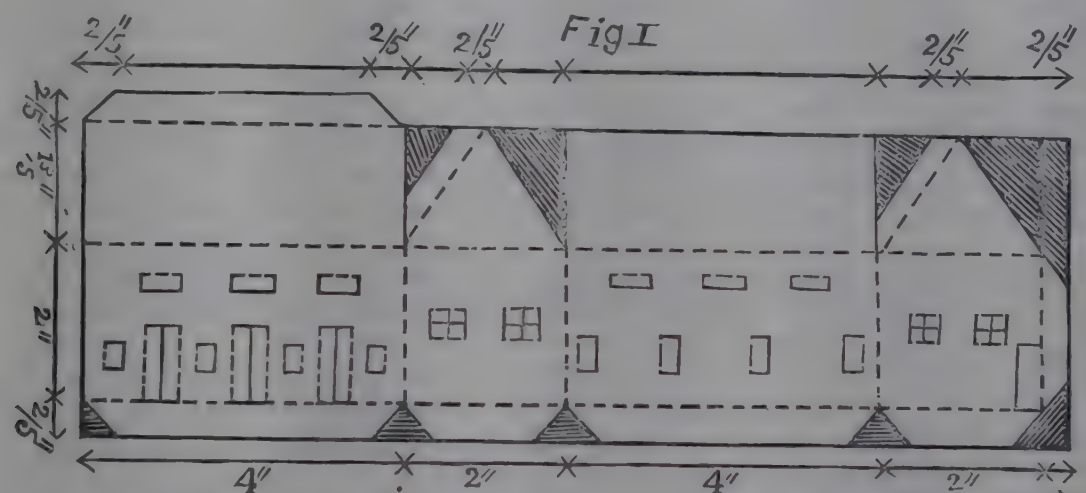
The house looks too bald. Let us have a portico with a row of front pillars. This is easily done. Figure III gives the ground plan. Paste top flange near the front top face of the house and the bottom flange on the base plate.

The base plate may be a suitable piece of deal wood, or another thicker piece of cardboard. You have now a house, with a portico.

I must leave you here, to use your own taste in the matter of painting the house, basement, flooring, roof, etc. I am sure you would do it much better than I could teach you.

More plans next time for better and more complicated houses. Keep stock of cardboards, glue, waste paper, etc. Collect empty match boxes, used up matches, cigarette cases, empty cotton reels, film reels, anything handy, we will need them all.

S. R. S



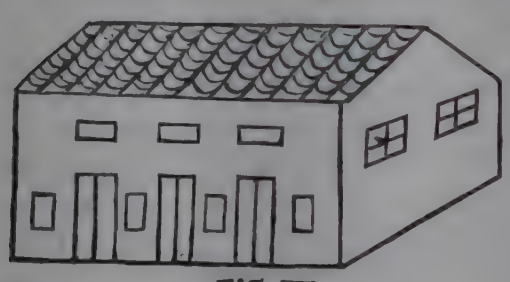
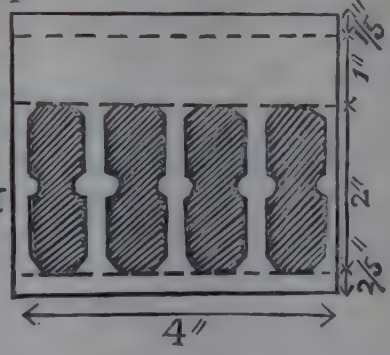


Fig II



Little Leela.

(2)

It was evening. The last rays of the setting sun danced on the ripples of the vast lake, reflecting in it the distant landscape of hills and horizon and the sinking sun beyond it. A variety of fish, differently hued, came up to surface to bid good bye to the vanishing sun. The birds of the air were chirrupping loud their adieu to each other and were seeking their harbours for the night. Cattle from the fields were winding their way home in herds. Children of the village-the village overlooking the tank, played about the open, making merry and laughing loud. Groups of cottages and huts scattered about the place, bathed in the stream of gold, that poured in abundance from the West. All was life and bustle. This was Kamalapura, the village. The tank was Kamalatirtha. Far away from the tank bund could be seen the winding road, from the hills and beyond. Connecting this village and the villages far and wide a rough beaten track, not like ours in the cities. Far away in the horizon, could be seen two specks against the dull side of hills the specks developing slowly into two human beings wending their way to this village; nearer view disclosed an elderly woman with a huge bundle on her back and a young girl leading a cow and a calf. You can recognise in them our little Leela and her elderly mother. What a change had been wrought on them!

They were not the same child and mother that they were at home in their little hamlet. The bright eyes, the sprightly looks, the nimble limbs, had all gone. A look of sorrow, a countenance of trouble and fear, a set of weary limbs had substituted themselves in the little girl. She is no longer the child that once was so happy and playful, that awaited with pleasure the return of her father every evening from the fields. She was now an orphan and in the streets. The mother! Yes, she too had changed for the worse. Wrinkles had settled on her forehead, her hair had grown grey, her cheeks were sunken and her eyes were hollow. Only sorrow and privation reflected from her features. The one or two articles of gold that once adorned her neck and hands had disappeared. She is a widow.

These were nearing our new village. A month and half back they had lost their only supporter on earth. Sorrow struck them dumb immediately. They disposed away their odds and conducted the funeral and subsequent ceremonies for the dead. A family friend offered to lease their bit of land and they gladly gave it away to him. To him and his family they vacated their house and left. Whatever was worth taking away, they carried on their back. The child could not let go of the calf and cow. They were her only objects of love and tenderness now. She would not leave them. So you see her now leading her pets. She would tend and fondle them still.

The village was approached. A village elder greeted the new arrivals. A cluster of children sorrounded the pair. All were eager to know particulars of the elderly woman and her young daughter. They were quite welcome.

The shades of evening fell thick. The sun sank behind the hills yielding place to his numerous successors, the stars and planets in the heavens. The birds of the air hushed up in their retreats. The village bustle and noise subsided into a quiet. Men, women and children disappeared into their respective houses. All was silent

But Leela and mother were left with one or two elders of the village, discussing their problem of life.

(To continue.)

Lotus Scout Troop, Hiriyur.

The Troop celebrated the Tenth Birthday Anniversary of the B.S.M. on Sunday the 7th October 1928 under the Presidentship of Mr. B. Linge Gowda, Member of the District Board, and Member, Representative Assembly, with great eclat. The leadfng persons of the town and the officers of this this place participated in the function.

The whole of the morning was occupied in Scout Displays, such as Rally call, unfurling the Mysore Flag, March Past, First Aids, staff drills and other games.

In the afternoon the Public Assembly was held in the Town Hall from 4 to 6. Here the message of His Highness the Chief Scout was read out for the information of Scouts and the public.

The president delivered an inspiring lecture to Scouts wherein he emphasized that every Scout should try to be guided by the spirit of the movement to become a good citizen and be prepared to help others at all times.—N. S. VENKATA RAMA RAO, Scouter.

Birthday Rally at Shimoga.

The Tenth Anniversary of Scouting in Mysore was celebrated at Shimoga with great eclat by all the local troops on the 6th and 7th instants under the able Presidentship of our beloved Deputy Commissioner. The officers and the public were ready with their kind assistance in the matter. The Head Masters of the Institutions, the active Scout Masters and the public were mostly responsible for the success of the function. The sports fixtures of the local teams with the Mysore College teams unfortunately clashed with our function but the programme was carefully drawn to suit the functions to the best advantage.

At 3 p. m. on Saturday the High School grounds were thronged with the active group of scouts, with full uniform numbering about 150 who were organised by their respective masters at convenient shady spots for the competitive activities in scouting. It took full 3 hours for each master to conduct all the items, at the end of which the gathering had a rehearsal.

On Sunday morning the assembly was quite imposing for the occasion. The bright morning and the radiant looks on the blooming scouts could inspire any sceptic. The orderly rallying by patrols with cries at the call, the hoisting of the flag, the morning song, the march past, the promise and the presentation of badge created a noble atmosphere and impressed the solemnity of the function. Semaphore signalling of a message written by the President was both a display and test to issue the signalling badges. The message of our Chief Scout and the short impressive talk by the worthy President were fitting verbal impetus for the enthusiasm of boys substantiated by the numerous (42) useful prizes (kit bags, compasses, first-aid sets, belts, money-purses.) thanks to our generous public.

Our heartfelt gratitude to the worthy President and the generous public were expressed by the Headmaster of the High School, Mr. S. Srinivasa Rao whose kindness and co-operation helped a great deal for the success of the function. The National Anthem, cheers and "Jais" echoed our Chief Scout's prayer to God to give us the strength of body and mind to fulfil our promise.

Scout Day Celebrations at Hyderabad Dn.

"The Annual Scout Day celebrations at Hyderabad marked a remarkable progress the movement has made in the State. It was a pleasure to see the youths of Hyderabad in no way behind the youths of other countries where this highly beneficial movement has taken root. It is indeed a great joy to know that the sons of the Ruler of the premier Indian State had not only extended their distinguished patronage to the movement but had very fittingly graced the occassion with their presence and were displaying their keen and personal interest in scouting. Since the appointment of Mr. S. M. Hadi as Director of Boy Scouts the movement has made rapid strides and 21 scout troops and three rover troops from the city took part with great gusto in the impressive celebrations. Thousands of spectators were present to witness the celebrations in spite of the showery weather.

The Sahebzada Sahebs were given the "Grand Salute" on their arrival, then followed the March Past of the Troops, the Heir-Apparent taking the salute. After the special Displays, simultaneous Displays representing the whole gamut of scout activities were then given and the grounds, presented a very animated spectacle as the various troops got to work at their appointed tasks

The Sahebzadas accompanied by their personal staff and a number of prominent guests went round inspecting the troops at work. After the displays the troops rallied round the Flag-staff with merry whoops and yells, and Sahebzada Azamjah Bahadur distributed special awards. Scout Mumtaz Ali of the Nizam's College received a Silver Medal for his gallantry in saving a man from drowning. The four plucky scouters who journeyed to Mysore on bicycles with Birthday Greetings from Maharaja Sir Kishen Pershad to His Highnes the Maharaja of Mysore and returned to Hyderabad on bicycles received a silver medallion each and Mr. Sivan the leader of the Party showed the Mysore State Flag

? ?

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The letter M.

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Scout Carnival at City College at Hyderabad.

It is always a difficult task to find means for a scout troop fund and it is only a few but plucky scoutmasters who can create activities of the nature benefitting to them and to the public. The Scout Carnival celebrated at the Hyderabad Government City College was a grant success. It was opened by Mr. S. M. Hadi, the Director of Boy Scouts, amidst great enthusiam and continued for two days despite the fact that the last days programme was affected by the sudden downpour of rain. The show was greatly patronised both by the public and students who poured in great numbers. The young and the old enjoyed the camel ride, while the cocoanut shy attracted several young men to try their markmanship, uncle Sam, Aunt Sally, Joy Wheels and Merry-go-rounds, and the Giant Wheel, provided plenty of fun and amusement. The lucky dip was raided and all the articles were quickly sold out. The Indian jugglery drew a large number of spectators and a cinema show was fairly well attended. A circus was got up by the scouts and students of the school and included several acrobatic, feats pyramid building, pole and ladder balancing, stopping motor car, etc., and which were greatly appreciated. The scouts gave among other things a fine display of drill with clubs, dumbells, and archlights.

A competition in sports was also in progress but it could not be completed owing to bad weather. The refreshment stalls to which the parents of the scouts contributed several pounds of sweets did brisk business. Each day's show closed with a short dramatic entertainment given by the Hyderabad Friends' Union and the Amateur Dramatic Association.

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presented to the Hyderabad Scouts by the Boy Scouts of Mysore. The flag was duly received by the Director of Boy Scouts. The Sahebzada then gave his autograph to Mr. Sivan. The Heir-apparent before leaving expressed his great appreciation of the activities and displays he had witnessed that afternoon and wished that the movement would continue to spread and prosper in Hyderabad State."

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VOL. XI BANGALORE—DECEMBER 1928 No. 6

The Pleasures of Out-door Life.

Mr. Russel Viohl has so vividly and beautifully expressed the need for recreation in the columns of the "Strength," that this writer feels that every one in this unhappy land—more especially students and Scouts of the young generation—should read and ponder over each one of his statements.

"Factories, offices, buildings, stores —these are prisons of humanity. From these, humanity must of necessity go to little roosting nests, called home, but which may be nothing more than chicken coop. After a fitful respite, humanity trudges forth to do business the next day and so on, day in and day out, in these prisons that confine them by circumstance. This confinement is sometimes the result of seeming necessity but very often it is the result of inertia, or of a narrowest and most ignorant view as to what constitutes success or misapprehension of the purpose of ambition.....

"Please go away—go somewhere—go where the mountains stab the blue heavens, or where the billows roll up on the beach in playful provocation. Go where your desk will be great rocks, the streets trials, the ceiling nothing but the sky and the walls pine trees. Get away from the great lunch counters, the telephone and dazzling electric lights. Go away to some place where you can dispense with starch, both in your clothing and in your manners, without occasioning criticism. You are heir to the broad expanse of the universe. The best things in life are free.

"Get outdoors and sleep. Get acquainted with Nature. If you want to do a great favour for yourself, if you want to be efficient, if you want to throb with the physical energy of a young lion, if you want to prolong your life, if you want to keep on working when other men die, go out among Nature's beauty, walk over hill and dale, and get their glad tidings. Nature's peace will flow into you as sunshine flows into trees. The winds will blow their freshness into you, and the storms their energy, while cares will drop away from you like the leaves of autumn.....

"Camping in the open air—and that too with a camera of your own—has its own pleasures which come to those who know and appreciate the lore of wood and stream. Such rambles inform men's understanding, inspire their sympathies, and enable them to appraise the beauty of forest, stream and sky. And then—when night casts a misty blanket over the land, you find a glowing heart and a heartfelt welcome, in a brook-side camp under a smiling moon, in the land of heart's desire.

"The sharp appetite that a camper feels, the sleep he enjoys under a sky damasked with stars, and the thrill of fighting and competing against the elements of Nature and overcoming sheer obstacles seemingly insurmountable, are the logical result of his life and environment."

"Camping in the great outdoors, certainly, pays you well, not in the form of wealth or position in life directly, but in a far better form—that of building a vast reserve supply of energy and sinew and health. By gradually becoming accustomed to the rigorous outdoor life, a man soon develops the strength, energy and endurance to cope with the activities of the day.

"Every year, for quite a number of years, Henry Ford, Thomas Edison and Mr. Firestone go away somewhere on a camping trip. They leave the toils and turmoils of the city and commune in pleasant associations with Nature. Their thoughts are quieted, their minds rested, and new enthusiasm for their great work is inspired. Once caught in the web of delight that camping affords, you too, can make such a change in yourself that you are forever an enthralled victim of the outdoors, and your capacity for work when you return is increased fully one hundred per cent.

"I think we all should go away for some time away from our professional work. It gives us a chance to scrape off the rust that has accumulated during the year, and when we return we are oiled and polished anew and we run smoothly on, grinding out a bigger and better day's work.....

"Go out into the world. Get away from the humdrum of business, if you want to continue working when others lay down the gauntlet.....Health and efficiency could never be moved in a stuffy office.

"Mr. Busy-business-man, you can make life worth while and better by dropping the reins (business) climbing out of wagon (office)—and taking a walk along the old dusty road—(outdoors).

"So take this valuable tip from one who knows the benefits of Nature."

Ye, the physical wrecks of India ye, the future hope of a better and stronger India! Throw away your Notes and text

The Place of Scouting in Rural Education.

(With special Reference to the Malnad.)

MR. S. KRISHNAPPA, B.A., B.T.

Generally, in the Malnads, single teacher schools are quite common. The teacher will be the only literate person available. If he minds his duty, he could be the carrier of light and life to many of the numerous ignorant villagers and aid them in acquiring knowledge and giving practical assistance. Usually he uses his advantage in writing petitions and law touting to the detriment of the villagers themselves. The idea that the School is only for the young must be pulled down and it must be considered as the centre of light and learning; the school ought to train every pupil to become the servant of the whole village and come in touch with the public utility services as health, co-operation, agriculture, industry, etc. district and taluk officers would willingly assist them in their work. It is a well-known fact that the attempt to make the poor and ignorant into a self-supporting people is an uphill work. Every teacher must have in view the object of training his pupils in leadership for the good of the village, taluk or district and not for intellectual dependence which follow the methods of instruction at present in vogue.

To train every boy to be a perfect Scout opportunities must be given to him to practise leadership. We must entrust him with responsibilities for a choice, to study him, to teach by practical applications and apparatus and in short to feel that 'learning by doing' is the best method. Many difficulties arise in the attempt but a skilful teacher would easily cope with the situation. The main aim in all attempt is not the mere mastery of the subject which every pupil has to study but the building of self-reliance and character. Strict discipline but an atmosphere of freedom is essential. Teaching of thrift and avoidance of debt, social service, training of first aid, principles of sanitation and personal hygiene will deepen the spiritual life of the school and thus connect the actual school room work with the life of the pupils. Ideals of the community life, dignity of labour, co-operation are put aside in drawing up the school activities.

The drawbacks of our education, as it exists to-day, are well known to many. We shall see how far scouting has a place in the betterment of rural education. It has been already said that character building is the main ideal of education. Scouting gives opportunities for boys to develop their innate capacities by a practical application of their instincts and apptitudes in various fields of service Their very motto, "be prepared" will always help them keep in perfect readiness of body and mind for service. The development of the idea of patrol and leadership will inculcate in boys the ideal of duty; implicit obedience and community spirit. The Court of Honour which would be used will be a place to teach them practically how to appeal for their sense of justice and responsibility. The brotherly feeling that dominates in Scouting, it need hardly be said, increases the benefits of that co-operative spirit which is the backbone of the village government. The insistence of thrift in every scout would make him a cautious and useful citizen later as he would imbibe the spirit of spending for any worthy cause. Under stress and strain in his daily work his cheerful spirit developes and in life's cares and anxieties his cheer comes opportune to him, to drown and forget his miseries. His promises are not mere lip-talk but heart feelings of reverence, duty and loyalty to God and Sovereign under whose benign grace he lives and moves.

As our Patron has said in 1922, if all our boys all over the State become Scouts, villages will again live with life and light and be the mainstay of our State. The above said characteristics if developed in our boys from the infant stage would make them later useful citizens of the State.

To spread this Movement into the nooks and corners of the State, the aims and objects of the Movement in all their practical clearness and definiteness must be made known to the people by publications in the vernacular papers.

For the lettered, booklets on Scouting should be distributed periodically. The impression that school masters alone are the people to spread the movement must be set aside and even other Government employees and local gentry are to be requested to participate in our work.

In Taluk and District Conferences that are held from time to time the practical usefulness of the Movement has to be proved to its people by demonstrations, lectures, etc.

Scouts and Scouters are to go about the villages during Dasara, Christmas and summer vacation to render necessary help in all aspects of life to the villagers with no idea of any return. They could thus prove that Scouting is not a parade of khaki dress and ribbons but a useful move for the betterment of society and the State.

In the village economy, the Municipal Council could set apart a portion of their finances to furthering the Movement.

The Village Panchayet and the Scout Master have to work hand in hand developing rural needs and effecting improvements. The cost of scout rallies have to be undertaken by the Government to enable the backward rural areas to take opportunities in studying fresh and latest methods adopted in urban areas, in the State and elsewhere.

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books at the end of every week and spend your Sundays in regular outdoor camping and realise for yourself whether you don't become, at the end of the year, better men, in the best sense of the term. God did not create you to serve as the victims of a heartless, soul-killing demon EXAMINATION ; and without a strong and vigorous body, each part of it radiant with health, you cannot achieve anything great in any walk of life. Be assured. therefore, that time spent in an outdoor camp is not time wasted but time invested in a giltedged security. Fresh air and sun can impart you something indispensable which you cannot acquire even if you spend all the 365 days of the year in a Public Library. Books may be your never failing friends ; but remember, that the running brooks and the singing birds can also be made your ever-pleasing friends."

Sent by—MR. C. S. K. IYER

A Trip to Mahabalipur or Seven Pagodas.



Among the many interesting sights round about the city of Madras, none so rare, none so beautiful as the cave and rock-cut temples of Mahabalipur or Seven Pagodas. The place is popularly known as 'Mamallapuram' and is situated some thirty-six miles south of Madras, on the sea-shore. Visitors generally take either of two routes available. They hire a boat from some part of Madras and journey to the place through the famous Buckingham canal that flows right through the city, parallel to the sea, and far outside into sandy maidans for miles and miles together. Boy Scouts and school boys generally hire country boats at six rupees or so per boat (return journey) and travel over night. The other route is by train from Madras Egmore station to Chengleput and thence by motor bus service to Thirukalikundram or Pakshi-Tirta (also a place for visitors) a distance of about eight miles and thence by a jutka or walk. Jutkas are too costly for a ten mile journey to Mahabalipur from Pakshitirta, sometimes demanding three to five rupees including return journey. The road lies amidst a thick reserved forest and makes a very pleasant walk for three hours in the morning. At the end of this journey, you cross the Buckingham canal by a boat and you are in Mahabalipur—nothing imposing at the outset.

The village is a small one, on a small strech of sand and casurina, between the canal on the west and the sea in the east· It is about a mile along the length of the sea-shore (north to south) and from about two to four furlongs between sea and canal. The whole thing is a cluster of rocks, mounds, caves, temples, stone carvings and rock-cut pagodas. A few hamlets surround the place. The village itself is scantly populated and but for one or two government buildings, the light-house keeper's and the T. B. the rest are huts and mud walls. A few pucka houses also exist.

As you proceed from the canal into the interior, through a beaten road, the objects of your attention are the 'Thrimurti Rathas' or shrines dedicated to three aspects of God namely 'Brahma, Vishnu and Maheswara.' Each of these is a single block of stone, *i.e.*, a huge rock grooved and carved into beautiful shrines, with artistic archetectural designs and tower. These do not seem to have been finished nor are the Murtis in them. They must have been abandoned in the course of construction due to some invation or other mishap. There are no inscriptions to tell us anything of the cuts· Our next object of attention is the 'story of Arjuna's Tapas for celestial weapons of War' depicted in carving on the side of a huge rock. The details of personalities and postures are clearly cut and a number of elephants head a huge procession of pilgrims to the Tapasvi, while Gods above send down their showers of blessing and flowers. The whole thing is so exquisitely conceived and grandly executed, that the modern visitor is struck with admiration and respect for the builders of the past. This done, we have a number of cave temples grooved out of huge rock-sides, pillared and balconied, the walls of which depict in carving and sculpture puranic stories and incidents. Vamanavatar, the battle of the Kurukshetra, the God in his triple aspects of Creator, Preserver and Destroyer, and numerous



A Scout Master who is sincerely keen on developing the Movement must adjust himself to the rural conditions and understand the exact temperament and feelings of the people. He must according to the existing conditions work willingly with them for the betterment of that area, however much it might be below his expectations. His character must under all circumstances be irreproachable and a model for the whole village. In fact, his object of making every child a useful member of a society and loyal citizen should be clearly and always kept in mind. He should with patience and love train every child in consideration of its qualities. Love for the native village, for one's own country, loyalty and usefulness to his own family and neighbourhood have to be inculcated in them.

others are some of the depictions. Inscriptions, difficult to decipher, are on the walls and flooring of these caves. On the way to these caves is a huge spherical rock, some twenty feet in diameter, tapering to almost a thin end at the bottom, (just like a top that children play with in shape) and resting on an inclined rock. This is known as Krishna's butter ball and is generally cited as an example of center of gravity. Then we climb up the mounds and rocks and visit some more of the ancient temple building art. A small Ganesha temple, from which the Ganesha has been rolled away, served as a light house tower till recently. A modern light house is now standing opposite this place, some 120 ft. high from the sea level, and warns the coasting steamers of the dangerous rocks scattered along the coast.

After half a mile away from this group of rock temples and caves is another and more interesting group, entirely different in quality and age from the former ones. These are the Pandava Rathas or shrines dedicated to the five Pandava brothers of Mahabharata and their common spouse Draupati. These are fine single-rock-cut temples, with artistic towers and shrine rooms each dedicated to Arjuna, Bhima, Nakula and Sahadeva, Yudistra, and Draupati. A stone cut lion and an elephant guard these shrines. There are no idols in any of them, nor inscriptions that could be easily deciphered. This group of shrines is isolated from others and is better finished and seems to be of an older age.

Our next visit is to the sea-shore. We have, here, the shore temple—the pagoda of the 'Seven Pagodas—the temple of Mamalleswara. The sea waves beat against its walls This is the biggest of all the temples in the locality and the most beautiful This is supposed to be one of the seven pagodas said to have existed in this place at one time. The other six of them are believed to be buried in the sea. The place takes its name from these Pagodas. Scattered about this place are a number of small sculptural figures, each interesting by itself. These close up the list in the place and are enchanting to the visitors for ever.

Mahabalipur is a very good place for scout camps. It is easily accessible and has all the advantages for Scouting games or sight seeing. The sea adds to the charm of camp life on moonlight nights. *Sadras* or *Chadurangapatna* is an old fort town—now in ruins some ten miles south of this place and accessible by boat along the canal from here or by road from Pakshitirtha. It is very well worth a visit, 10 miles due west of this place on the other side of the canal is Thirukalikundram or Pakshitirtha above mentioned, where there is a hill and a fine temple at top of it. A good bathing tank is below in the town. The place is famous for pilgrimage and a business center for vegetables and grains. There are choultries



and mutts and a batch of Scouts can very well get accommodation for a week or so in any one of them. The temple priest on the hill offers food for a couple of birds every mid-day. The Eagles—white-breasted, are held sacred and worshiped by pilgrims. They are quite punctual in their visit and are supposed to have been living for ages past. Except at this particular hour everyday they are not to be seen anywhere round about.

A CAMPER.

KITTU'S FIRST THANKS

A Short Story.

MR. V. K. KULKARNI, MYSORE.

Krishnaswamy and I are not only class-mates, but real chums. Both of us have lived as neighbours for fourteen years, and no wonder that our intimacy grew day by day. There was hardly a secret that I did not confide to him, and the liberty that he took with me at times, in the streets, appeared, very often, as too much to most of the students of our college. Though the eldest son of the leading Advocate of the town, there was not much seriousness in him. He was so childish, that at times he used to behave in a ridiculously silly manner.

In his dress, crop, cycling, holding tennis bat, etc., he set the fashion to others. Though very friendly towards me, he was a bit stiff-necked and haughty to others. He would never salute any one, nor would he thank one, whatever be the kind of service done to him. That was not the thing, however, that struck me as most curious. What made me give him a long address by way of advice was when we opened the discussion on umbrellas, while going for a walk in the suburbs. Krishnaswamy maintained that it was beneath one's dignity to carry an umbrella in these days and that however powerful the midday sun or the monsoon rain might be, one should rather endure it, if he is desirous of keeping up his dignity and prestige.

I found it impossible to tolerate such nonsense. So I retorted by saying that the world will call him mad if he goes in the rain without an umbrella. His reply was " only chaprasies, coolies and peons will carry the dirty umbrella ! One may go in, by all means, for a rainproof overcoat ; but to go on the cycle with an umbrella in the hand, it looks ugly and ungentlemanly."

" Very queer ideas you have, Kittu," (so I used to call him familiarly) said I, " of gentlemanliness. Simply because a man takes an umbrella with him on a rainy day, you say, that he ceases to deserve the epithet of gentleman. I wish that you should think over the matter a little more calmly and modify your opinion."

" Absolutely not " replied Kittu.

" This does not require such deep agitation or thinking ; and even if I

(*Continued on page 6.*)

The Scout as a Bird Lover.

A Few Hints on the Identification of some Common Birds.

MR. M. V. SUNDARESAN, M.A., L. T.

The joys of living are increased tenfold by an appreciation of the beauty and wonder in all things in Nature. There are plenty of mates in the living world of Nature helping us to derive great pleasure and to keep our lives always cheerful and happy. In times of sorrow or distress we have only to turn and fix our eyes on Nature. We will find great relief and comfort.

A scout is always cheerful and happy, and an acquaintance with the living objects around will help him to be more so. It is therefore very essential that every scout should know something of the life around him. He should be able to know a number of living things around him by their appearance colours, habits etc.

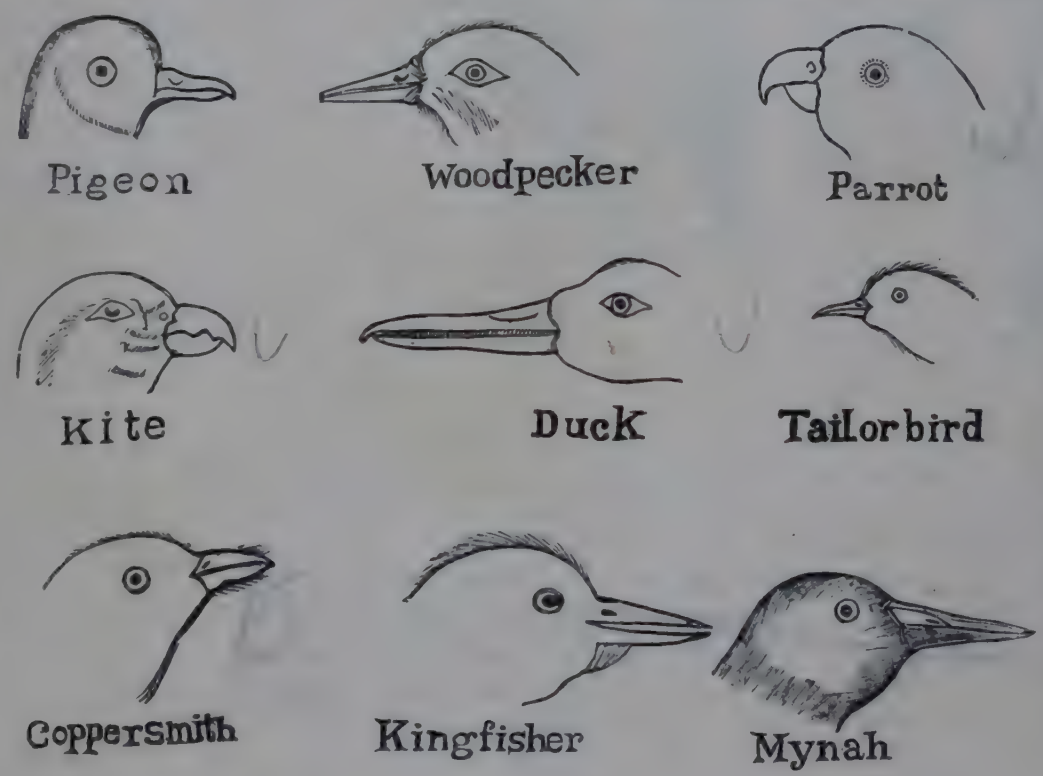
The following is intended to help any Scout to be able to study and identify a number of common birds from their appearance, colours, habits and nesting.

1. *The Crow*—There are two kinds of them, the *House Crow* which is a grey-headed scoundrel, a thief, with a very great propensity for mischief for its own sake, and the *Jungle crow*, a black headed bounding beggar, a wicked rascal, the type of knavery and inferiority

The crows as a rule have a stout strong bill with bristly feathers at the root. They are omnivorous, feeding upon every kind of eatable stuff-insects, meat, fruits, dead carcases etc. These are a nuisance around our houses with their incessant cawing and habit of stealing away anything, a reel of thread, a piece of a cocoanut or a shining nickel spoon. They attack birds bigger than themselves, peck offenders to death and hold occasional panchayats. They construct nests of sticks, tin cuttings, soda bottle wires and all odd kinds of material in the fork of any tree, lay eggs and watch over the young with very great care. They have a sly look with the head bent to one side.

In this connection I would recommend Douglas Dewar's "The Indian Crow His book" the reading of which will amuse anyone.

2. *The Seven Sisters or Jungle Babbler*—This is a common bird found in shrubberies going about in small parties hence the name and possessing very weak flight. It is earth coloured, long tailed with a short rounded wing. It hops over the ground turning leaves in search of food which consists of insects, snails and worms. The birds going in a party may be found to constantly leap into the air and start backward. The nest is made of the aerial roots of the fig and is loose and untidy. The eggs are blue. The party will be found to be almost always engaged in a ceaseless gabble or babble of conversation which is unmusical.



3. *Red-vented Bulbul*—A bird of very graceful form and movement, a little larger than a sparrow. The body is of a dull light brown colour. The head has a black crest and the black tail is tipped with white. This is characterised by its blood red patch on the seat of its trousers (red-vent). The legs are short and it is a poor walker. This is found usually frequenting gardens and feeds upon berries (fleshy fruits) and insects. This is a bird easily kept in confinement and its eggs are pinkish.

4. *The King Crow*—This bird is conspicuous by its jet-black plumage and forked tail. The beak is strong and the legs and feet short, but powerful and sharply clawed. It is very active and graceful flier, remarkably clever at aerial evolutions. It is commonly found perching on telegraph wires and may be found accompanying cattle. It feeds upon insects, attacks crows, and pursues bigger birds as kites It is one of the earliest birds to call and is pugnacious and intelligent. The eggs are dull white.

5. *The Tailor Bird*—This is a small greenish brown bird, whitish below and reddish on the forehead. The back of the head is ashy grey. This is commonly found nesting in gardens and exhibits high skill in the construction of its nest. Broad leaves are selected and the edges sewn with cotton or other fibre for which work the sharp beak is adapted. Hence the name. The nest is cup-like and is lined with wool. The eggs are reddish white. The birds though small carry on a loud conversation with a reckless expenditure of breath. 'An elephant with a voice on the scale of that of a tailor bird would have been a nuisance to a whole district." The food consists of insects chiefly.

6 *The black headed Oriole or Mango Bird*—This is a bird which is conspicuously yellow on the head as well as the breast and back except for a black streak on each side of the face. The legs are short, the wings long. It usually lives in trees and feeds on fruits and insects. It possesses a variety of melodious notes. The nests are placed in the fork of a branch and the eggs are white with black spots.

7. *The common Mynah*—This has a

black brown body with yellow beak and legs and yellow patch behind the eyes. The wings are black but a conspicuous white bar is visible during flight. This is mostly ground living, feeding on insects and may be seen to follow cattle to feed upon insects disturbed from their places in the ground by the walking of the cattle. The nest is usually built in holes in a tree or wall or roof of a house. The eggs are bright blue. The young are fed on worms. They fly in small family flocks and are very bold and noisy. Sometimes crows are attacked.

8. *The Weaver Bird*—This resembles a hen-sparrow being light brown



NEST OF TAILOR BIRD



NEST OF WEAVER BIRD

with dark streaks. In size it is smaller than a sparrow with stronger beak and feet and shorter wings and tail. This is mainly a seed-eater. This also exhibits remarkable skill and intelligence in the construction of its nest, similar to the tailor bird but whereas the tailor bird always tries to hide its nest, this bird hangs its nest boldly on tall palm trees. Groups of flask shaped nests made of thin strips of grass leaves strongly woven, each with a hole at the bottom, through which the birds shoot up into the nest may be seen hanging from palm trees or Acacia (jali) by means of suspensary stalks. The lower end of the nest is very loosely woven to afford no stronghold for enemies. Small masses of clay are sometimes laid in the nest to balance it and prevent its being blown about by the wind. The eggs are white. The male as well as the female both take part in building the nest.

9. *The Golden-backed Wood Pecker*—This bird is seldom seen on the ground but can be easily watched on trees digging with its beak in the stem of a hammer on metal, which note is persistently given out in the hot weather, 'Tonk, tonk, tonk.' Hence its name. This is fruit eating with a short straight beak, yellow throat, blackish green cheek and crimson breast. Hence the name 'crimson breasted barbet.' It nests in holes in decayed wood. The eggs are light pink or white

(*To continue.*)

(*Continued from page 4, column 1.*)

think over it for seven years—if not seventy—I don't think that I am likely to change my opinion."

"No, my friend, you are mistaken. An umbrella is a very serviceable thing. I may even call it as our best friend. Besides, sheltering us from rain and sun, it sometimes serves us even as a weapon of self-protection."

"Hah—ha—ha" laughed Kittu, "umbrella a weapon of self-protection. You will say perhaps that even a pencil is a weapon of self-defence!"

"Do not be so light-hearted over the matter, Kittu," said I. "Don't you think that when a bull or cow comes to attack you, you can spread out the umbrella and have a first line of defence?"

Kittu: "Well said, well said, my friend. An umbrella to protect you from the threatened attack of a bull? Why, your cap may as well protect you from the threatened bite of a dog."

"Yes, you are not, after all, far wrong. I don't maintain that it will be an effective protection. But my point is only this:

Something is better than nothing. Then, again, I consider it only as a secondary use of the umbrella. Its primary use is surely to protect ourselves from rain and heat."

Just at that time, as our luck would have it, we saw a cow dashing towards us. As I had an umbrella in my hand, I opened it and held it out in front of the beast. Alarmed at its sight, it got itself enraged all the more and turned against my friend, Kittu. Poor chap, he began to run and run, the mad beast pursuing him. After a while he became so tired, that he almost decided to face the enemy and fall a prey to its ire, if need be.

Fortunately for him, at that time, he saw another gentleman with an umbrella in his hand, coming from the opposite direction, and as soon as he saw it, he held out his umbrella suddenly and thereby made it run in a different direction altogether.

Poor Kittu was saved for the time being. He now got convinced about its utility and never have I seen him after that going out *without* his umbrella.

When I next met him a few hours, after the escape, the first thing he did was to offer his hearty thanks to me for having demonstrated to him the use of an umbrella. Need I say that I felt myself immensely happy at it, not so much because I had converted him to my viewpoint, as I heard him utter for the first time, the words "THANKS" through his arrogant lips?

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Advice Worth While.

"Be honest and loyal and fearless in speaking the truth.

"Observe things carefully yourselves, make your own honest inferences and give effect to them.

"Seek counsel, by all means, of those qualified to give it, but let the decision be always your own.

"Take the consequences of what you say or do, and do not yield to the temptation of shirking responsibility when things go wrong or something unwelcome has to be done.

"Be manly and do your duty unflinchingly.

"Respect your masters and elders, and bow to constitutional authority.

"A boy who is taught and stimulated to do good will instinctively avoid what is bad.

"Every schoolboy should be a Scout if he wants to make the most of himself. It is a very important part of the duty of Scouts to bring in others, not only the active popular boys, but also those who are shy and retiring, and perhaps rather weak physically, for those are the very boys who are most in need of the friendliness and the strenuous training that are to be found in the troop.

"All the best advice in the world is contained in the Scout Law.

"Life itself is the best interpretor of the Scout Law, and it is through trying hard to obey it in all we do that we find out how much it means and how much happiness it brings.

"The Scout who devotes himself to helping other people, as the Scout Law demands, will not do evil either to himself or to others.

"The Scout doctrine is that even an innocent life is not a good life if it fails to do positive service to a neighbour, and to the State.

"Do not forget, in your zeal for school work, the great importance of cultivating games and athletics, if you wish to become healthy, active and strong-minded men.

"There is no discipline which contributes more to the formation of character than that af games.

"There is no walk of life in which the observance of discipline is not essential to success. No army can fight without it, no athletic team can succeed in which discipline is not observed, no Government administration or business firm can carry on unless those members of it whose duty it is to obey, submit themselves loyally to their leaders, and so learn in time to command others.

"The cultivation of the ethics of citizenship and patriotism is specially needed in India, where class tribe and caste have had a deplorable tendency to produce communal exclusiveness and differences.

"Indian Universities will be judged by two standards: firstly, by their contribution to discovery, invention and the expansion of the field of science and art; and secondly, by the number and quality of the men they send forth, filled with a genuine devotion to the good of India and to the service of their fellow countrymen of all grades and ranks, irrespective of caste or creed.

"There can be no more valuable training for a young man than that which makes him fear his God and do good to his neighbour, or in other words, which teaches him to believe in his own religion, to be a good citizen and to render social service.

"You should endeavour to combine in your lives a real sense of religion with true culture, to believe that you owe a duty to God and to your fellow men, and to aim at faith without fanaticism, deference without weakness, politeness without insincerity and above all integrity of character in thought, word or deed.

"Remember that true religion and morality does not consist in merely listening to religious and moral instruction. Try to carry out the lessons that are taught you by being honorable, truthful, modest and high-minded, and by doing some good to your fellow men.

"The country needs something more virile than the accomplished gentleman. It needs men of enthusiasm, even more than refined intellectuals, pursuing the easy path of worldly wisdom, worldly compromise and worldly success. It needs men of stout hearts and strong hands, who will not allow their conscience to be drugged by sophistry of any kind, or their nerve to be paralysed by the fear of unpopularity, but will oppose wrong wherever found, and fight unflinchingly the battle of social justice and emancipation on behalf of the weak and downtrodden.

Pandit Hirday Nath Kunzru.

Addressing the Scouts of the Government City College, Hyderabad (Deccan), Pandit Hirday Nath Kunzru, the Chief Commissioner of the Seva Samiti Scout Association, spoke a few words of advice. The following is the English translation of extracts from his speech.

".....The spirit of leading a corporate life can be achieved only on play grounds; the teachers and students should play together and mix freely among themselves on their own accord, of course and not by force. But a great difficulty is that the teachers think that they can control the boys only by keeping aloof from them. They think they can enforce discipline only if they do not allow the boys to approach them. A wonderful spirit prevails in America and other foreign countries where I was at a loss to understand the secret that is at work of producing Leaders for which the schools are famous. The simple truth is that their future generation is not prepared in the class room but on the playground.....Games create Union because a team is made up of the members of various nationalities. Their entire attention for a time is concentrated on the game only, and religious and other differerences are overlooked. Academical education can never have as much effect on students as the games and sports.

"After this, in my opinion, the thing that can prove very useful for the country is the Boy Scout Movement. Those who are not scouts, see that the scouts wear a particular uniform, take up small flags and wave them in a peculiar fashion, and administer aid to the injured. If they consider these to be the chief aim and object of scouting they are committing a serious mistake. The real aim of this movement is to improve the deplorable condition of Indian peoples, to teach them to lead a pious and corporate life, and to make them realise that religious and other prejudices and differences are absolutely baseless and venomous to the great Indian National Cause..... The ideas of religion, wealth, power or the like should not find a place in your hearts. Dr. Iqbal has said very well. "Really the idols have grown very old. Break them and throw them aside. Make new idols of Love of Country and National Spirit and worship them."....

"Now our joint efforts should be to impart to the younger generation who will become future Citizens, a far better education than we have received and to see that all such differences are removed for which India is notorious. We should create in the younger generation a new spirit through games and sports, physical culture and the monitorial system. Their effects on boys are as wholesome as those of the mother's milk on a baby. If we can make arrangements for these we can throw aside all communal differences....."

The Ruins of Seringapatam.

MR. K. R. S.NARAYANA RAO.

The Scouters' Re-union Camp and Conference organised by the Head Quarters commenced its session on the 19th and continued till the 23rd October 1928. Scout Masters from all parts of the Mysore State assembled and took part in the discussions.

Our daily activities consisted in early rising, daily ablutions, a dip in the Kaveri, Physical culture jerks, hoisting the flag, ect., excursions and discussions in the afternoons.

Karighatta is a hillock at a distance of about three miles to the east of Sreerangapatam. This is a very sacred place. There is a temple of Sreenivasa and his consort Goddess Laxmi. It is said that this God and Goddess were being worshipped by the sage Bhrugu (ಭೃಗುಋಷಿ) in olden days. There is also a sacred tree under the shade of which it is said that the sage Bhrugu used to perform his *thapas*. A legend is also under record that a gentleman—it is said by the *archakas*—who, in the exercise of his authority, ordered the cutting down of the tree, died the same night and the tree that was cut down was seen in its original place the very next morning. There is a temple of Hanuman, and there are also a number of monkeys.

We got down from the hillock at about 11 A. M, and after crossing the river at the point of confluence of the Kavery with its tributary Lokapavani, arrived at the camp.

The next day we got up at 5-30 A.M., and after all the morning functions were over, we went on a Hike. Mr M. A Narayana Iyengar, M A., B.L., HeadMaster, Channapatna High School also accompanied us. First we visited the *De' Haveland's Arch*. This arch, it is said, was built by French Engineers at the time of Tippu. It is just like a suspension bridge. It consists of stone, brick and mortar and nothing else.

Then we visited the remains of the "*Old Garrison*" and went by the side of the fort. At the south-west corner there is a monument erected with the following inscriptions in it. This corner, it is said, is the place where the British forces captured the fort of Sreerangapatam.

1. "This monument was erected by the Government of Mysore in 1907 in order to commemorate the seize of Sreerangapatam by the British forces under Lieut.-General G. Harris and its final capture by assault on the 4th May 1799, as also the names of those gallant officers who fell during the operations."

2. "Forces engaged before Sreerangapatam, 4th April to 4th May 1799."

Native Troops.

	Killed.	Wounded.	Missing.
	108	385	97

3. *British Troops.*

	Killed.	Wounded.	Missing.
Total...	192	657	25

4. 41 European Officers were killed or died of wounds before Sreerangapatam April 5th to May 4th 1799.

Next we saw a *dungeon*. "In this dungeon were confined for many years the British officers taken prisoners by Tippu Sultan." Just adjacent to this place is a building known as "*The Chamarajendra Memorial Chatram*. Opposite to this Chatram on the other side of the road is the temple of Sri Narasimhaswamy. Behind this temple is a park with a small building in the centre. This is "*the birth place of Sri Krishnaraja Wadiyar Bahadur" the third*.

There is a road running along the side of the fort and parallel to it. There are a number of avenue trees, mostly *Tamarindus indica* trees (ಹುಣಿಸೆ ಮರಗಳು). We came back to our original road and a few yards further we visited *The Water Gate*. This is the place where Tippu Sultan fell fighting with the British. A few yards away is the place where his body was found dead in the heap of corpses lying all round.

At the north-east corner there is another dungeon newly discovered called *Inman's Dungeon*. This is similar in structure to the dungeon previously mentioned. Later we visited a *Magazine*, (an underground dungeon to store gun-powder). There are a number of such magazines and dungeons all round the town.

We further visited the *Jumma Musjid*. This is a grand old musjid with two big towers each having 150 steps. From the top of this tower the town of Sreerangapatam and Mysore can be vividly seen.

A few steps on, to our left is *the Bangalore Gate*. There are two gateways each with an interval of a few yards with a clever chain-made-inside arrangement of gate-doors. Between these two gateways, the left is the place where the body of *Mir Sadak* is buried.

There are a number of gates all round the town, all similar in arrangement to the Bangalore gate. Afterwards we visited *the Mysore Gate, the Delhi Gate, the Elephant Gate*, etc. We also saw the place where the army of Tippu was being trained in shooting.

There are three walls all round the town. First there is the river Kaveri. Then there is a strong stone fort. Then a trench. Two more strong forts of brick and mortar with deep trenches between. The forts though very old, are yet strong and rigid. It is not advisible to give a description of the forts here because it will be just like a black-board experiment—you had better see it and realise its worth.

On the 22nd morning, after the usual morning ceremonials, we went to *The Daria Daulat Bagh*. "This building was the garden house of Tippu Sultan and subsequently the residence of Colonel Arthur Wellesley, afterwards Duke of Wellington, 1799." It is a magnificent building with beautiful and attractive paintings, those on the side and the walls representing the administrative nature of Haider Ali on one side and the Mysore Wars of Tippu Sultan on the other. The rest of the walls and pillars are artistically painted. There is a mosque opposite to the southern side of the building. There is a splendid and spacious garden round about. It is very well maintained.

Gumbuz is the burial place (Gori) of Haider Ali Khan, his wife and his son, Tippu Sultan.

In the afternoon we went to the temple of Sreeranganatha, which is situated just behind the railway station. It is a splendid, ancient, big stone temple. The diety is in its sleeping posture in the innermost, central chamber. The idol is long, sleeping on a five-headed serpent, having a ಕೊಲಗ (a vessel for measuring corn) for his pillow, with the Goddess. Kaveri and Kapila Rishi at his feet just by the side of this door is another door called *The Heaven's Gate* (ಸ್ವರ್ಗದ ಬಾಗಿಲು). It is an ancient belief that people will be relieved of their sins if they pass

THE ART OF SWIMMING

II—The Breast Stroke.

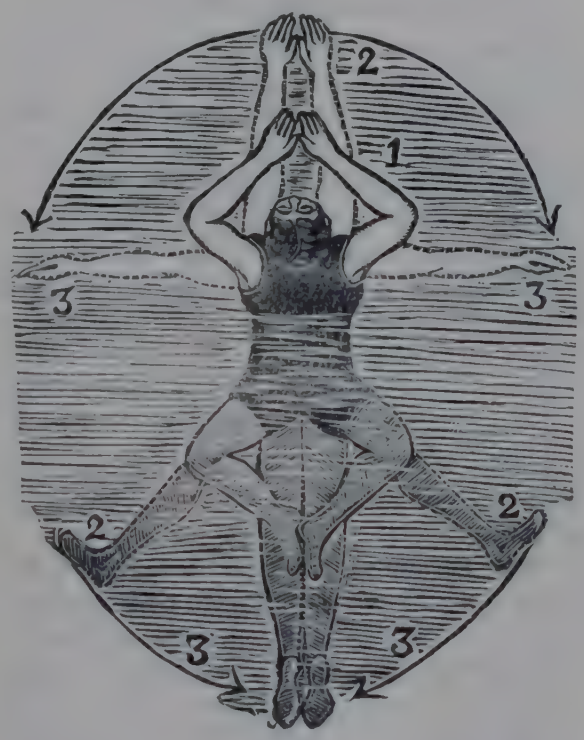
B. R. SRINIVASA RAO, *Instructor*, D. C.

To learn the *breast stroke*, lie comfortably on the surface so that your feet are only a few inches below it and your mouth is just under water. Place legs together and straight, toes pointing back, arms fully extended in front of the body, hands touching, fingers closed, and palms downwards. In commencing to swim the stroke, the palms of the hands outwards, thumbs down, and keeping the elbow rigid, bring the arms back just below the surface of the water, parallel to it until at right angles, to the body; then bend the elbow backward and gradually turning the palms down, bring the hands together at the chest, then shoot them forward to starting position.

The legs are not moved until the hands approach the chest, then they are drawn up, knees outward, heels kept together, feet pointing backwards and turned outwards. When the hands start forward, the legs are kicked out straight without closing them, and as the arms get to the full reach the legs are snapped sharply together. In this position the body, driven by the impetus of the kick, is allowed to *glide* until the momentum is all but exhausted, when the arms are started again.

Of course, the picture shows the correct movement, when an action they are connected into one another so closely as to produce a smooth progressive motion. In estimating the length and period of this *glide* the buoyancy of the swimmer's body is a factor for serious consideration.

Some swimmers are naturally more buoyant than others, and the *glide* in their case is often more prolonged than it is in others. The strength and power of the leg kick is another factor which enters into the matter. Swimmers vary in the strength and power of their arms and legs, some being stronger in their arms than their leg action. It is a matter for the swimmer himself to solve, and



to act according to his natural susceptibilities.

Breathing is most important, and should be easy and regular. Breathing is effected immediately prior to the recovery of the arms, the head and shoulders being elevated out of the water to enable a strong deep breath to be taken. Breath is exhaled as the swimmer is performing the *gliding* motion, and as in other swimming stroke is inhaled through the mouth and exhale through the nostrils.

In breast stroke both arm and leg movements have four distinct parts.

On one—start the arms from under the *chin*.

On two—the hands are shot forward, until the arms are extended in front of the body; the hands should not be touching on this point.

On three—the arms remain exactly as above, but

At four—they are swept apart, and carried round until they are level with the shoulder, and in line with each other.

It is very important that at *three* no movement is made; it is here, in real swimming, that the body is allowed to *glide* forward for an instant, with outstretched arms.

When the legs and arms can perform their movements separately, without mistakes, the combination of them may be tried.

One—arms and legs are drawn up.
Two—both are thrust out.
Three—legs close; arms do not move.
Four—arms sweep round; legs do not move.

You should exhale during movements *one* and *two*, and inhale during *three* and *four*.

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through this gate. It will be opened only during six months in a year, that is, during Uttarayana. There is a legend told about this diety. Sreeranganatha, it is told, used to measure out and give corn to the people in that vessel. After a long time being disgusted with the task, he took rest having the vessel for his pillow. The idol of the goddess Sri Ranganayakamma is just behind and to the left of the ಗರ್ಭಗುಡಿ (the chamber) of Sreeranganatha. There are a number of idols of Gods and Goddesses all round this chamber.

The whole of Srirangapatam, in whatever direction you turn, is full of remains of what were once forts, palaces and other fine structures. As one contemplates the scene, he will be struck with the vanity of all human ambitions. The mighty have fallen and in their fall they have illustrated the truth that it is not the material achievements of man that lasts but the fame he achieves through his noble services his king and country.

A few Hints about Matches.

A Scout, when on a hike, should never be without a box of matches, as they can be very useful.

If a Scout meets a cyclist in difficulty, he is able to give him a light for his lamp. Matches can also be used to clean the surface round a punctured inner-tube.

It is annoying when the drawer of a match-box slips out and all the matches are lost. This can be prevented by sliding a match along the side between the drawer and the inside of the box.

There is one more thing that a Scout should always endeavour to carry out —even if his box is full it should take only one match to light his fire.

A GOOD TURN TIP.

Some Cubs think that they must do one good turn to somebody everyday, and they carry out their promise and they do nothing more for the day. So these cubs go out, and help a blind man. Then they sit down quietly; of course, that is wrong. If he can do fifty or more kindly actions in a day he should do them, and I am sure that he will feel all the happier.

News and Notes.

The St. Mary's Scouts, K.G.F.

The St. Mary's church compound at Champion Reefs in K.G.F. was the scene of one of the grandest and most charming of functions ever conducted on the field on the evening of 26th Friday when Rev. Fr. Jaffrineau was led to the presidential chair by Mr. Varkey C Kurian, the Hon. Secretary of the St. Mary's Scouts followed by the Punjabi band and a graceful retinue of not less than 50 juvenile scouts in their golden badges won for deeds meritorious and with their staffs of honour.

After a short introduction, with the sound of the bugle, the Mysore State flag was hoisted and the scouts led by the Scoutmasters, Mr. T. A. Kuppuswamy and Mr. Nagarathnam, marched past the flag amidst the melody of a march tune from the Punjabi band while Rev. Fr. Jaffrineau received the salute.

Then the President proceeded with the most important item of the programme namely 'Investiture Ceremony.' Each Scout in his turn was conducted by his leader to the chairman who after the promise invested each with the the proper badges. Nearly 27 of the scouts were found fit and were invested.

The new Secretary Mr V. C. Kurian gave a brief but complete report of Scouting in St. Mary's for the last 5 years after which the chairman gave a short but very interesting and instructive lecture on the 'Essence of Scouting,' in the course of which he in the plainest of expressions possible made the Scouts understand that real Scouting is not the wearing of a uniform decorated with metalic badges and holding a staff but was the real spirit of service and all that is good.

After this the Secretary thanked the audience and the function came to a close with the Mysore National Anthem and cheers to King Emperor, H. H. the Maharaja and Rev. Fr. Jaffrineau.

Pavagada Scout's Hike.

The Scouts of the Hanuman Troop of Pavagada had a pleasant hike to a neighbouring hill. The splendour of the illuminated sky (it was moon light night), the elevation of the place, the cool and gentle breeze, the extensive and transparent view around, added taste to the dishes, and to the camp-fire an unusual vigour and grace to the variety of the entertainment.

The Mysore Flag decorated the highest point of the hill and arrested the attention of the people in and about the town as the hills resounded with the music of the Scouts' morning prayers, cheers and the joyous shouts. With puja and mangalarthi the troop took leave of the "Troop God" and returned home happily. The Headmaster of the Middle School and other teachers took part in the excursion.—H. R. NARAYANA RAO, Scoutmaster.

Sri Rama Scout Troop, Doddaballapur.

There are 42 Scouts on the rolls, of whom 10 are Rovers and 14 Cubs. The Scouts seem to have rendered some useful First Aid Work and taken part in several public functions like the cattle show, taluk conference, school and birthday celebrations. Several distinguished visitors have appreciated its work, prominent among whom may be mentioned Messrs. N. S. Subba Rao, Director of Public Instruction in Mysore, Rai Saheb Bandla Papiah Chetty and P. Subbarama Chetty of Madras and M. G. Mekhri, the Sub-division officer.

The Scoutmaster and a Scout have been awarded a certificate of Merit and the Sri Narasimha Raja Gallantry Medal for meritorious public service.

The troop is helped by a Troop Committee of elders, with Mr. D. Kongadiappa, a veteran public worker and Dr. Zahinullabuddin as President and Hon. Surgeon respectively. The boys are deeply grateful to all their supporters for the kindness and sympathy towards the troop.—D. SRIKANTAIYA, S M. and N. YOGANARASAPPA, A.S.M.

IInd Shimoga (High School) Troop.

The second Gopalakrishna Gokhale troop and the Maruthy troop of Shimoga had a "Camping Out" on the 22nd and 23rd of Sept. 1928. Starting at 3 p.m. on Saturday the orderly group in uniform marched to the rythm of their songs to a beautiful hillock called "Pillangeri" on the banks of the river Thunga, where they camped for the night in the sacred temple of Venkataramana. The moonlight night, the bountiful nature, the ready assistance, the kind archaka, the roaming about the wild thickets, the enthusiastic cooking, the devotional bhajana, the hearty meal on the soft grass and the much liked camp fire easily pushed the night to 11 p.m. and lulled us into a profound sleep encouraged by the chaste stillness.

The inspiring and refreshing dawn and the sunrise of the next morning were fully enjoyed by the party when their morning song and prayers were echoed by the forest. After the light refreshment they marched to the sacred confluence of Tunga and Bhadra (Kudli), the way offering full scope for the outward expressions of their inner feelings. The play on the sands between the two rivers fringed with beautiful nature, the pleasant plunge into the sacred waters, the orderly march to the sacred mutt and the temples chanting vedic hymns, the devotional bhajana before the Goddess of Learning, the visit to other temples some of which contained idols of admirable architectural beauty and the hearty meal on the rised ground between the rivers formed the items of interest till 2 p. m.

The march back to Shimoga a distance of 12 miles was never felt tedious since the interest was fully maintained by the games, songs, and stories inspired by the grand moon-light and refreshed by a cup of coffee on the way. The anxious parents and friends received the boys safe at 8 p.m.

An Appreciation.

The following letter has been received by our Chief Commissioner from the Head Quarters Commissioner for Oversea Scouts and Migration, Imperial Scout Headquarters, London.

Dear Sir,

I am writing to acknowledge the receipt of a copy of the Mysore Boy Scout Year Book, with very many thanks. It is a beautifully got up and most interesting production and shows that Scouting in Mysore is in a very healthy and flourishing condition. May it continue to increase and prosper.

We are glad to have the pleasure of a visit at Imperial Head Quarters recently from Mr, K. N. V. Sastri, a member of your Head Quarters Executive at Mysore.

Yours sincerely,
F. C. LEGGE.
For Hd. Qrs. Commissioner,
Overseas and Migration.

N.B.—If you have not bought your copy of the Year Book—do so at once—(Ed. M.S.)

Hunsur Kesaris.

The investiture of the Kesari Troop, Hunsur, (S. M.—K. T. Kuttappa) was conducted by Mr. A. Vasudeva Rao, Asst. Org. Scout Commissioner, Mysore in the school compound before a large gathering of local people and officials. Two dozen boys were admitted into the brotherhood of Scouts. There was a camp-fire in that night. Scouts took active part in camp yarns and it was a brilliant success even though it was the first of its kind done here. The camp broke up at 9 p. m. with the National Anthem.

1st Thyamagondlu (Kanteerava) Troop.

An account of the anniversary celebrations is given by the S. M.—B. V Rajasekhara Setty, Mr. A. Razack, B.A., LL.B., Amildar, presided over the function which was held in the Hall of the Govt. Middle School. The programme of events consisted of the reading of H. H. the Chief Scout's message by Mr. R. Chandra Lal, Revenue Inspector, and speeches by Messrs B. V. R. Setty, S. Sreekanta Setty and Sankara Linga Gowda, B.A., to whom the Scouts owe a deep debt of gratitude. The great sympathy and co-operation displayed by officials and non-officials in the Movement is a noteworthy feature

Acknowledgement.

We acknowledge, with thanks, the receipt of a copy of each of the wall and pocket calendars for 1929 published by Messrs. M. S. Siddappa and Bros., of Mysore. For 5 annas any one can get three different varieties of calendars, post free to any address. These calenders are in the kannada language and are therefore sure to meet the needs of all Kannadigas as useful references.

The "Parasurama" Scouts—Thirthahalli.

The Scouts of the Parasurama Scout Troop, (Govt. M. S.), Thirthahalli were invested with the Scout Badges by M. R. Ry. Katte Dakappa, a prominent Municipal Councillor of the place. The Veera Abhimanyu Troop of the local High School joined their brothers at the celebration and helped to make the function a success. The S. M's—B. Krishnappa, B.A., B.T., and S. Subba Rao deserve to be congratulated on their devoted services to the movement which has, through their exertions in co-operation with the S. M's of the High School, been gaining strength in Thirthahalli.

Results of our Short Story Competitions.

The prize of Rupees Five is awarded to Scout K. Srinivas Pai of Mattancherry for his story entitled "The Adventures of Rajaratna—the Scout."

The amount will be sent to him on claim with his correct postal address.

The prize of Rupees Ten awarded to Srinath last time lies unclaimed with us. Will he please claim by sending us his proper name and address?

Watch for our next announcement!

State Rally Postponed.

Proceedings of the meeting of the Rally Working Committee held on 1st December, 1928, at 6 p. m. in the Sri Krishnarajendra Town Hall, Tumkur:—

President—K. V· Anantaraman, Esq., B.A., Deputy Commissioner.

Members present—11.

The following resolutions were passed:—

1. In view of the persistance of plague in Tumkur Town, resolved that the Rally be postponed to the 2nd week of April. This may be notified widely and the revised dates published.

(Sd). C. KRISHNA RAO,
Secretary,
Rally Working Committee,
Tumkur·

NANDI.

Lalaji Day in Scouters' Training Camp.

Under the auspices of the Mysore Boy Scouts Association, a Scouters' Training Camp has been going on at Nandi from the 20th November, 1928. Thursday, the 29th of November, 1928, having been declared as the National Day sacred to the memory of the departed patriot, Lala Lajpat Rai, the Court of Honour decided to observe the day in a suitable manner. When the camp assembled at 8-30 a. m. as usual for work, Mr. C. Subba Rau, the Organising Commissioner, spoke a few words in praise of the qualities of the illustrious dead who, as a patriot and social reformer, exhibited indomitable courage, a rare determination and unstinted sacrifice in the cause of justice and righteousness and suffered untold hardships in the fight for the attainment of Swaraj for India and for her rightful place in the comity of Nations.

Mr. T. Abdul Khudus of Doddaballapur spoke on behalf of the Mohomedan members of the Camp, of whom there are over 20, and Mr· G. R. Rangasami of Kolar, on behalf of the Hindu members. After speeches, a minute's silence was observed by all members standing reverently in a prayerful mood and the class adjourned for half an hour as a mark of respect to the departed hero.

WORLD'S 19 GREAT MEN.

1 Mr. T. A. Edison.
2 Signor Mussolini.
3 Prof. Abbert Einstein.
4 Mr. Henry Ford
5 Senatore Marconi.
6 Madame Curie.
7 Madam Montessorie.
8 Dr. Coue·
9 H. G. Wills.
10 Edward Carpenter.
11 Dr. Annie Besant.
12 Mr. G. B. Show.
13. Lenin.
14 Kemal Pasha.
15 King Aman Ullah.
16 Dr· Sunyutesen.
17 Dr· Tagore.
18 Dr. Bose.
19 Mahatma Gandhi.

Note—This is a short list of the great men of the world, according to the estimate of few Scouters. Scoutmasters will please add more names to the list according to their own choice and liking of their boys.

—DR. SHRI RAM·

GRATITUDE.

The tourist had wandered into the jungle by mistake. Suddenly there was a crashing noise and he saw an enormous elephant bearing down on him. Too frightened to run away, he waited. The elephant hobbled up, holding out one of his feet. The man saw a large chunk of wood caught between the toes, and, summoning up his courage, he pulled it out, and the elephant went away.

Several years later the tourist, now back in England, went to a circus. The very same elephant came into the ring and they recognized one another immediately· The elephant trotted over and extended his trunk. Lifting the tourist out of his shilling seat, he deposited him gently in a three shilling one.—*Tit-Bits.*

Earning while Learning.

Mahatma Gandhi writes in 'Young India':

The suggestion has often been made in these columns that in order to make education compulsory or even available to every boy or girl wishing to receive education, our schools and colleges should become almost, if not wholly, self-supporting, not through donations or State aid or fees exacted from students, but through remunerative work done by the students themselves. This can only be done by making industrial training compulsory. Apart from the necessity which is daily being more and more recognised of students having an industrial training side by side with literary training, there is in this country the additional necessity of pursuing industrial training in order to make education directly self-supporting. This can only be done when our students begin to recognise the dignity of labour and when the convention is established of regarding ignorance of manual occupation a mark of disgrace. In America, which is the richest country in the world and where therefore perhaps there is the least need for making education self-supporting, it is the most usual thing for students to pay their way wholly or partially. Thus says the *Hindustanee Student*, the official bulletin of the Hindustan Association of America, 500 Riverside Drive, New York City:

"Approximately 50 per cent of the American students use the summer vacation and part of their time during the academic year to earn money. 'Self-supporting students are respected,' writes the bulletin of the California University. With reasonable diligence a student can devote from 12 to 25 hours per week (during the academic year) to outside work without seriously interfering with college work of 12 to 16 units (credits) involving 36 to 48 hours a week. . . . . A student should have some sort of practical knowledge of the following: carpentry, surveying, drafting, bricklaying, plastering, autodriving, photography, machine-shop work, dyeing, field work, general farm work, instrumental music and so on. Such common work as waiting on table for two hours etc., is available during the academic year, which relieves a student from expenses for board. A partially self-supporting student by working during the summer vacation may save up from $150 to 200. Kansas, N. Y. University, Pittsburg. Union University, Antioch College offer 'co-operative' courses in Industrial Engineering by which a student can earn one year's tuition fees working in industrial plants for which he also receives credit for his practical experience.

"The University of Michigan has under consideration the opening of similar co-operative courses in Civil and Electrical Engineering. One year more is required to graduate in engineering by pursuing co-operative courses."

If America has to model her schools and colleges so as to enable students to earn their scholastic expenses, how much more necessary it must be for our schools and colleges? Is it not far better that we find work for poor students than that we pauperise them by providing free-studentships? It is impossible to exaggerate the harm we do to India's youth by filling their minds with the false notion that it is ungentlemanly to labour with one's hands and feet for one's livelihood or schooling. The harm done is both moral and material, indeed more moral than material. A free scholarship lies and should lie like a load upon a conscientious lad's mind throughout his whole life. No one likes to be reminded in after life that he had to depend upon charity for his education. Contrarily where is the person who will not recall with pride those days if he had the good fortune to have had them when he worked in a carpentry-shop or the like for the sake of educating himself-mind body and soul?

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THE MYSORE SCOUT

VOL. XI. BANGALORE—JANUARY, 1929 NO. 7.

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THE MYSORE SCOUT

Trusty, loyal and helpful—Brotherly, courteous, kind,
Obedient, smiling and thrifty—Pure in Body and Mind.

"Knowledge is more than Power—It is Virtue."

VOL. XI BANGALORE—JANUARY 1929 NO. 7

Sir M. Visveswaraya's Advice to Students.

Speech at Chickballapur High School.

The representatives of the School Day Committee have asked me to address in Kannada some advice to the students and some words of encouragement to the townspeople. The public are evincing much interest in the student population nowadays. You have heard of the visit of the World's Christian Federation to the Mysore City a week or two ago. You have also heard of the Youth Movement which recently assembled in Poona. There is no one here who has not heard of the disturbances in Bangalore City in which boys figured prominently. So, wherever you turn, boys are to the front, boys are the best done by of any class of people in these days.

My advice to the boys first and foremost is that they should be industrious. Eight hours of work, eight hours of sleep and eight hours for food, recreation, amusements, etc., should be the normal distribution of the time of the day as in the West. During the eight hours of working time, people in the West, whether grown-up persons or boys, work very hard, and turn out a lot of useful work. Because they work so hard, many an American workman is able to live in comfort from his earnings by working only five days in the week. The moral to us here is that our boys should work hard during the eight hours of the working time. Another matter to which boys should give special attention is the development of character and discipline. Persons with good character are always trusted. Life is difficult, life is hard and painful but by keeping your conscience in rectitude, your aims noble, your will firm and constant, you can lay a sure foundation on which to build up your future life. A third point to which I attach great value is the good use of your working hours. The secret of success, in my opinion, lies in your industry and the profitable use of your time. I am so jealous of my own time that I have had to refuse audience to visitors when I come to stop in my village. In this respect I have had peace and been happy. My bad name has protected me from intrusions and loss of time.

Coming to the instruction given in the High School, I wish to draw attention to two glaring omissions. High Schools give instruction in some occupation or other in countries of the West which I have visited. As a rule, such schools teach mechanical engineering, industries and commerce. We here lack this most essential characteristic in our High School education—essential for nation-building activities and for the relief of unemployment. A second omission is that of instruction in the citizens' duties and morals, so necessary for the formation of character. Text books on these subjects abound in other countries. Until Government supply these omissions I trust the people will do what they can to supply these deficiencies themselves. Until text books on civics and students' manuals come to be taught regularly in our schools, the students should obtain such text books from abroad and study them privately. Need I say that instruction in these two branches of study is of fundamental importance for success in practical life.

* * *

The world progress since I was a schoolboy here has exceeded the progress made in the previous five hundred years or more. We are living in an age of momentous developments. The motor car, aeroplane, radio, moving pictures and transmission of voice and pictures by wireless are some of remarkable achievements which we have witnessed in my life time and which are quickening life as never before. Another note-worthy development in the same period is that while hitherto man used oxen, horses, mules and other beasts to bear his burdens he has now learnt to transfer them to machines with far greater advantage. It is calculated that the work added by machinery in some countries in this manner is equivalent in value to the addition of 20 or 30 slaves for each unit of the population. Our country, however, continues to be apathetic in this respect. It is up to you to use more machinery in future and derive similar advantages yourself.

Nature is crude and materials have to be worked up before they are rendered fit for use. But man is endowed with sufficient brain-power which if he developed satisfactorily will give him capacity and skill to control matter and natural powers so as to enable him to produce all the commodities he needs for his comfort and happiness.

I have only one more suggestion to make and that is to plead for the spread of practical ideals among our people and to discourage what Lord Birkenhead recently termed "loose thinking and vague generalities." People should be keen on business; in whatsoever work you do, your aim should be to obtain some results of immediate profit or value to yourselves, your neighbours or the country. Even when you study, you should as far as possible try to gain knowledge which is of practical value in life. I make this observation because we in this country are particularly deficient in this respect. We do not develop talents which are marketable. Let me give you an amusing instance of the business sense in the West. An aeroplane with two pilots in charge was in diffi-

(*Continued on page 2, column 3.*)

The Adventure of Raja Ratna—the Scout.

SCOUT K. SRINIVASA PAI.

Raja Ratna was the eldest of the three sons of a rich Landlord named Purushothama Rai. Rajan, Arya and Vijaya were all students of a college. But the last two were poles apart in the sentiments and out-look on life from the first. Yet fraternal love was so keen that, they always worked, played, and walked together. Arya was the brightest of the three in studies, and consequently won many laurels at the examination. He was studying in the Intermediate class while Rajan was still in the Matriculation with Vijaya. Hence Rajan was made the butt end of all the rebukes and, chastisements of an angry and miserly father. Although he was very bright in languages and other subjects he was a zero in Arithmetic. Whatever he might do, the merciless University would never give him a lift to the higher class. For, the make shift of a school Final Examination had not yet seen the light. The first year he failed. Home life continued to be a bed of thorns. He sought consolation in the scout movement under an able Scout Master.

In the new institution he found a pace on the right side and shone very well in his scouting activities, which won for him many a badge, for his proficency in gardening, mat weaving, photography, and basket making. But scouting being always outing, only helped to fan the fire in the bully, and poor Rajan was taunted always. Nor did he waste time at home. For, partly with his knowledge of horticulture and partly with his industrious habits h e transformed his lands into ideal gardens full of vegetables, flowers and fruits, cultivated tastefully during leisure hours.

The University Examination came again. Rajan strained every nerve to get through. He was ploughed again. Now it was for him to chose between eating unpleasant bread at home or going abroad to earn his own. The irate father heard the results. He could not tolerate the apparent negligence of Rajan. He was peremptorily ordered to quit the house lest he should prove a bad example to the others. Nor did Rajan care a bit to put up with such illtreatment any longer.

Purushotham Rai, though rich, was greedy and miserly. He seemed to have been born to amass wealth. He took care of the pennies so that the shillings and pounds took care of themselves. He was respected by one and all, more for his money which he gave freely to all who left a heavy pledge behind. The idea of wasting money on Rajan's education was unbelievable to him. He spent on his children only hoping to make it up with compound interest there on, by claiming rich dowries during their marriages. All the hopes were frustrated on hearing of his failure for the fourth time. It was in such a moment that he ordered him to leave the house and never more darken his doors again.

Rajan was quite prepared. He exchanged ceremonies with all his dearest and nearest at home and bade them good-bye, sad at heart. He went to the Scout Club and placed his plans and future programme before the Scout Master, who, whatever he might do, could not reconcile the father and the son. Half in love, half in spite, the kind Scoutmaster gave him his transfer card and a letter of introduction to Mr. X. a brother scouter of a neighbouring state whether he went ere long. But it was not at all a smooth sailing. He had spent what little pocket money he had for the train. Yet there were a few miles more before him over hills and wood-lands to reach "Wittington's London."

He would meet any fate rather than an unforgiving father. So he set on foot and reached a place where there were plenty of caves and reeds. He cut some of them and carried them to a 'satram' where he sat on a verandah and busied his hands with transforming them into things useful, namely baskets and fans. There he slept for the night with some fruits for his supper. Early in the morning he resumed his journey and reached the city. He found a roady sale for the products of his handicrafts which helped him for his breakfast. Next he sought the Scout Club where he was welcomed on producing his certificates without questioning his birth or parentage. Soon he found his jolly place among the Scouts who made him their leader. He soon built a tent for himself in which he lived a lonely life cooking his own food. He displayed his skill in teaching boys and in garden work, to say nothing of handicrafts and hobbies. Before long he found means to join a neighbouring commercial school where he picked up book-keeping, shorthand, typewriting and commercial correspondence. He came out with creditable success which drew the attention of a cultured banker, who readily appointed him on a decent salary.

Rajan's misery had passed away and fortune had begun to shower its glorious rays on him. Yet he was not elated. He remained the same poor Rajan living in his tent on three pence half-penny a day, investing the rest in profitable concerns, and enhancing his income through other channels of drawing, painting and photography.

The river of time flowed. Fortune favoured the brave. Half a dozen year's of thrifty life gained for him a few thousands especially because he rose gradually in his Bank as the Head Accountant drawing a salary of Rs. 250. He purchased lands and built a bungalow with a neat garden round it, christening it "Raja-Ratna-Vilas."

He had grown into a man. It was time to invite his parents and brothers in his new mansion and make amends for the past. Needless to say that the parents were over-whelmed with joy at the wisdom and progress of their Raja-Ratnam. Rajan has married and lives happily with all his brothers and parents. He always remembers with pleasure the day he had joined the Scout Movement, to further which, he is working untiringly.

(*Continued from page 1, column 3.*)

culty and had to be brought down. It was landed safely in a field. On seeing it, the owner of the field ran up to the machine. Explanations were asked and offered. The pilots left the plane in charge of the farmer and hastened to get help and materials for repairing the machine. The farmer forthwith posted his men round the field, ran up to the nearest printing office to print handbills to advertise the landing of the aeroplane in his field which he said could be seen for a small fee. He was able to collect 75 dollars in American money before the airmen returned to repair the machine and finally left the scene.

* * *

The Nandi (Lajpat Rai) Training Camp.

Mr. C. S. KRISHNA IYER, M.A.

The Investiture began, after Tea, precisely at 5 p. m. with a short display. Different kinds of physical exercises, with and without staves, were gone through in a very impressive manner; one particularly novel feature of the programme that particularly struck the audience, was the quick and correct mode of doing some exercises in response to the cautions of theGramophone record. After exhibiting their skill in Semaphore Signalling and the First Aid works, the Scouters went through one or two interesting Scout games. Next Mr. C. Subba Rau, M.A., (Hons) the Organising Commissioner began his instructive and inspiring speech. He said that it was a great mistake to consider the movement as a mere child's play or a makebelieve; for, that it was really a means to an end and that this end had been clearly set forth in the Scout Promise, which itself, was a promise from the lower to the higher self. This movement, he said, whose object was to make the boy physically strong, mentally awake and morally straight, was an educational instrument of a first order, that it contained the quintessence of all the great religions of the world, that it was the common platform—perhaps, the only one where all communities could meet together and work of their own country without any hitch whatsoever. He next went on to say that the Scoutmaster taking the lad in that most formative stage of his, between the years 12 and 16, not only trained his different senses—observation, the sense of hearing and touch, memory, imagination, concentration—but also moulded his character, chiefly by himself setting a noble example, and secondarily, by making them attend to small details of discipline and by inculcating in them the great virtues of self-control and self-elimination, and ultimately, turned him out into a healthy, useful, efficient and happy citizen. He next said that in the important work of character moulding, parental co-operation was absolutely indispensable, and as such, he specially appealed to the public of Kolar district to help the movement in all possible ways and thereby to lighten the work of the Scoutmasters, at least, to some extent.

Speaking about the camp itself, he said, that it commenced on the 20th November and when he consulted the class about the most appropriate name for their troop, it was a muslim gentleman who suggested the name of the late lamented Punjab Kesari, Lala Lajput Rai. Though usually, the maximum number for a Training camp was 32, that time, it was unusually large, for it consisted in all of 51 Scouters, 32 from Kolar district and the rest from the three other districts of Bangalore, Mysore and Tumkur. Another special feature of that camp, he said, was the great interest that the Muslim community had begun to take in the movement, for there were twenty teachers amidst them also had come from the Urdu Middle Schools. Throughout the fortnight, he said, there was true brotherliness and perfect cordiality between the two communities.

After thanking the several gentlemen and public bodies for their generous help towards running the camp (particularly, the District Board of Kolar, the local officers *e.g.*, the sub-division officer, the Amildar etc.) he exhorted the public to start as early as possible Associations in almost all the important centres, as the policy of the government had been to decentralise and de-officialise the movement.

Finally, before taking his seat, he said to the Scoutmasters that their responsibility was certainly great and that after having imbibed the true scout spirit, he hoped that ere long, each one would try to act as a centre of light and learning, and especially in the rural areas, where the need for this movement was very very urgent. He concluded his speech by saying that it was their duty to see that Scouting was ruralised and Mysoreanised.

After taking the usual Scout Promise in the most solemn way possible, the Scoutmasters were duly invested with their insignia—the staff, the neck-scarf and the tenderfoot badge, the latter being presented by the chairman of the evening, Mr. Syed Taj Peeran, B.A., the popular Deputy Commissioner of Kolar District.

Rising amidst cheers, Mr. Taj Peeran then made his brief but pointed appeal to the public. He began by saying that after listening so long with rapt atten-



Members of the Nandi (Lajput Rai) Training Troop, Nandi.

tion to words of wisdom that had just fallen from Mr. Subba Rau's lips, he thought that the advantages of the world-wide movement needed no recapituation, for they had been put by the Commissioner, in a nutshell, in the best manner possible. In fact, said the D. C. the commissioner had taken away most of his ideas and had thereby rendered his work very easy. He next expressed his intense pleasure at meeting so many of them in the holy precincts of Sree Nandeeswaraswamy, one of the most ancient and sacred temples of the District. Though that gathering recalled to his mind the happy Rally held eight years ago. at the very same place, under the patronage of the Chief Scout, H. H. the Yuvaraja of Mysore, it was impossible for him to forget the melancholy note the gathering set in motion. He said that he was extremely sorry to miss amongst them that indefatigable worker in the great cause, Mr. Zehruddin Mecci. He said that the loss was one which had not been—and which perhaps could never be—made up.

He next exhorted the public to extend their sympathy to all troops which would shortly be started in all educational centres of the district. He passed on to say that the main problem of the day was to lift up the masses or what he might call, to reconstruct rural population and that it was his firm conviction that the Scout movement may be great help in realising that noble aim; that in these unfortunate days of communal tension, there was no other movement to bring about that much desired harmony. He said that the moment one joined the brotherhood, one forgot all distinctions of caste and creed and became a cosmopolitan in the true sense of the word—a real citizen of the world.

Finally, he concluded his brief but sweet speech by saying that it was really unfortunate that the District of Kolar had no District Scout Council as yet, and that he hoped, before long—Mr. C. B. Gopala Rao, the President of the District Board, whose best interests in his heart for the movement were well-known, would see that the stigma is removed. He assured the Organising Commissioner that if only he started his misson at the earliest opportunity possible, the needful monetary help would certainly be forthcoming from the District Board, Municipalities and the several village punchayats,

After a hearty vote of thanks proposed to the chair by the Organising Commissioner, the meeting dispersed, with hearty cheers to the members of the royal family.

H. H. The Chief Scout's Reply

To the Address presented by the District Scout Council, Mysore.

Ladies, Gentlemen and Brother Scouts,

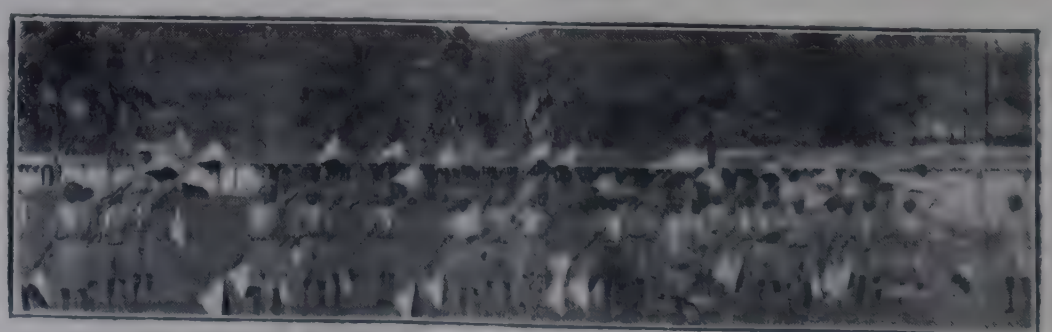
It gives me much pleasure to preside over the Mysore City Scout Week this year also for the third time in succession. The Scout movement has, under the auspices of your District Scout Council, made rapid progress in this District and I take this opportunity to congratulate the officers and members of the District Scout Council and of the City Scout Association on the successful organisation and management of their activities. The record of the work done by the City Association, as presented in the report, is noteworthy as an example of what can be achieved by the disinterested labours and co-operative effort of honorary workers in this noble cause.

I am glad to learn that the District Scout Council has built up a permanent fund of nearly Rs. 5,000 and has in addition, financed many activities like the Scout Masters' and Cub Masters' training camps, supply of books to needy associations and equipments to the poorer troops under their charge. The completion of the rest house and the drinking water well and other arrangements at Byadarahally, the central camping grounds for the District in a short time is no mean achievement for a non-official body like your District Scout Council and is a matter of sincere pride to those who have whole heartedly worked towards the early realization of their ambition.

The growth in the number of scouts, cubs, and rovers, shows that steady progress has been maintained. I am happy also to learn that the efficiency of the individual scout has not been lost sight of and every thing possible is being done to make him a useful member of society in the fulness of time. We all recognise, of course, that there is much more to be done to attain the ideal and I am sure every worker will have an eye always on the mottoes and laws that inspire the movement and every attempt made to realize them in their daily actions.

A few words of advice to the young scouts and of appeal to the public may not be out of place on this occasion. Loyalty to constituted authority is the bond that keeps any Association together and in learning to lead disciplined lives you are laying the foundation for your future success. So, my advice to all scouts is to remember the third part of their promise and live the law of the Scouts. Scouting is the training ground wherein the boys learn, through application and hard training, to make themselves healthy, useful and cheerful citizens of their motherland and I appeal to all the elders present hear and those others who may not hear but may read this appeal, to understand our attempts in a sympathetic mood and help to realize the aim of all the workers in the cause, *viz.*, to make the boys "physically strong, mentally awake, and morally straight."

I congratulate the winners on their success in the several events of the week and give all Scouts in the State the best wishes of the season for a happy New Year of good Scouting.



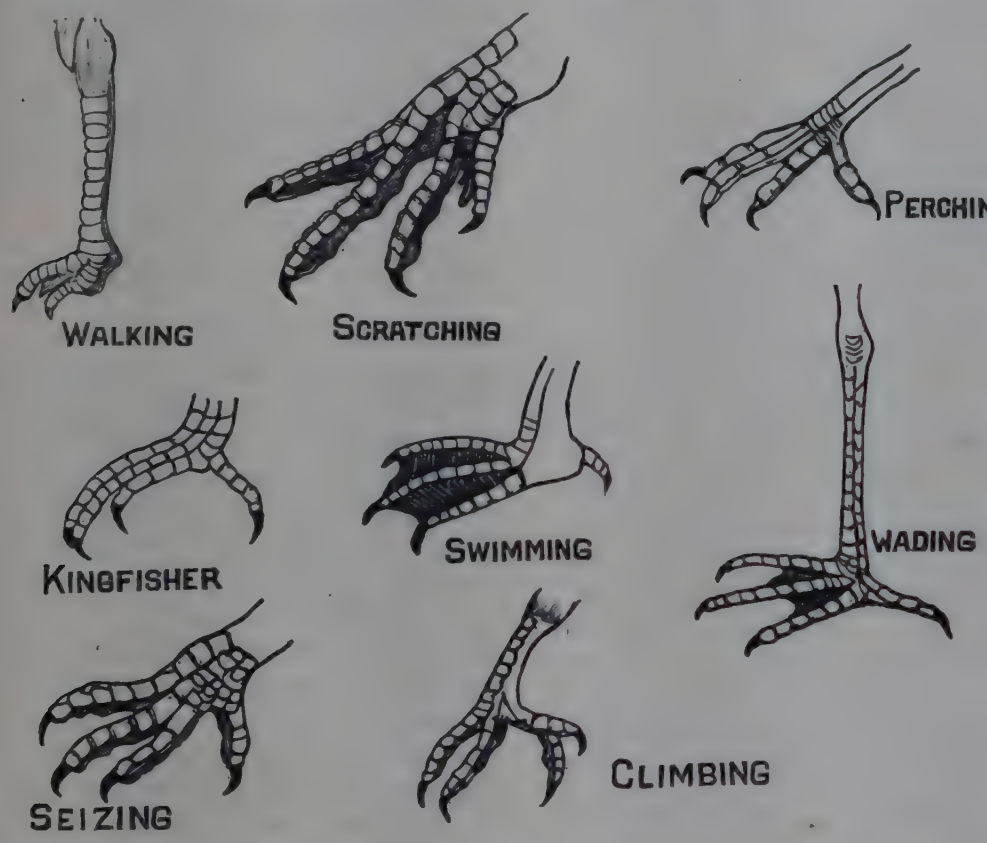
Members of the Nandi Training Troop practise signalling.

The Scout as a Bird Lover.

MR. M. V. SUNDARESAN, M.A., L.T.

11. *The Indian Roller or Blue Jay*—This is an insectivorous bird of large size with a strong bill. The size is that of a pigeon; it flies slowly when the pale blue and purple bands on its wings and tail are conspicuous. In its ordinary setting position it is inconspicuous. Hence known as 'surprise-bird.' It indulges in aerial gymnastics during the early part of the hot weather. Therefore its name Roller. It emits a sharp harsh sound 'T Jock.' This is sometimes called 'Nilkant' and is sacred to Siva. The nests are built in a tree or wall and the eggs are white.

13. *The white-breasted King Fisher*—This is a very showy bird as big as the Mynah and can often be seen close to streams perching on tree tops overhanging the stream on the look out for fishes coming upto the surface of the water when it darts suddenly and comes out with the fish. Its food consists chiefly of fishes It has a long strong straight beak. Its plumage is brilliant blue above and the throat and breast are white. The beak and feet are scarlet. The nest is usually constructed of fish bones in burrows in a bank and the eggs are white.



12. *The Hoopoe*—This is essentially a ground bird found in the open country. It has a pale brown plumage with the wings and tail white with broad blackbars. On its head is a fan-like crest which is ordinarily kept folded but when the bird is alarmed spread out when it presents a very beautiful appearance. The beak is thin and long. Its food consists of insects. Its cry resembles 'lik, lik, lik.' The nests are constructed in holes and the eggs are bluish or greenish white. This is known as the 'king of birds' and a story is told of the Hoopoe and King Solomon.

14. *The Koel*—This is the commonest Indian cuckoo as big as a large pigeon with a round tail. The male has a glossy blue black plumage while the female is brown spotted with white on the head and back. It feeds on fruits. It is easily recognised from its musical call 'ko-eel' both by night as well as by day. The male calls 'ho-ee-o.' The female does not attend to the hatching of eggs but lays the eggs in a crow's nest to be hatched by it and soon after the young ones come out the crow turns them out. The eggs are similar in appearance to that of the crow

15. *The Rose-winged Parakeet*—This is a well-known bird kept as a pet. It is green in color with red beak and white eyes. The male has a black throat and a rose collar on the back of the neck. It feeds on fruits and nuts and talks very well. The eggs are white. It is able to get a firm grip over supports by bringing back one of the front toes. The beak is strong and the upper part of it is movable. It is used in climbing.

16. *The Indian Spotted Owlet*—This is a nuisance especially at dusk by its faning squeaks and chuckles. It feeds on mice and frequents dark corners. It hunts bats also. Its eyes are big and have a staring look. Its feather is very soft and dense. The nests are constructed in holes and the eggs are white. Many a time when it comes out in the day it may be seen to be attacked by crows.

FEEDING AND LOCOMOTION IN BIRDS.

These two are the primary general functions in all animals for which they require the most specialised tools. This kind of specialisation is found very clearly in the beaks and feet of birds, a few of which I mention below.

The wings of birds help them in flight; but in addition, the feet are used for locomotion, for obtaining food, for building nests, and for offensive and defensive purposes.

Feet—Ground birds have feet, fitted for running or scratching—(1) *eg.*, ostrich, fowl; perching birds possess feet adapted for grasping (2) *eg.*, crow; aerial birds use their feet very little and therefore have weak legs (3) *eg.*, kingfisher; swimming and wading birds have their feet provided with toes that are more or less completely webbed (4) *eg.*, duck, stork; birds of prey possess strong feet with sharp claws for capturing other animals (5) *eg.*, kite. Some have feet adapted for climbing up the bark of trees (6) *eg.*, woodpecker, parakeet.

Beaks—The most important function of the beak is to procure food. But other functions also are done by it as the construction of the nest and the pruning of the feathers.

Seed or grain eating birds possess short strong beaks (1) *eg.*, pigeon.

Nut cracking birds have strong stout beaks with the upper portion curved below and movable (2) *eg.*, parrot.

Insect eating birds have long and

What are you Going to be in Life?

Try and answer this question, brother Rovers. If you can do so at once you deserve praise, but if you cannot I do not blame you but I would, at the same time, request you to pay immediate attention to this all-important question. I have known many a young man who after completing his scholastic career is at a loss to know, what to do. He knocks about here and there without any particular aim, trying to get any appointment which he can secure, often accepting an appointment or getting into a profession which is not suitable for him thus illustrating the maxim 'A square man in a round hole' This unfortunately is the tale of not one or two young men but of thousands in our mother country. The result of this is loss of time and energy of such an young man resulting indirectly in great loss to our country. What is more, such an young-man leads an unhappy life to the end.

Let us for a minute look at some of the countries in the West. There, as soon as a boy joins a school his parents, elders and teachers watch him closely and thus observe his natural aptitude. They encourage him to take up the particular calling to which he is best fitted. Ask him the question 'what are you going to be in life?' Pat, comes the answer 'Sir, I want to be a doctor, a lawyer, a teacher, an engineer etc., etc.' Put the same question to any of our boys studying in middle or even for the matter of that, in the high schools and in ninety-nine cases out of a hundred you will not get a proper reply. Such a student will tell you that he will decide the matter after passing his lower-secondary or matriculation examination and an intermediate student will tell you to wait till he takes his degree. When the youngman gets his degree, he comes to a stage when he cannot, any further, postpone thinking about his career. Now he realises that entering life without previous preparation for it is a great mistake on his part; but he is wise after the event. Is there any way out of this unfortunate state of affairs, I ask?

The answer 'yes' comes from 'scouting' which gives ample opportunities to its members to find out, quite early in the day, the career for which they are best fitted. How is that done—through training for badges like master-at-arms, pioneer, mechanic, carpenter, naturalist, first-aider, signaller, interpretor, musician, cyclist, photographer and hundred others. The idea of working for badges is not for show, not for adorning the uniforms with a great number of them but that the Scouts and Rovers may learn something about new professions, trades and callings so that they may be in a position, from the very beginning to know for what career they are best fitted and thus devote their time and energy to fit themselves for that career. I am glad to learn that the Patrol Leaders Association, Bangalore, have thought of arranging instruction in 'Badge Work.' That is a great step forward which they have taken by the way. I would earnestly ask every Scout and Rover to study 'Boy Scout Tests and How to Pass Them' by Robert E. Young, which is full of useful information and instruction.

Let me close this talk with a word as to the duty of the S. M's and of Rover Leaders.

"Brother Leaders! yours is a great opportunity. You are placed in charge of a number of enthusiastic, spirited youngmen in whose dictionary the word 'impossible' finds it impossible to get a place. You come into intimate contact with such youngmen and have opportunities of watching their special tastes and aptitudes. Direct them to choose their calling as early as possible and encourage them to strive hard to attain their aim in life so that they may do justice both to themselves and to their country as useful citizens.'

One idea strikes me. A number of Scouts and Rovers come to me, and I am sure to many a scouter and leader also, seeking advice and half in this direction. Some of them are unable to continue their studies further and want to get into service but they are at a loss to know where to try for it. Do you not think it is advisable to start an Employment Bureau, whose work will be to place all possible information vacancies, avenues for service, professions, trades, etc., at the disposal of the Scouts and Rovers. I understand the Trades Association in England have such an organization which is of immense help to the members of the Association. Such an organization will be of some service to our brother Scouts and Rovers. What do you think of it. Shall we do a good turn by starting such a body in every District? Hope to meet most of you at the State Scout Rally to be held during summer holidays at Tumkur where the services of the Rovers is needed.

A.R.C.

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weak beaks (3) *eg.*, mynah; birds of prey are provided with strong curved beaks for tearing flesh (4) *eg.*, kite.

The ducks have their beaks adapted to scoop up fishes from the water and strain the water (5).

The beak of the wood pecker serves as a chisel (6).

The beak of the Tailor-bird serves as needle for (7) stitching leaves together. The crane and the king-fisher have long strong beaks adapted to catch fish (8).

The above are only a few of the many examples that exist among birds showing a surprisingly great amount of variation in the nature of their beaks and feet, corresponding to the variation in the kind of the food and methods of securing it.

How Bangalore got its Name.

Its name *Bengaluru*, of which Bangalore is a corruption, is said to be derived from *bengalu*, boiled beans, to account for which the following story is related :—

One day, when King Vira Ballala was hunting, he became separated from his attendants, and losing his way, wandered about till nightfall. At last, faint and weary, he came upon a solitary hut, in which was an old woman, to whom he applied for something to eat. She had nothing better to offer him than some *bengalu*, green beans boiled in a little water, which however he was glad enough to get, and sharing them with his horse passed the night under shelter of the lowly hut. The incident speedily became known, and village (*uru*) which sprung up thence took the name of *Bengaluru*.—M. S. NANJUNDAIYA, V Form A.

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Editor.

EDITOR'S CHATS.

The last few weeks have been of great importance to the Youth of India. Much attention has been focussed on problems which concern them by several public events like the meetings of Youth Conferences, Leagues, Federations and Congresses. To us in Mysore another event of note is the meeting in Mysore City of the World Students' Christian Federation. All these things indicate that youth is gaining the importance which is its due, and is coming by its own, as some would say.

Youth—The Saviour.

There has been a plethora of advice. People have realised that in youth lies the future greatness or otherwise of the country and to them are made appeals from all platforms. Advices are given and are soon forgotten. Some would like the youth to become "militant," if they are to be of real service to their Motherland. Others counsel moderation and study. Others would prophecy that youth will come to no good unless they join the congress, or this particular league or that. Youth forgets the advice because it is so bewildering. There is, I fear, hardly any attempt to view the problems from youth's point of view and to give them a workable and united aim for which they can ardently work and strive with a single-minded devotion. Youth themselves, though awakened and agitated, seem to be still voiceless and to be over burdened with too much of goody-goody advice and lost in the sea of ideas. Their strength, which is enormous, can, if properly organised and directed, achieve untold benefits for their own and their country's good. But, in spite of sporadic efforts this organisation and direction is yet to be.

Wanted Activity.

To rouse us from this torpor, what is needed is the "philosophy of activism." Sjt. S. C. Bose has sounded this note of warning to the Youth of India and has asked them to be up and doing. A life of passivity, engendered by several degenerating causes, has made the youth of India weak, unnerved and ambitionless. What they want is the desire, the courage, to go out, to dash on to adventures, to achievements. Regular activity, fired with enthusiasm and ennobled with a purpose undertaken with a vow of determination to make oneself self-reliant, brave, mentally awake and morally straight, is the panecea of all our ills —social, economic and political. But it is activity that our youths lack.

What Scouting Can Do?

Scouting, with its four fold programme of physical development through open air life, of training in handicrafts and hobbies, of moral appeal through its stress on honor, loyalty and truth and of its emotional awakening through its appeal to one's self-respect and national consciousness, offers an opportunity enequalled in its glamour and attraction, to young men. It opens a long avenue of strenuous activity and glorious achievement for one who spares himself neither pain nor trouble. But, even here, as in all things, the general stupor that pervades our youth is the curse. Given proper leaders, Scouting can make our young men what we wish them all to be. My appeal to all who can is to come and join our ranks and help us to realise the ambition of our lives—a trained, disciplined, strong and united body of youngsters who will be worthy citizens of Motherland.

Cyclist Scouts' State-Wide Tour.

A party of Rover Scouts of Mysore City, with Mr. Y Krupadas as leader, have started on bicycles on a State-wide tour with the intention of visiting places of historical, architectural industrial and scenic importance in all Districts in the Mysore State. They expect to cover nearly 1500 miles and will take about 8 weeks for the journey. They wish also, to meet Scout troops in all centres they visit and start, if possible, cycle tourist clubs, thus trying to encourage the idea of more camps and open-air life for all, especially the young Scouts and students.

Before they started from Mysore His Highness the Yuvaraja, Chief Scout of Mysore, very graciously granted them an interview, congratulated them on their adventurous spirit and exhorted them to carry to their brother Scouts in all parts of the State a message good will and his best wishes for a happy New Year of Good Scouting to all. The Chief Commissioner, Mr. K. Shankaranarayan Rao, M.A., B.L., has given them a message to all brothern in the rural parts of the State which they will deliver in all places they visit.

Each member of the party is proficient either in music, magic or mimickry. For expenses of the tour, such as toll-gate fees, repairs to cycles, boarding charges, etc., the party expect to earn money by giving musical concerts and entertainments If they are able to collect anything more than they need for their bare necessities. the funds remaining will go for the benefit of the Scout movement. It is requested that all Scout troops and the public in the moffusal will give them a hearty reception and encourage the Rovers. Adventure among Indian boys is a rare thing and the success of these men, it is expected, will prove an incentive for others to emulate the example and enjoy more of the great Out-of-doors.

Bangalore District Scout Rally.

The Bangalore City Scout Week and District Scout Rally will be held in Bangalore City in the last week of this month. The District Scout Commissioner, Capt. Y. V. K Moorthy, M.B., B.S., D.T.M., has issued a prospectus of the Week, giving full details of the activities of the week. It is expected that a large number of Scouts from the taluks in the District will take advantage of this rally which is organised to give an impetus to the movement in the City and the District of Bangalore.

The Editor.

THE NEW AMERICAN GOD.

"They have discovered a new God, comfort and they are so concerned with worshiping Him that they have no time for the God of their fathers.

The modern American ideal of life seems to be put a comfortable baby into a comfortable crib, to be watched over by a comfortable nurse until it is able to go to a comfortable school. Then to send it to a comfortable College where comfortable teachers see that it does not work too much or too hard. Then to find its way into a comfortable profession; to marry a wife with comfortable fortune; to spend twenty or thirty comfortable years; and finally to pass through a comfortable opiate to a comfortable grave."

But Scouts are daily being trained to fight the new God.

Toy Making.

I promised you more plans for better and complicated houses, last time. Here is a group of plans for a somewhat gentle looking house, as occupied by middle class people fn our cities. This house combines in itself certain minor plans which by themselves will make up small and simple houses, generally used by poorer class people. Now let us study our ground plan: Fig. I No. (1) in the center is a square hall or Drawing Room as you like; it has 8 doors and 8 windows on all sides, connecting with rooms in the side wings. The left wing of the Hall is a suit of 3 Rooms marked (2) in the plan. They have two windows each, with doors in the partisans between them. The right wing is similarly designed and is marked (3) in the plan. No. 4 is front verandah with a triangular roof and 4 pillars. No. 5 is open yard behind, with 2 sq.ft. wall, a door and 2 windows cut into it. Now draw this ground plan on a thick piece of card board (1 lb. wt. variety is the best) and fix it up on a platform. The platform can be made by means of a dealwood plank, about 1" thick. This must be planed smooth and sawed to dimensions. Allow a 4" margin around the ground plan, on the platform. This will make for our house a nice open all round the house. You may raise a compound wall later on if you like, and enclose a pretty garden as well. This will turn our house into a first class one. Having got our foundation ready, we will now proceed to raise our structure upon it. The platform foundation is shown in Fig. III. Front elevation (p.p.)

FIG. I. GROUND PLAN.

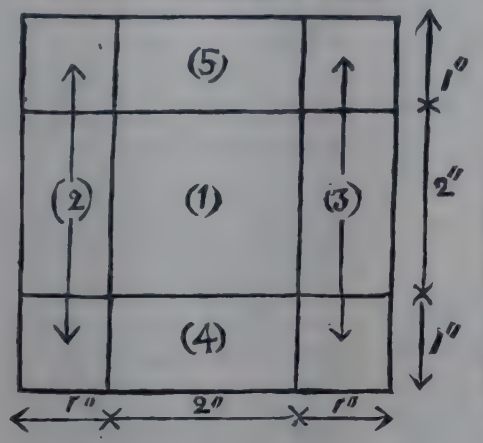


FIG. II.

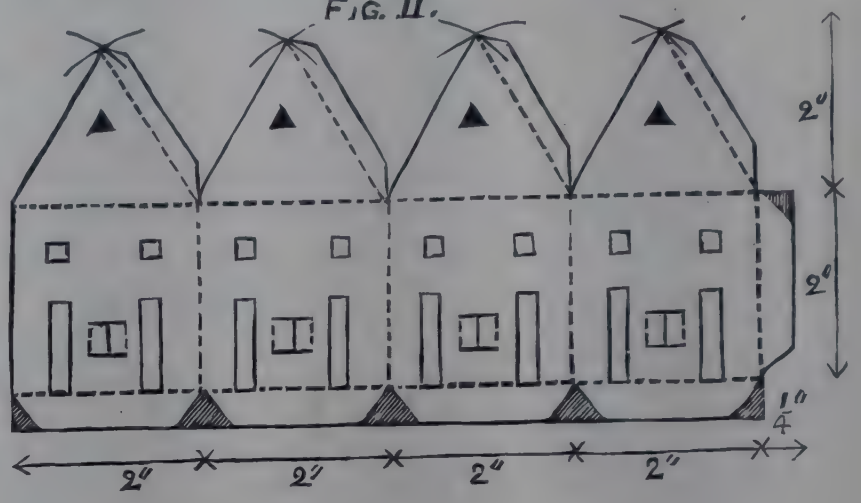


FIG. III.



FIG. IV.

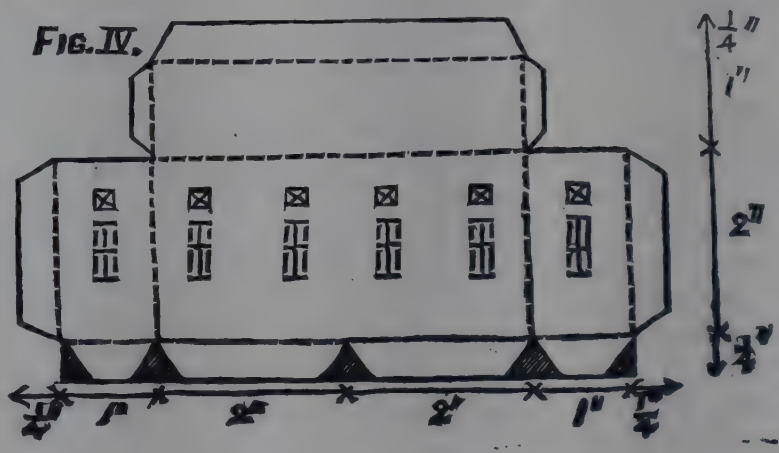


FIG. V.

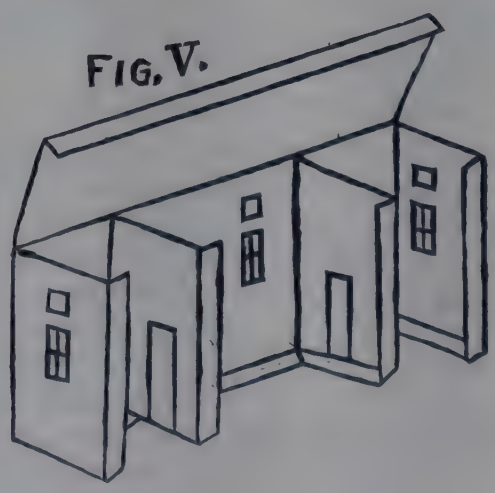
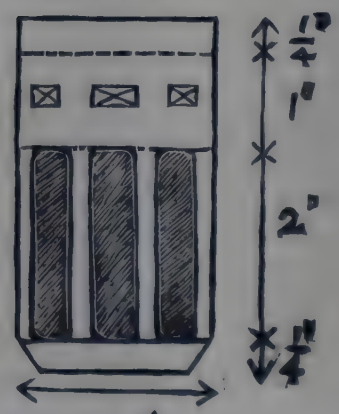


FIG. VI.



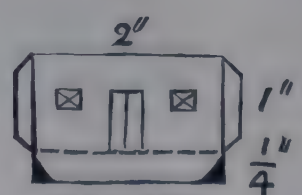


FIG. VII

FIG. VIII.



Now to our parts:—Fig. II represents our plan for the Drawing Room. Attend carefully with regard to treating the thick lines, thin lines, dotted lines and shaded portions, as instructed by in the first of my articles on Toy making (November issue 1928) and use good hot glue to paste. This done, take the central structure (Fig. III shows the finished model) and fix it in place (1) of our ground plan (Fig. I) by means of the base flanges neatly glued. Next turn your attention to Fig. IV. This is plan for side wings. When cut, folded, and partitions put in, it will look as in fig. V. Get two of these made, and fix them in places (2 and 3) of our ground plan (Fig. I), taking care to see that the tops are pasted to the side walls of the central Hall by means of the flanges shown. These tops make flat roofs. Our main building is now completed. Fig. VI represents our front-verandah and is an ornament to our house. Glue top and base flanges and fix in place (4) of Fig. 1. Finish with a triangular roof for it and close up front artistically. Cut and paste back yard walls as shown in Fig. VII fix in place (5) of Fig. I.

The structure is now complete, but for white washing and painting indoors and outside. These I leave to your taste and I am sure you would do it much better than I could suggest. You may leave the House at this stage. If you prefer you may put up a compound wall and enclose a garden in it. The compound is easy to make. Cut a long strip of cardboard, about ½" broad, allowing a ¾" flange at base, and glue it to the edge of the planth all all round, leaving a neat gate in front of the House We will think about the garden later.

In the meantime, good-bye.

S. R. S.

Plans for International Jamboree, 1929

The Jamboree is to be in the form of a great World Camp, or rather series of camps, in a place called Arrowe Park, which is a large private estate of some 500 or 600 acres with a typical old English house near Birkenhead, which is just across the river from Liverpool.

We have had to fix on a maximum limit of the Scouts who may actually take part, that is to say, actually camp in our park, and that maximum limit we have fixed at 30,000 Scouts. This means that if 15,000 come from other parts of the world, there will be 15,000 from the British Isles. If 20,000 come from other parts of the world, there will be 10,000 from the British Isles. We want to see as many as possible. I shall be awfully disappointed if we see less than a thousand Scouts from the Boy Scouts of America. (And shall we say India?—ED. M. S.)

It is just to be a great, happy, family gathering of the Scouts of the world. There will be no international contests. We do not want to turn our Jamboree into Olympic games. We do not want to see picked parties of Scouts. We want the Jamboree to be free and open to any Scout who can go.

The whole camp will be run on the Troop camp and Patrol camp idea. Every Scout Patrol-Troop coming to the camp must bring with it, its own tents and camp equipment. We shall supply raw rations and every Troop or Patrol whichever way you like to arrange it, will do its own cooking in camp. We want every country to be able to learn from all the other countries what their methods are.

The main purpose of the whole Jamboree is World-fraternization, not exhibitions; but we will be glad if every contingent going will be prepared to show in its own camp something interesting and characteristic of Scouting in its own land or in its own part of the country. We anticipate very large numbers of the public coming up to the Jamboree camp and what will interest them, what will interest the Scouts of other lands, will be not displays of skill, trained intensive work, but typical exhibitions of what you are accustomed to do in Scouting in your own lands.

We are taking possession of Arrowe Park for at least a month, and possibly six weeks before the date of the opening of the Jamboree, and in addition to that we have been offered a number of camping grounds within easy distance of Arrowe Park where we shall be able to provide a sort of rest camp sites for parties of Scouts before and after the Jamboree. Then we anticipate that large numbers of the Scouts from other lands will undoubtedly want to see something of London, and for that purpose we are making arrangements for a number of camping sites and possibly billeting arrangements though they are not completed as yet, in and near London, where we shall be able to arrange for Scouts from other countries who wish to come to London for a day or two for sight-seeing, to be provided for.

The first week of the Jomboree camp will consist entirely of camping, that is to say, the boys will be in the camps the whole time. Each country will be alloted its campsite within Arrowe Park and will run its own camp in its own way, just as it likes.

The exclusive cost for everything



The Cyclist Rovers who have started on a 1500-mile tour in the State. See note on 7.

News and Notes

A Scout Investiture—1st Holalkere Troop.

The function took place on Monday, the 24th December 1928 at 4 p. m. near Anatha Veerasaiva Hostel. In response to the invitation, many of the officials and non-officials were present. It is gratifying to note that the Director of Public Instruction, Mr. N. S. Subba Rao, M.A., Bar-at-Law, Mr. P. Anantha Subba Rao, District Educational Officer, Chitaldrug and Mr. H.P. Ramanna, Asst. Inspector of Education Chitaldrug were present. The investiture was conducted by our worthy Director. At a given signal, the Scouts rallied round the flag in a horse shoe form, and sang "*Janaganamana*." Then, the solemn oath (promise) was taken by the Scouts in Patrols, and they were presented with Badges and admitted as members of the Great Brotherhood of Scouts.

Next, a meeting was held in the Anatha Veerasaiva Hostel Hall when the Director said that the Scouts are to be trained well in physical culture and games, in addition to their school work, so that they might become strong and healthy. He laid a stress on "Suryanamaskaram" and said that this ought to be enforced in Scout Movement, giving some instances in the Schools of Oundh.—N. VISWANATHA RAO and C. S. NARASIMHA MURTHY, Scout Masters

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will be about three shillings per head per day. That is about seventy-five cents (about Rs. 2-8-0) which will include the camping site, wood, water, and all rations, which they will cook for themselves, and it will also include all the official excursions and trips to places of interest which will be arranged for your boys during the second week. That means that during that fortnight, other than for purely personal things, for which they choose to spend, there will be no expense whatever to anyone camping in the Jamboree over and above the seventy-five cents per head per day.

During the second-week we shall organize a number of trips and excursions to places of interest like the great manufacturing cities and shipping industries of Manchester and Liverpool; the scenery and mountains of Northern Wales, and the Peak District of Derbyshire and one or two of the typically interesting and historical cities of England, such as Chester.

I hope you will get busy in your own neighborhoods and get your Scoutmasters to organize Troops or Patrols to come over, and to join in what will be, I think, the greatest gathering of the boys of the world that the world has ever seen.—*Extracted.*

Kashmir Boy Scouts' Annual Promise Renewal Ceremony.

Kashmir Scout Headquarters arranged to celebrate Scout Annual Promise Renewal Ceremony Day, under the auspicious Presidentship of Pandit Ramchandra Dobey, Governor of Kashmir (President Provincial Scout Council) at S. P. College ground, Srinagar. Colonel Hoshiarsinghji Bahadur, State Scout Commissioner, Governor of Kashmir and Provincial Commissioner were received under an arch of staves provided by the Scouts of S. P. High School troop. C. M. S. High School band played the national anthem and the flag was hoisted. Display of various kinds such as, drama of Amarnath pilgrims, Sanitation, Cleanliness, Hobbies and Crafts, Games and Songs by Cubs, Ambulance by Rovers, etc., was given by several troops. After the display was over all were asked to stand and the Scout Promise repeated. After the renewal of promise following awards were made by the President :—

1. Silver Thanks Badge to Pt. Wasudev Koul and Pt. Premnath Thusoo, of Jammu and Kashmir 1st Group, Rainawari, for their meritorious services in the uplift of the movement since the year 1918 in the Kashmir State.

2. King's Scout Badges to—1 P. Naranjen Nath Kuda. 2 P. Sat Lal Konl. 3 P. Gopinath Fotadar. 4 P. Naranjen Nath Misri of Boy Scouts 1st Group, Jammu and Kashmir Government, Rainawari, who are the only to qualify themselves as King Scouts as well as the winners of first grade Alround Cord in the Jammu and Kashmir Government.

A brief report of the service rendered by the Scouts at Pahalgam in order to give relief to the Amarnath pilgrims was read by the Scout Organising Commissioner. Their work was much appreciated by the President who was kind enough to give them his sincere thanks on behalf of the Provincial Scout Council message of the Chief Scout of World sent to Kashmir Scouts Sir Robert Baden-Powell Bt., was also read by the Organiser.

The ceremony ended with a roya salute and three cheers to His Highness the Maharaja Bahadur, the Chief Scout of Jammu and Kashmir State, President and the State Scout Commissioner. All high official including Governor of Kashmir and State Scout Commissioner were of opinion that the alround success of J. and K. Boy Scouts 1st Group, Rainawari, was worth praise.

Kumaraswamy Jatra Service :— (Sandur State.)

The Rovers of the "Sree Krishnadevaraya Rover Troop," G.E. Institute, Hospet. had a pleasant trip to Kumaraswamy Hill (Sandur State) to render their best services to the prilgrims during Jatra.

The above troop was divided into two patrols—one of which camped at Sandur to receive the pilgrims, give them all the necessary information and to lead them up the hill; and the other camped on the hill, did their best to serve the pilgrims in all possible ways. The Rovers spared no pains in rendering all possible social service. The volunteers of Sandur State encouraged and heartily co-operated with the above troop.

Srimantha Rajah Saheb of Sadur State appreciated the Rover service and in the course of his speech, he laid emphasis on the motto that service to mankind is service to God and wished our troop "Good Luck."—H. SUBBARAMA SARMA, Asst. Rover Leader.

Channagiri Scout's Trip to Sante Bennur.

The Scouts of the "Sree Ranganatha Troop" Channagiri had been on a trip to Sante Bennur, a pretty village about 12 miles from Channagiri.

Messrs. Hanumantha Rao, the Head Master of that place, Govinda Rao, the Sheikdar and Ramaswami Iyengar, the Sub-Assist. Surgeon, were kind enough to give a treat to the Scouts. The

from All Quarters.

Scouts offered their heartfelt thanks to them for their hospitality.

In the evening a display in First aid semaphore-signalling, the games, etc., was held in which the Scouts exhibited their skill to the highest satisfaction of the audience. In the night the camp fire display also proved a thorough success.

The party turned homeward on the morning of 17--12—28. On the way the historical Temple at Devarahalli was visited. Here on a low hill there is a Temple in which 'Ranga' and 'Linga' have originated just side by side leaving very little space between them. The image of 'Ranga' is of 'Saligrama' like marble and the natural marks of 'Dwadashanam' are visible on it.

The Scouts reached Channagiri at 11-30 A.M., safely. They are highly indebted to the Amildar Mr. M. N. Anandalwar, the President of the Local Scout Association, who is taking parental interest in the Scout activities and who was kind enough to lend his cart to the Scouts to take their kit.—B. MYLARAIYA, Scout Master.

The Kadur District Scout Rally, Chickmaglur

At a meeting of the Kadur District Scout Council held on 1st November 28. It was resolved among other things that a District Scout Rally be held in Chikmaglur on 1st and 2nd December 1928.

Scouts and Scoutmasters from Mudigere and Tarikere arrived in the afternoon of 30th November, Kadur Troop and Mr. A. Vasudeva Rao, B.A., Assist. Organising Scout Commissioner arrived the same evening. The Scouts and Scoutmasters from the moffusal were housed in the High School and their boarding was arranged in the Government Hostel. The Veerashiva Hostel provided board to theVeerashiva Scouts.

On the 1st morning at 8 a.m., Scouts Rallied to the Flag. The Flag was broken and the Mysore Anthem and Tagore's morning song were sung. From 8-30 to 11-30 a.m, in the morning signalling competition was held when 5 troops were judged. From 3 to 6 in the afternoon First Aid competition took place. Dr. C. Rajagopala Mudaliar, B.A., M.B, B.S., District Medical Officer, Dr. B. Padma Nabha Pai, Medical Practitioner and Dr. S. Gundu Rao were judges and 9 teams took part in the competition. It was followed by Physical Culture Display and a brilliant camp fire from 5-30 to 7-30 p. m. All the Officers and leading non-official gentleman were present. 8th Chikmagalur (Adikarnataka Scout) put forth a fine show of Kolata, Mari dance, Suggikunita and Beggars of India.

On 2nd December at 8 a. m. Scouts rallied to the Flag. After breaking the flag and Mysore Anthem and morning song were sung, two more troops were judged in signalling. Competition in Flag Staff construction continued till 11-30 a.m. From 11-30 to 12-30 p.m. an infor-



Cub Ramu who was recently awarded a gallantry medal for live-saving.

mal conference of scoutmasters was held in which among other things the development of scouting in the District, the part the District should play at the forthcoming State Rally were considered, Scoutmasters urged that their usual travelling allowance must be paid from the Department when they travel for scout work. From 3 to 4-30 p. m. the remaining competitions were held. At 5 p. m. prize distribution took place under the presidency of H V. Ramaswami, Esq, M.A., B.L, President, Kadur District Scout Council. Mr. S. Venkata Ramiah, B A., LL.B., District Scout Commissioner, said that at a meeting of the Kadur District Scout Council held on 1st November 1928 three items of work were decided upon for the year. First was the District Rally to be held on 1st and 2nd December. He gave a brief account of the District Rally and said that camp fee had been paid for 91 scouts to the authorities of the State Rally at Tumkur. The only other item that required earnest attention was the 3rd item, *viz.*, the construction of a Club Room at Chikmagalur. It is gratifying to mention that Messrs. B. N. Hanumanthappa and K. Surappa Setty promised liberal contributions for it.

The Chairman after distributing the prizes to winners in the competition remarked that the construction of a Club Room at Chikmagalur was nearest to his heart and made certain salient remarks on the development of scouting in the District. With a vote of thanks to the Chair and to all those that contributed for the success of the Rally the prize distribution function was completed. It was immediately followed by a long and interesting camp fire.

The Boy Scout Credo.

I BELIEVE IN THE BOY SCOUTS.

Because—Hundreds of thousands strong Boy Scouts stand organised, trained and resolved to serve God, their native land and all mankind ;

Because—Scouting reveals the way, quickness the pace and illuminates the path that leads to the truest and noblest indianisation of Indian Boys ;

Because—The chosen playground of Boy Scouts is the Great Undefiled Out-of-Doors—amidst the everlasting hills, rocks and rills ;

Because—Scouting arouses an interest in the highest civlc aspirations of the community, develops an abiding passing for law and order, champions respect for properly constituted authority, and marshals the virtues of manhood ;

Because—Motto, Promise, Law and Knife of Scouting help boys cut their paths straight and clean, through the itching, burning, restless years of awkward growth ;

Because—Scouting helps boys to know, revere and commune with nature ;

Because—Scouting challenges body and soul-warping, mischief-making,

idleness, and fills the self-directed hours of boy-hood with life, liberty and the pursuit of happiness;

Because—Scouting teaches that kindness is strength—knows no fear and helps others at all times—and that dumb animals claim the fellowship of all true Scouts;

Because—Scouting is a school of play, preparedness and patriotism that fashions the bodies, minds and characters of boys, to do or die;

Because—Scouting whispers to boys to tackle every job with the tools of cheerfulness, patience, courtesy, obedience and loyalty—and mastery will be theirs because they are 'prepared';

Because—Scouting is a plan of education that bridges the gap between knowing and doing, brings forward the timid and humbles the bully, makes the weak strong and the strong stronger, and crowns physical courage with moral valor;

Because—Scouting embodies a code of self-discipline that commands boys to talk clean, live clean and fight clean;

Because—Scouting is a mighty buttress to home and school, and it kindles a fire in the breasts of boys that drives them forward—crusaders in the moral and spiritual—even as the Pioneer Scouts blazed their trails and conquered the earth;

Because—Scouting beckons and calls to patriotic me to love, lead and serve the sons of India yet in plastic years—and all who thus love and lead and serve shall know the beauty, the wisdom and the power of the words of a Prophet of Old who said, "A little Child shall Lead Them."

—Adapted from Hand Book for Scout Masters, U.S A.

"Thy will be Done."

Oh, Lord Sree Krishna, while I stray,
For from my home on life's rough way,
Lord, teach me from my heart to say,
Thy will be done.

2

Though dark my path and sad my lot
Let me be still and murmer not
Oh, breathe the prayer divinely thought--
Thy will be done.

3

What though in lonely grief I sigh
For friends beloved, no lon
Submissive still would I reply,—
Thy will be done.

4

Though thou hast called me to resign,
What most I prized it never was mine,
I have but yielded what was thine,—
Thy will be done.

5

Should grief or sickness waste away,
My life in premature decay:
Oh Lord, still I will strive to say,—
Thy will be done.

6

Let but my fainting heart be blast,
With thy sweet spirit for its guest,
My God to Thee I have the rest,—
Thy will be done.

7

Renew my will from day to day,
Blend it with thine and take away,
All that now makes it hard to say,—
Thy will be done.

8

Then when on earth I breathe no more,
The prayer oft, mixed with tears before,
I will sing upon the happier shore,—
Thy will be done.

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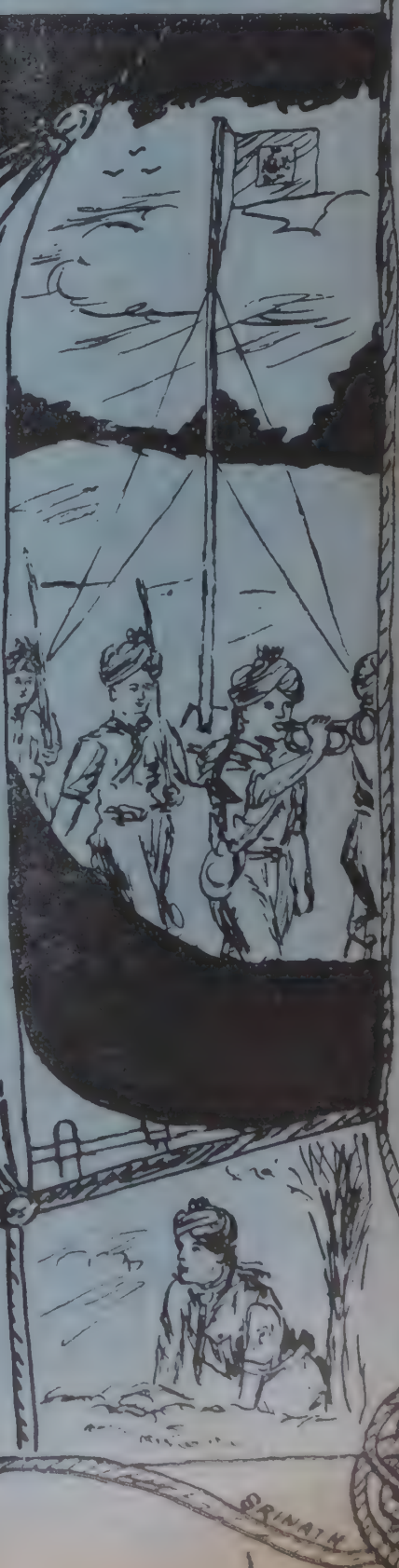
THE MYSORE SCOUT

VOL. XI. BANGALORE—FEBRUARY, 1929. NO 8.



Discipline and loyalty, collective and individual, are two of the foundation stones on which the great edifice of Scouting has been erected. The best possible way in which they can be inculcated is by personal example. This entails great responsibility upon the leaders of the Movement.

—*Adapted.*





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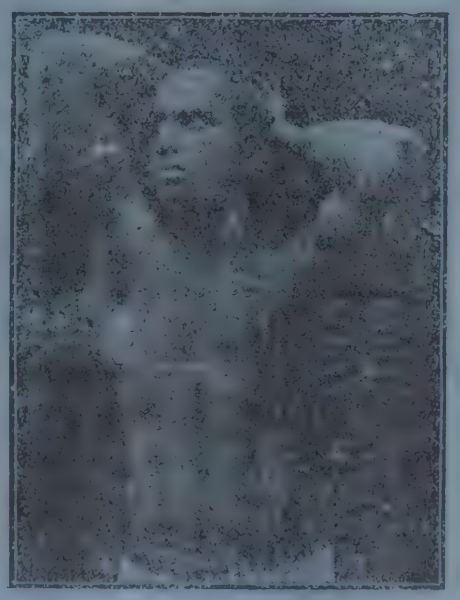
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NAWAB HYDER ALI BAHADUR.

(A GLIMPSE.)

When Providence had decreed that Hyder should end his earthly role in the last Carnatic War, the Nawab felt premonitions of it in his military camp at Arcot. He summoned his principal officers and addressed them. "In spite of my utmost efforts, the English have not been humbled. What shall we do?"

Tippu rose up immediately and expressed, "Your Majesty has been lenient to them, and is reaping what you have sown."

The Nawab flushed at the answer, stared at the Councillors, and started in a thundering voice, "Our Sultan seems to fancy himself capable of subduing the enemy and insinuates pusillanimity on our part. Now we call upon you and the Sultan to answer us. When a British Colonel with his army comes against us from Madras and we engage them in battle and make them share Colonel Bailee's fate, Madras sends forth another Colonel, and yet another, in succession with a contingent. It is now eighth or tenth time that the English are defeated, and, look, their Generals are still appearing. If they too are overpowered and Madras is captured, Bengal and Bombay will begin to pour their levees. If even these are conquered by us, the English soldiers are sure to rush in large batches across the seas from England and her Colonies. Their stream thus may know no cessation. If, however, while fighting so many battles against such odds, a single unfortunate shot should lay me low on the field, there is not a valient sirrah who will fill my place, issue forth with his battalions from Seringapatam and take the field against the English. Is it not truer, my worthy nobles, that our Sultan will lose his head, and there shall be an end of all with me."

The Sirdars stood up and offered their humble salaams and uttered an apology on behalf of the young Sultan.

Then Hyder continued, "The only way to vanquish the English is first to involve them in inextricable difficulties with the French in Europe and move



the Persian and Afghan Courts to send expeditions against the English possessions in the Gangetic valley. We ought also to prevail at the same time upon the Mahrattas to march their forces upon Bombay and Goa. Further we should call to our aid a French force from Pondicherry and sap the English resources in this area. Then their difficulties and disasters will increase and become unbearable; and with little danger or loss to our army, the English will capitulate and surrender their lands and lives into our hands."

These extracts let us into a glimpse of the indomitable courage, the subtle diplomacy and the invincible determination that made him a valiant warrior and a noble ruler.

K.N.V.S.

BE OF GOOD CHEER.

A man who acquires a habit of giving way to depression is on the road to ruin. When trouble comes upon him, instead of rousing his energies to combat it, he weakens and his faculties grow dull, and his judgment becomes obscured, and he sinks into the slough of Despair. And if anybody pulls him out by main force and places him safe on solid ground, he stands there dejected and discouraged and is pretty sure to waste the means of help which have been given him. How different it is with the man who takes a cheery view of life even at its worst, and faces every ill with unyielding luck. He may be swept away by an overwhelming tide of misfortune, but he bravely struggles for the shore and is ever ready to make the most of the help that may be given him. A cheerful, hopeful, courageous disposition is an invaluable trait of character, and should be assidiously cultivated.—*Extracted.*

P. V.

HOBBIES.

DR. KUNHI KANNAN. M.A., PH. D.

Why do school boys have hobbies? "Because they have a link in their brains"; "Because they are fond of show." "They don't want to do the task set to them" so replies will come from their school-mates who have no hobbies of their own if the question is put to them. They are all wrong of course, and some of them a bit jealous too, perhaps. But what is a hobby anyhow? Most boys understand it alright. They may not be able to frame a correct definition. Definition matters little so long as the thing is understood and so I shall not waste words over explaining what a hobby is. What school boys don't usually understand is what a hobby does for a boy. One has set ones heart in collecting postage stamps; what good does it do to him. He has an array of beautiful stamps in pleasing colours and designs pasted in his book, a pretty thing to see, no two countries having the same design. We may well be proud of that collection. When friends call and have to be engaged for a little while he will have interesting things to tell about them. 'Yes that is about all,' I almost hear one school boy say. No. It is not all by any means. He has had perhaps interesting correspondence with friends many thousand miles away friends like him in interest and in age drawn to each other by this tie. He has exchanged many a stamp with them and got back welcome additions which he might not have got otherwise. He had perhaps to make a special effort for one to secure a desired variety and he has now grateful acknowledgments. He has exchanged Xmas greetings with many and some of them have become great friends, have asked for and obtained interesting information about his country and he has had similar service done for him. So he has got an insight into their minds, their ways and some of these friendships endure long after the hobby is set aside. That is not all yet. He has had little excitements even finds in unsuspected quarters amongst old papers and documents of his father or a relative or friend. He has had to manoeuvre to get permission to go through them, plead, coax or seek the intervention of a friend. People don't allow school boys to go through their papers. He has to be a diplomat, to learn how to humour them. Sometimes the search is fruitless and he is disappointed. Occasionally he comes across a precious friend and his heart throbs in excitement. He could get a heap of money for it if he chose but now he will have it for his collections. One success inspires fresh effort. He starts inquiring there he can find old papers and documents to go through and so the quest goes on with many a disappointment but with many a success to compensate for it and his collection grows in variety and value. There is yet more to come about a hobby far more important but seldom perceived and it is not so easily brought home to young minds. But I must try. Now all school boys know that their lives are very much under supervision. At home they have their parents to watch over them and at school the teacher and between them they have a fairly hard time, at least in their eyes. One redeeming feature is that unless very poor, their wants are usually provided for by their parents. Their fees, books, clothing and meals, all these are found for them and that is a great deal done. In after life when they have to provide these themselves with their own hard earned money they look back wistfully on their golden days of boyhood when they had none of these cares. But when young, these services done by parents are taken as a matter of course and they do not look upon them as any compensation for the troublesome, often vexatious vigilence of over jealous parents and over-stern teachers. Whether these overdo it or underdo it, the sense is there ever present, they are under watchful eyes and may not wander beyond the track laid for them without somebody wanting to know the reason why. That sense is good, is necessary for it is that that helps to keep them to the right path. But it is liable to affect other things no less important. To be directed always be it by teacher or parent is to need direction. School boys who have had thinking done for them far too much by teachers often find it difficult to think for themselves even on occasions when they could do it unaided. They helplessly ask the teacher. So it is in other matters. Supervise students, watch over boys a little too much they learn to need supervision and watch all the time. Now if that fact is understood you will easily understand why hobbies are so necessary. For the hobby of a school boy is a field all to himself which the teacher and parent do not trespass upon where he can fashion things after his own heart, where all the initiative, the enterprise, the spirit, the thinking must come from himself. There he acquires those qualities which will be of use to him so much in after life why, even while in the school. Amidst so much supervision and guidance, it is a tonic to feel one is thrown on one's own resources in a field of activity one has chosen oneself and where success depends on one's own unaided efforts and enthusiasm.

That is the biggest thing a hobby does for a boy. So I should like to see each boy have a hobby. There are hundreds of things of which fascinating collections can be made. Autographs of well known people, eggs of birds, butterflies, picture post cards, coins and many others. Each one of these is a field in which the boy can develop all the qualities of initiative enterprise, forethought which are of such high value in life.

LIMIT YOUR WANTS.

From the nature of things, the income of most of the inhabitants of the earth must be limited, and indeed within very narrow bounds. The product of labour throughout the world, if equally divided, would not make the share of each individual large. It is impossible that everyone should be what is called rich. But it is by no means impossible to be independent. And what is the way to compass this, as Burns appropriately designates it, "glorious privilege?" The method is very simple. It consists in one rule: Limit your wants. Make them few and inexpensive. To do this would but very little interfere with your real enjoyment. It is mostly a matter of habit. You require more, or you are satisfied with less, just as you have accustomed yourself with the one or with other. Limit your wants, estimate their cost, and never exceed it, taking pains always to keep it inside of your income. Thus you will secure your lasting independence. Young men, think of this. A great deal of the happiness of your life depends upon it. After having made your money, spend it as you choose honestly; but be sure you make it first

—P.V

THE MESSAGE OF THE CHARKHA



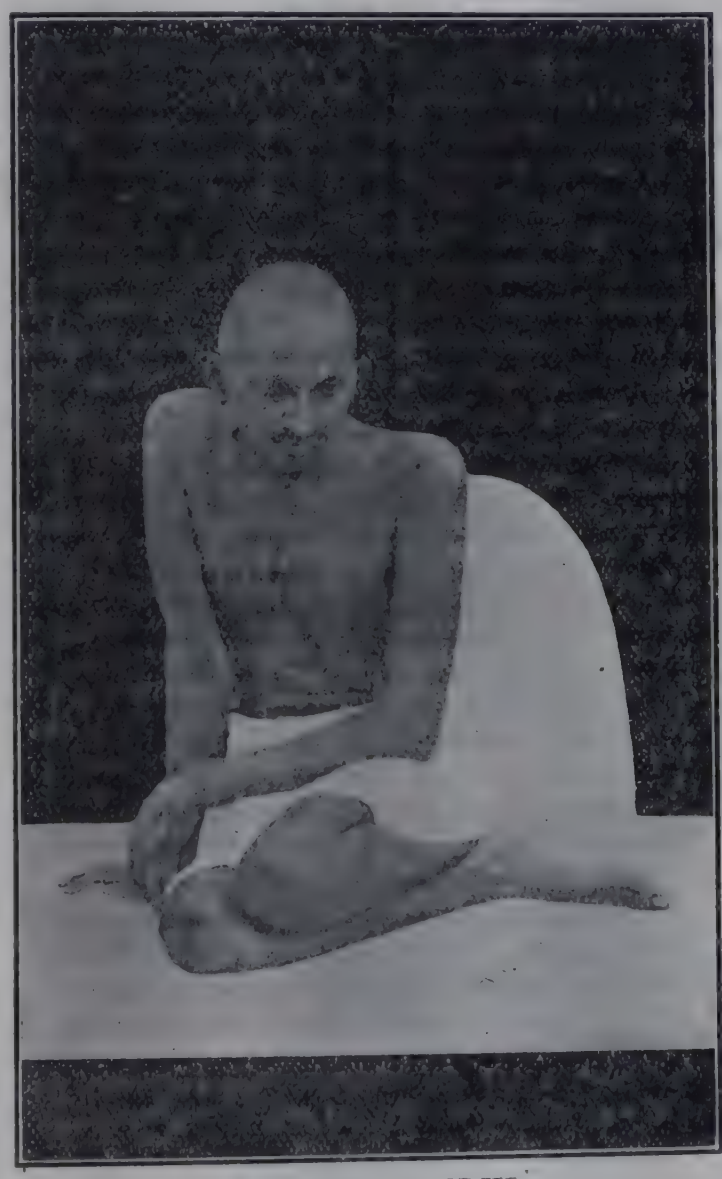
TOLD IN SIMPLE LANGUAGE BY Mr. K. SAMPATHGIRI RAO, M.A.

Everybody has seen a car festival. Numerous people put their hands to the ropes, and by their pulling together the car, several tons in weight, begins to move. The people who pull the car are not all strong men. And they don't seem to pull hard either. Everybody just puts his hand to the rope, exerts a little force, and lo! the car moves. It is a great occasion of jollity: it is the village holiday. Nobody considers it hard work. And though it is such a huge car nobody worries about the problem of taking it round the streets in procession. There are always thousands of willing hands joining in the little pull.

It might be done another way. A powerful 500 H. P. engine might be hitched on and the whole procession might be gone through in less than half an hour. No body has suggested this plan yet. If it is adopted, the people may not like it. The present arrangement gives them a real, good holiday and the trouble they now take to move the car is ever so slight.

There are two ways of moving the car. One way is by using machine power which makes the use of thousand hands unnecessary. Another is by using man-power, thousands of human hands which may be available. The work, or the result, is the same. Not quite perhaps. The movement of a car due to machine-power differ from its movement due to human hands. The methods to reach the end are very much different. In the former case a costly machine, bought from Europe or America, has to be imported, and perhaps also an expert to fix it properly. It has to be carefully run. If it gets out of order there is great trouble. And if car festivals depended on the use of such engines in every village, most of the festivals will have to be abandoned. But they have been going on, and are likely to go on in future, because there is no lack of man-power.

All of us require food and cloth. Even the poorest man needs some. On the whole they have calculated that nearly 410 crores of yards of cloth are required for the 32 crores of people in India in a year at the rate of about 13 yards per head. There are two ways of getting this huge quantity. Ghandi's way is by using the limitless man-power of India by utilising their leisure, by using the cotton which grows in sufficient quantity in our country.



MAHATMA GANDHI
The Apostle of the Gospel of the Charkha.

The other way is by using machine-power ourselves, or buying machine-made cloth often made out of our cotton, in other countries. We have been accustomed to doing the latter for some years now. So Ghandi's way—of using the charkha—appears strange and even absurd.

But the charkha is not an invention of Gandhi. He merely discovered it. It was in use all over India, all over the world, wherever cloth was woven. In our village parts old people still remember its being in active use during their boyhood. Spinning and Weaving Mills are recent inventions.

Clever men invented the machines which could do the work of hundreds of spinners and weavers. Rich men bought these because with their help the work of thousands could be done. They could make much profit. But they throw out of work thousands of people whose work has been taken away. Take the rice mills, for instance. One rice mill does the work that was done by hundreds of poor women who earned their wage in that way.

A mill is like a giant or monster which does much work, has to be fed properly and can never be kept idle. There are many such mills in Europe, America and Japan. They produce huge quantities of goods, much more than what these countries can use up. So they have to be sold in populous and backward countries like India and China. By this process, of course, India and China, grow poorer, because they buy what others produce and are kept idle themselves. They spend and suffer. And since machines do not employ many men, many men are always unemployed in countries like England where nearly 1½ millions are 'unemployed' and they too suffer. Many more men are unemployed in countries where the mill made things are sold. In India there is very great unemployment and suffering. But all this cannot be helped if mills have to get on. The owners of these mills get richer, and many poorer men get still poorer. In this arrangement some people get too much and others get too little. This disturb, the equilibrium of society, and there are troubles, 'strikes' etc. In India too some people are becoming richer. If we observe a city like Bangalore or Mysore, the number of big houses is increasing. More motor cars are being used. There are more comforts that

LETTER TO MY YOUNG FRIENDS.

BY H. V. KULKARNI, Mysore.

Hail, freshers, hail! I welcome you dear friends. I greet you. I am very happy that this day has dawned. With the able guidance of our worthy editor, I am very glad to start a club of our magazine.

The name of the club will be, *The Mysore Scout Club.* I herewith give a short note on the chief aims and objects of the club :—

1 Foreign correspondence.

2 To publish the names of enthusiastic correspondents.

3 To hold competitions and award prizes.

I will gladly receive contributions by the members, chiefly appertaining to the club.

The club membership is open to all boys between the age of 12 and 18 years. Get yourself enrolled by paying an admission fee of annas four. Now my friends, the success of this club depends upon you. I hope, you will heartily cooperate with me to make this a grand success.

How interesting it will be to receive letters from foreign chums. Indeed it will be a delightful hobby. Foreign correspondence links all the boys in the world in a bond of friendship heedless of colour, caste and creed. Thus a Universal Brotherhood will be established.

True friendship springs up in the young generation. Even though they are miles apart, their love brings them nearer. Never will they have the opportunity to shake hands with each other, because of the mighty ocean between them. Nevertheless, they are bound by friendship. Their letters express their warm love and greetings and sincere friendship. These lines hold good—

"Happy is he, who has friends
Far and near, over seas ;
Happy is he, who has a (true) friend
To share his grief and joy ;"

What does "True-Friendship" mean? I will explain the same. True friendship is not based upon selfish bargaining. It makes no undue demands, is not super-sensitive, gives without thought of return and generously overlooks faults. It is careful not to offend and is tactful and discriminating. When shadows of doubt appear, true friendship expresses itself in interest, sympathy, good-will and affection. If you would have a true friend, first be a *True Friend*, and you will be able to build and retain sweet and everlasting friendships.

The members of this "M. S. Club" belong to a great brotherhood of boys, all of whom have similar pleasures and are thrilled by similar ambitions. They often think of other members in other towns and cities and in far corners of the earth. They wish that they might learn something of these boys,—their habits and surroundings.

The "M. S. Club" makes this possible, for it brings together such boys as these, who find endless delight in exchanging letters and in having a friend to whom they may write.

Hurry up my friends! Join the club to-day.

Address your letters to :

JOLLY CHUM,
C/o The Editor,
The Mysore Scout,
Fort, Bangalore City.

For our competitions and list of correspondents, see next column.

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some people can enjoy. But on the other side millions of people are becoming poorer and poorer. Taken on the whole, the country is becoming poorer. A large amount of money passes out of the country every year, partly because the richer people who have money to spare, spend it in comforts that can be bought only outside. For instance, in the old days, the rich men of India had to spend all their money in the country, or use it in charitable ways as in buildings, temples, tanks, canals or roads. But now Indian rich men cannot enjoy their life fully if they do not spend a great portion of their money on motor cars, machinery, fancy goods, etc., all bought from outside. By their wealth the poor people of our own country do not get sufficient work.

(To be continued.)

SOME TIPS TO NATURALIST SCOUTS.

1. The Earthworm has no eyes, cyclops has one eye, we have two, scorpions and spiders have eight but insects have thousands.

2. The Earthworm is nature's ploughman, a friend to the agriculturist.

3. In the majority of the birds, the male is always the more brilliantly coloured. His brilliant coloration attracts mates for him. Is not the reverse true in the case of man?

4. Is it not curious to find any part of the body is regrown after it is lost and is it not still more so for two to be grown where one is lost. This is the case in house lizards which use their tails in fighting. Many a time the tails break and are regrown. Occasionally in place of one tail lost, two are grown presenting a forked appearance.

5. The male scorpion is not always sure of his escape with life after making love as the female very often makes a meal of him.

6. You have seen snakes devouring frogs. Have you seen frogs devouring water beetles who are expert divers.

7. We breathe through the nose in the head region. The insects through holes in the sides of the body, the mosquito larva through tubes in the tail region and the leech through the general surface of its body.

COMPETITIONS CORNER.

ADD A LETTER PUZZLE, No. 1.

By adding a letter to the following six words, six new words will be formed. The six added letters will spell the name of a famous city in the world.

Ate. Pen. Ail. One. Bey. Ice.

Rules :—Entry fee two annas. The answer must be sent within 18th of March 1929, with postage stamp to cover entrance fee. The first two correct solution opened will get the prizes.

1st prize—A copy of Scout's YearBook.

2nd Prize—As 8,

CORRESPONDENCE SECTION.

The following boys wish to have a friendly correspondence with you. Please write to them.

Nathaniel George Sacker, S. 131-6, Lutterodt Street, Accra, Gold-Coast.

Halsnad Soorappaiya, S. S. L. C. Class, Coondapoor.

C. B. Grai, 1186, New Market Road, Chamrajpuram, Mysore.

Gyanendra M. Srivatsava, c/o S. N. Srivatsava Esq., B.A., L.T., Central Hindu School, Benarese.

Wait for more names, till next month.

HIS PART

(THE STORY OF A SCOUT'S DARING.)

MR. M. V. K., Sidlaghatta.

Ranga had been caught. It was to the credit of the Bagepally police that their strenuous efforts had resulted in a success, through the capture of one of the vilest, most cunning and the most daring dacoit of the Taluq. Still their work was half complete. If Ranga had been caught none of his comrades—not even a second of the 'Gattu gang'—had been. The police were all alert and were scheming a thousand strategems to capture at least one of the gang but all in vain. The whole Taluq knew it and moaned at its devilish deeds. Still it was impossible to trace that infernal gang.

It is the *khist* time. The taluq office is crowded with Patels and Shanbhogues, Reddies and Karnams who are flocking in to remit the already collected revenue money to the treasury. A number of *thoties* and *thalaries* are lingering in the compound with their master's record books. All is life and bustle.

A certain thoti is looking in at the prison doors, one after another as if anxious to know who the occupants of the 'mansions' are. None of them but the last is occupied and that is where the mighty Ranga is kept. After looking at into the other rooms through the iron gratings the thoti comes near the door of Ranga's prison and as he places his hand upon the railings, a piece of paper falls in.

Ranga eagerly picks it up. A single glance over the slip is enough for him and the next instant a different slip is thrusted into the clutches of the Thoti who eagerly grabs it. Just then a constable from the door at the other end of the ward shouts 'Hey there! you fellow! what are you looking at! Get away!' and the thoti sneaks away, his action unnoticed by anybody.

Unnoticed? not quite so. A pair of young eyes have watched him from behind the *malik* bush at the other end of the verandah, and a sudden thought strikes Ramoo as he sees the thoti sneak away. He follows him.

That day Ramoo's teacher had to remit a certain sum to the treasury. That was the last day and it was already past three in the afternoon. The teacher himself could not go over as he had to attend to the classes. So Ramoo was sent on bike with the money. He came there, duly remitted the money and was returning to his bike when his eyes just encountered that thoti cautiously holding some sort of communication with that prisoner whom we already know.

Ramoo suspected some mischief. I can't say why; but it had become one of his habits to judge or read the character of persons around him. He followed the thoti on his bike. On the way he just went into the school left his byke inside, informed the teacher of the remittance and soon came up into the road. When he looked for the thoti neither the thoti nor any one else to be seen. That fellow could not have walked so fast as to have got to the curve nearly half a mile away till which place the road was quite plain and straight. Where did the thoti go? he wondered.

Just then Ramoo noticed the marks of a stick with some foot prints along the road, and it did not take much time for the intelligent boy to conclude those marks were made by the thoti's staff and the foot prints beside those marks were the thoti's. He carefully followed the track which turned off sharply to the North-west and struck onwards to the hills. Ramoo walked fast. He crossed a road and in a short while he saw the thoti walking with another man 30 yards ahead of him. Both of them would whisper at times as they strode along, and Ramoo had to hide himself behind some rocks and bushes to escape their scrutinizing gazes as they often turned round and glanced right round them.

Nearly two miles were passed and the figures ahead reached the foot of the hills. Then they made their way to the other side through a narrow and high valley and Ramoo still followed them. He saw them enter a cage which opened underneath two huge protecting boulders. He was wonderstruck when he saw eight ruffians emerge there from and greet the thoti and his companion.

'Well Channa! how have you succeeded in the task imparted to you and what is the result?' asked one of the 'cave men,' tapping Channa (the thoti) on the shoulder.

'*This* is the result' said Channa as he produced a piece of paper from amidst the numerous folds of his bulky turban and he handed it over to the man who had questioned him. 'The *role* of the thoti well befitted the Sami,' continued he 'and no one could ever suspect me. I waited till the sentry went into the station and taking care



that none noticed my action. I exchanged these slips with our big Sami. Immediately some dog of a policeman shouted me to get away which I earnestly did. That constable was a fool, Sami, because it was he who had lodged me two times in the lock-up during the last year, and every second I feared I would be recognised, but that I never was. When I returned Thimma was waiting at the appointed place and we hurried here straight away.

'Very nice' said the *Sami* as he glanced over the letter which Ranga had sent along with the thoti and soon said: 'Channa, our master says that we must quit this place quickly. Those rascals, the Scouts or whatever they are, are camping here three days hence: and it is a danger for us to be near them, he says. They may be after us even now, he surmises. Another thing, our master says, he is going to be taken over to Bangalore the day after to-morrow."

'But, Sir,' interrupted Thimma (Channa's companion) 'we must never allow that even at the risk of our lives.'

'Yes' added Channa, 'and that too —the sooner the better. This is a busy time for the taluq officials and the office will be crowded till late in the evening. There will be much noise and bustle near the jail-ward. All the while we may prepare ourselves. I dare say that the damned people in khaki suspect the least that their foes are so very near to them and all this while they are vainly hunting for us in the palyam hills. Beat the iron while it is hot. Is it not so, brothers?' and Channa addressed the last few words to the ruffians around.

'Yes! yes! don't care for our lives,' answered a chorus of a dozen voices. And the plan was accordingly set.

Suddenly one of them rushed out, hastily climbed on to the top of a rock, looked around, and jumping down returned to his former place. When the others asked him as to what the matter was he told that the fancied he heard somebody moving outside, but there was no fear of that as there were none to be seen.

Thank God! Ramoo had been saved by his khaki dress which befitted the colour of the dusky hollow he had crouched in and frozen and that was just underneath the rock, whereon the dacoit had climbed to survey round. It was even a harder business for him to steal away from that place and return to the town, which to his credit he did safely. . . . .

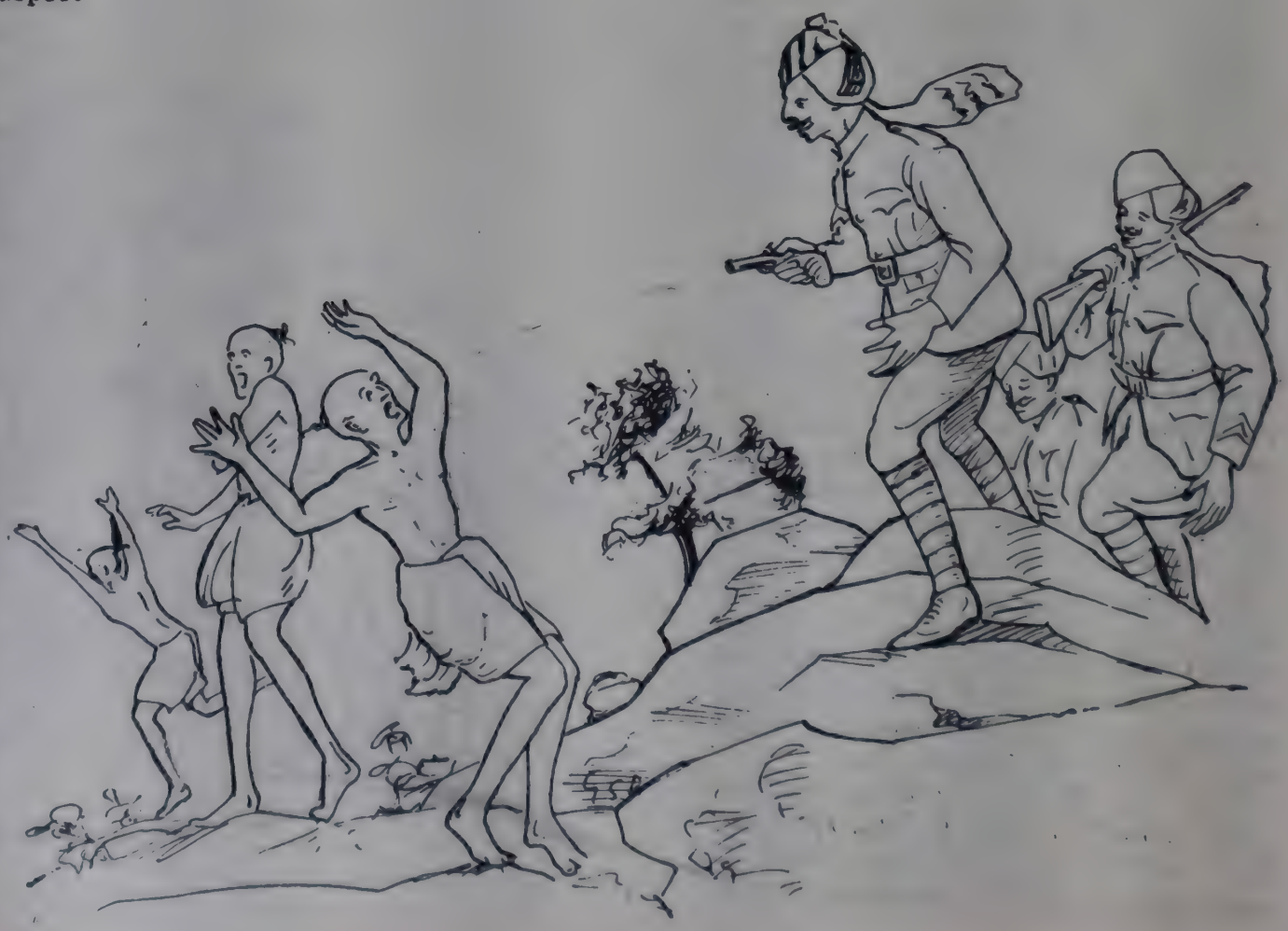
That evening the Scoutmaster and Ramoo held a long and private conversation with the Police Inspector. The P. I. could not believe the story of the boy and he even protested that Ranga's gang *was* hidden in the Palyam hills alone and nowhere else. But Ramoo and his teacher took much pains to make him believe and then they formed and agreed to a certain plan.

A party of ten constables and the Inspector, the S.M., and Ramoo started towards the hills that night at 9 p. m. in great secrecy. Ramoo was their guide. When they reached the base of the hills they divided into two batches and posted themselves in proper places at the ends of the valley.

Ramoo had to 'stalk' and he returned with the news that the gang was coming towards them as had been expected. Soon they saw the flame of some beedi tips and could even hear the talks of the gang as they climbed up the ledges and made their path through the darkness towards the town. When they had come just to the centre of the narrow valley a whistle sounded ahead of them and at the same time a torch shot its glaring rays from behind. A number of constables pounced upon the astonished rascals and before they could come to their senses they had been cuffed and caught. It is impossible to describe their wonder, rage, and despair which made their emotions rise and fight in their hearts but all to no effect.

That very night six more members of the gang were traced and caught within the precincts of the town. They were caught in different places by the town police as they patrolled the streets and lanes. The gangmen had with them sharp instruments such as daggers, swords, files and a number of other things with which they hoped to effect their brutish and wicked deed.

Thus did a young boy's scout training lead to the capture of a dangerous gang of law breakers. Needless to add that Ramoo's daring was highly spoken of in official reports but Ramoo was too humble to make much of what he thought was a little Good Turn.



Editorial Board.

1 Mr. Mir Iqbal Hussain, B.A., B.L.
2 Mr. D. Ramaiya, B A., LL.B.
3 Mr. C. S. Krishna Iyer, M.A.
4 Mr. V. S. Ramachandra Rao, B.Sc.
5 Mr. M. A. Venkata Rao, M.A.
6 Mr. G. Sreenivasa Rao, B.A., B.L., *(Artist.)*
7 Mr. C. Subba Rau, M.A., (Hons).— *Editor.*

EDITOR'S CHATS.

More Scouts or Better Scouts ?

That was the topic of a keen discussion we had the other day. There are people who hold the view that we have now progressed enough in numbers to cry halt for sometime and concentrate our energies on consolidating the position now gained and improve the efficiency of the troops now existing. If more Scouts join and expansion is allowed to go, there will soon be so many that it may not be possible afterwards, without sacrificing numbers to achieve our aim. They point to the many troops that are ill-equipped, to scouts who do not know some of the ordinary facts of Scouthood, and to others who obviously have failed to be impressed by the teachings of the Scout law. This, unfortunately, is a fact which we cannot deny and the argument has considerable force behind it. We are agreed that we must have efficiency as haphazard work will expose our hollowness and bring the movement to discredit. But should efficiency be had at the expense of greater expansion ? If we compare the number of Scouts with boys of Scout age who are not scouts, we find that it is barely 5% of the younger generation that have anything to do with Scouting. The benefits of the Scout training are too precious to let any opportunity to slip without getting more boys into our fold. The more, the merrier, we shall be. So, some scheme must be devised whereby we can go on adding to our numbers, at the same time increasing the efficiency.

What is Lacking ?

If some troops are ill-equipped it is because, they lack funds. If there is little progress in some others, it is because, the boys and the Scout Masters change too frequently. If some boys are not benefitted by the training, it is because the force of example on the part of his leaders, has been wanting and he and they have not felt the 'urge'. More funds, permanency, forceful leaders, personal example and a fervant desire for service and love for the land of our birth—these things should be provided. The problem is more difficult than it seems at a superficial glance and a comprehensive course of action for improvement or organisation is called for. The co-operation of the home, the school, the Scout Associations and others interested in the welfare of the younger generation is to be enlisted. Thus should we attempt to achieve our aim. We want more Scouts. We want better Scouts. We want more 'better Scouts.'

Cyclist Rovers.

Many Scout Troops in Bangalore and Kolar Districts would have already welcomed the cyclist Rovers of Mysore by the time this magazine reaches them. They are a plucky lot. To acquire knowledge of men and affairs, to enjoy nature's beauty, to render some service to the poor and sick by their charming music, to popularise Scouting and to cement the bonds of brotherhood—these are objectives well worth any trouble. They carry with them the good wishes of all Scouts in their peregrenations. The following two or three typical messages they carry with them to be delivered in all places they visit and I give them below so that you may have them with you in print in addition to hearing them given out to you by word of mouth.

Mr. N. S. Subba Rao, M.A., Bar-at-law, Director of Public Instruction, sends out this beautiful message :—

"I desire to send through this unique musical band of Scouts, my greetings to Scouts throughout the State. I hope the spirit of emulation will be roused and we shall have bands from the Districts invading the capital City. I wish the Scouts all over the Province all good things and strength in the new year."

Mr. K. Shankaranarayana Rao, M.A., B,L., Chief Commissioner, has addressed his message to our brothers in the rural parts—a message of love it is :—

"My dear brothers living in the rural parts of the State,

A party of my brother Scouts is proceeding on a Provincial tour and in the course of their travel they are likely to spend sometime in your happy company. You are the true citizens ; it is on your wellbeing that the good of the State depends ; it is what you earn by the sweat of your brow that sustains us all.

The love you show in your daily lives, the feelings of brotherhood you exhibit towards each other in your villages and your hospitable nature are a source of strength and inspiration to us all and particularly to us—the Scouts and Scouters.

To-day we need your help and co-operation to forget all our petty distinctions of caste, and class, to feel like members of one family and to deserve the privilege of being the subjects of His Highness, our beloved Maharaja, who is a saint among monarchs.

That God may bless you all with health, strength and prosperity is the prayer of one who is,

Your loving fellow citizen.

Mr. C. Subba Rau, the Organising Commissioner, has been also asked to give a message and here it goes :—

To Brother Scouts and Scouters all over the State—Greetings !

These five Rovers of Mysore City have started on an adventure, unique in the history of Scouting in Mysore. On life's rough highway, all of us meet with many ups and downs. This little journey of theirs is, as it were, an epitome of life. It is well to remember that for every up there is a down ; and just as they eat up the miles as they push their way through on their bikes, may they be heartened ever to look up and never be downcast in all their endeavours.

The object of their journey is two-fold—to give and to take. They bring to you friendship, good-will from all of us and our best wishes for all-round good Scouting to you. They will give you also a little music. Music, they say, hath charms. May their music charm you and help you to realise that Brotherhood and harmony are two of our most cherished ideals. They take with them all the varied experiences they can gather on their journey and take also all the happy reminiscenes of the kindnesses done to them by their brothers.

May I commend their example to all young men of Mysore. Life is a great great adventure. Scouting should help us to embark on it cheerfully, to pack up all our troubles in the old kit bag, and to hike along with a broad grin on the face which will conquer all the world.

Believe me, Your brother in the Cause.

The Editor.

WAYS TO RADIANT HEALTH.

DR. SHRI RAM, Srinagar.

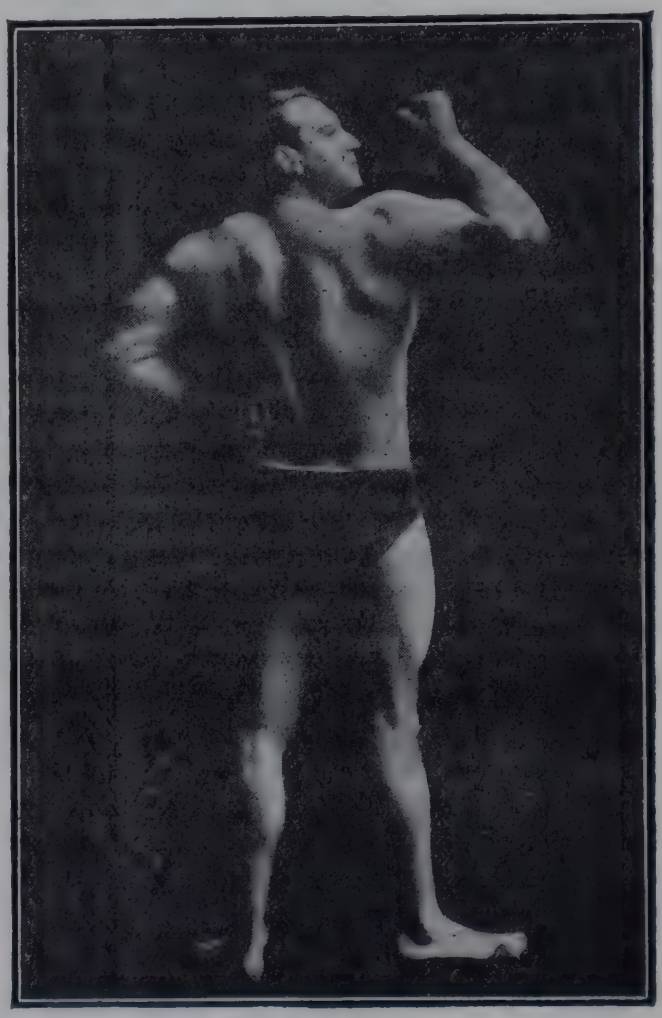
1. Get up at five, eat at ten,
   Eat at six and sleep at ten,
   Thus make your life ten by ten.
2. Early to bed and early to rise
   Make you healthy, helpful, and wise.
3. Games, camping and drill,
   Develope the skill, and strengthen the will,
   Save from chills and many other ills,
   Deliver from bills and bitter pills.
4. Exercise in the open air,
   Keeps the system free from repair.
   Dancing, rolling, stretching and laughing,
   Put you on the road to physical training.
5. Deep breathing and basking open air,
   And skin bare, ills rare.
6. Through nose breathe fresh air,
   Only feed on wholesome fare,
   Twist, bend, and run about,
   To make your body strong, and stout.
7. Give your body a square meal
   And a gentle square deal outside.
8. If you want to be healthy without any doubt,
   Take plenty of water within and without.

Water is our noble ally and best friend, and the mortal foe of diseases. Late in bed, over fed, over clad, over read, soon dead.

9. Eat less, drink more, breathe still more but, at proper times.
   Don't eat when sad, mad, or bad but only when glad.
   Eat only when you are hungry and drink when thirsty; otherwise not.
   Have the "Eats" and "Drinks" at different times.
10. He who eats more, eats less; he who eats less, eats more.
    Chew every morsal 32 times and visit no hospital door.

11. Take rice or chappatis 6 chattankas; butter, ghee or oil, one chattank; dal, eggs, beans, peas or cheese 1½ chattank; salads vegetables and fruits, 16 chattanks. Have very few mixtures, for instance bread butter, dal and vegetables at one time; fruits and uncooked vegetables at another, and milk at another time. Drink water 2 seers a day. Let our exports and imports be balanced. Stop imports in cases of sickness and restore exports.

12. Fasting makes a man fast and out the impurities cast, so why not start. A minimum number of meals in a day, a minimum number of dishes at a time, a minimum number of combinations of foods in a dish, a minimum number of cooking and maximum of masticating is worth practicing.



THOMAS INCH,
One of the world's strongest men.

13. Most of the bullets which strike us do not come from out the mouth of guns and cannons but go within through our mouths which burst inside and kill us invisibly.

SLEEP.

14. Nature requires six, custom takes seven,
    Laziness nine, and wickedness eleven.
15. Keep feet warm, abdomen soft, and head cool,
    At all times you can call the doctor fool.
16. Sit straight, stand straight, walk straight,
    Sleep straight, talk straight and look straight.
17. Joy, temperance and repose,
    Slam the door on doctor's nose.
18. A merry heart goes on quick,
    A grumbler in the mud must stick.

19. *Cleanliness is next to Godliness.* Though it is important to keep body clean "outside" yet it is more important to keep clean the poor old "inside." It needs a good clearing out every day. Sunlit and uncooked food clears the inside, purifies the blood, casts out poisonous germs, revives the organs, nourishes them better, increases health and builds strength.

20. If we are sincerely earnest to enjoy radiant health, we must love every body, take no revenge even on our bitterest enemy but say the most generous things about him and leave him to God and time.

21. Beware of four big C's (Seas):—Constipation, cough, cruelty, and custom. Scouts are to fight against all the four big enemies of humanity. Let us be warriors from to-day against the foes of man-kind and fulfil our scout Dharma or they will take us down.

22. Remember that you are the Divine one; must control your body. Boldly say, "I am the soul and I have a body. I am the master and this body is my donkey on which I ride." The body gets hungry and angry, not I."

23. Answer the question "How are you," boldly and smilingly, "First rate, perfectly fit like a fiddle."

Always say confidently "I am so many years young and not so many years old as people generally say."

24. Life's greatest tonic is "Right thinking." A happy, friendly uncritical attitude of mind towards other people, a loving appreciation of the fine and beautiful, a constant desire to help others, a determination to resist the temptations and love of Nature; these are the Spiritual Vitamins, which we should not ignore.

Feel happy! Look young! Live long

LEAVES FROM A SCOUTMASTER'S NOTE BOOK.

THE PATROL SYSTEM.

The permanency of a troop is ensured, when the whole troop is trained on the "Patrol System." The Patrol should consist from six to eight scouts, including the leader and the second. In all competitions, games, and exercises, the patrol should be the unit. Scoutmaster invariably taking the whole troop when it comes to instruction, is to be largely seen. Object, underlying the scout scheme, is to train the boys in character and good citizenship. The patrol is quite a small body so that many patrol leaders are required in the movement but can these boys be called "Leaders" if they are not allowed "to lead." A Patrol has the great possibilities which might ensue from giving a multitude of boys a training in the attributes of Leadership. The chief leaves the whole scheme for us—the Scoutmasters—to develop and use.

Vast difference there is between acting as one of the body and then as one of the responsible members of a particular body. A man's interest, as one in the crowd is very much limited and more or less passive. But if the same man immediately were to become the Secretary or President of an association or a club, he feels that a lot depends upon him and that unless he puts his weight into his work, he is going to let his association or club down. It is the same what happens to a patrol. Unless the leader and his second are given a full share of the responsibilities, they cannot be expected to take interest in their work. The Patrol-Leader is always responsible for his patrol. He is their leader. He should be responsible for the right training of his Scouts in the patrol. It is always very bad to make a boy a leader and then leave him to himself to carry on the work of the patrol entirely by himself. Leaders should quietly be helped. The Scoutmaster should know each of his leaders not only as Scouts but as personal friends, who will willingly turn to him for help, when need arises. The leaders should be given their share in the working of the troop, as a whole. Every model troop should necessarily have a "Court of Honour" which deals with the internal management and matters of discipline, and which is composed of troop leader and patrol leaders with their seconds. The officers attending the meeting act mainly in an advisory capacity. If the patrol system is used to the full, there can be no doubt that the boys are getting an excellent training in the formation of character and all that goes to the making of a good citizen.

Patrol Leaders' Conference held a few months back under the auspices of the Headquarters, goes to prove how far the leaders have realized their responsibilities and how they can show the stuff of which they are made, provided they are trained on right lines. Of all the attempts to make scouting a success a Scoutmaster should never lose sight towards training his leaders and keeping them ahead of the rest of the Scouts in the Troop.

S. R. SRINIVASA RAO.

MADRAS BOY SCOUTS.

The Madras Provincial Boy Scouts Association have been able to report good progress during the last year. The following extracts from their Seventh Annual Report would be read with interest.

"The year 1927-28 has steadily maintained the progress which was noted in our last year's report. The special feature of this year was noticeable in the fact that there is growing consciousness in the Public Bodies dealing with the education of boys or otherwise engaged in general reconstruction work that Scouting has to be one of their activities so as to enable them to carry out their responsibility on most approved lines The example was set by the Rural. Reconstruction Trust founded by Mr. A. Ranganatha Mudaliar, the then Minister for Development to the Government of Madras, and already two District Boards have followed its lead.

PROVINCIAL CENSUS.

"A Census taken on September 30, 1928 shows that the Movement is fast growing. There are according to the Census reports 12,476 as against 10,197 for 26-27, Scouts, Rovers, Cubs and Scout Officers. The number is steadily growing commensurate with the number of efficient trained men available for work in the movement as Scout Masters and Cub Masters.

PRIVATE ENTERPRISE—RURAL RECONSTRUCTION TRUST.

"The Rural Reconstruction Trust organised by Mr. A. Ranganatha Mudaliar appointed three Scouters namely Messrs. Bh. Krishna Rao, M. Rajagopalan and T. S. Venkataramanan as three Divisional Organising Secretaries on a salary of Rs. 100 a month and lent their services to the Provincial Council. These three officers were appointed by H. E. the Provincial Chief Scout as Divisional Org. Secretaries to work under the direct supervision and guidance of the Provincial Organising Secretaries. The appointments, however, terminated in April. Since then Mr. Bh. Krishna Rao has been appointed as Scout Organiser by the District Board of East Godavery. Messrs. M. Rajagopal and Venkataramanan have reverted to their former positions.

"The District of Madura has appointed B. A. Subramania Iyer as a full time District Organising Secretary.

"The thanks of the Provincial Council are due to Mr. A. Ranganatha Mudaliar and the Presidents of District Boards of East Godavery and Madura for the active interest they have evinced in the welfare of the Movement."

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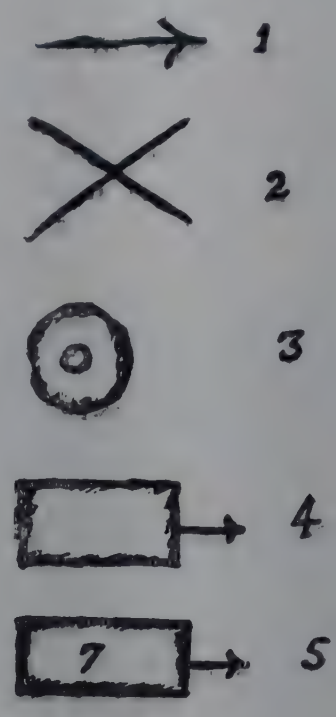
You now understand that it is no easy thing to be a good cub. You know the Cub law and the promise. You must strive to keep them alive in you. Yes, you must remember them always. Do you know how cubs salute each other and their cub master, and others in the Scout movement. Look at the





picture, and practice likewise. The two fingers of the salute, remind you of your two fold promise, as also the two parts of your Law. So then, every time you have an occasion to salute this way, you are reminded of the promise you have made and the Law you should keep. Constantly being reminded this way of your Law and Promise, you get to realise the meaning of your responsibility as a Cub and in time get habituated to do your best to be loyal to God and the Maharaja, to help the Law of the pack and to do a good turn from every day. You will then easily give into the old wolf and never to yourself. Here is a wolf cub's head. Look at its ears; they stand erect. The two ears stand out like the two fingers of your hand when you salute. This picture also reminds you of your promise and law, besides telling you you are a cub. Try to draw this head, and practice drawing it to perfection. Your badge, made of brass or bronze, will be like this, and when you become a regular cub you will wear one on your uniform.

Now let us understand some simple signs and play some games. It will be such great fun. Here is an arrow mark. You can draw it on a paper with pencil. You may also draw it anywhere; on the ground with a piece of chalk; in the street or on the open with a stick. You can make it by piling a number of stones, sticks in your gardens, or during a run across the fields. It means "go this way." This is how, in the good old days, people left marks on the road, for others to follow when a number of them went on long hikes. "Go in the direction in which the arrow head points to" is its real meaning. This and other signs we will use in some of our games. They mean these.



1. "Do not go this way."

5. A letter is hidden four paces from this square in the direction of the arrow head. This sign is very important and you will see how funny it will be to use it in our games later on. If in the figure, you insert a number, say 7, it means that the letter is hidden seven paces away from the square in the direction of the arrow head.

"We have gone home;" "we have arrived at our destination and are somewhere round about, not very far off, find us out of you can" etc.

Many more such signs can be invented by you for your own patrol or pack. These are elementary ones and are enough for our purpose. When you get to be a Scout, you will learn and use many more such signs. These signs can also be made on a variety of ways. Here there are four sets of stones. There are three stones in each case. They mean "go in the direction in which the small stone at the side points to." In the last set, three stones are piled up one above the other and means "do not go this way" and corresponds to the cross we made before on the ground. Again when stones are scarce, you



tie up ends of grass, or any shrub in way shown in the picture. They also mean 'go in the direction in which the knotted ends point to, the last set meaning "do not go in this direction." You may make another set of marks, when either stones are not available or shrubs scanty. There may be large trees the trunks of which you have to use. Here is the picture. You will now easily guess what they mean. So much for signs. When next we meet we will have great fun playing games and using these signs.

So be ready for a long game next time we meet.

OLD LION.

PLEASE NOTE.

Sri Krishnaraja All-India First Aid Trophy and the Fifth Mysore State Scout Rally will be held from the 15th to 19th April, 1929. Ask for further details from Mr. C. Krishna Rao, B.A., B.L., Dist. Scout Commissioner, Tumkur.

NEWS AND NOTES.

8th B. E. (Col. Desaraj Urs) Troop.

Sivaganga is well-known as the Dakshinakasi. Hither went the Scouts of the 8th B. E. Troop for a camp. The temple of Shri Sharada, and the hill were visited. On top of hill is situated the spot where, it is said, water from the Ganges rises on the Sankranti Day. Sivaganga is situated about 7 miles from the Nidvanda station and the road makes an easy tramp for Scouts who wish to visit the place.—L. Shankara Singh, S.M.

Dattatreya Troop, Pathapalya.

The troop anniversary was celebrated on the 31st ultimo under the presidency of Mr. T. N. Krishna Rao, B.A., of the Chickballapur High School. The events of the day included a short display in the evening and a camp-fire during the night.

It is pleasing to note that the village Panchayet has lent financial help to the troop. The Amildar of Bagepalli Taluk takes keen interest in the Scouts.—L. Venkatasubba Roa, Troop Leeder.

Shikarpur Scouts.

The Scouts of Shikarpur, numbering about twenty, enjoyed several interesting hikes during the Christmas holidays.

The first trip was to Thirtharameshwar—a very sacred place as its name indicates, about twenty miles from Shikarpur. The to and fro journeys (on foot) took us two full days from the morning of the 27th to the morning of the 29th December 1928. The camps held at Hossur and Thirtharameshwar were very enjoyable. They are highly indebted to Mr. B. R, Garudachar, Police Inspector, Shikarpur, for he gave us a treat at Hossur and supplied them with a cart for the carriage of their kit from Hossur to Thirtharameshwara and back.

The second trip was to the tank "Madage" about ten miles from Shikarpur on 6-1-29. The Kumadwati Falls, the Engineering skill using the waters of the tank for cultivation, the hill with caves and infested with bears, were points to be noted.

The scouts owe their heartful thanks to the teachers of the Middle School, who accompanied them on both the occasions and rendered valuable help.—H. Suryanaryana Sastry, S. M.

Robertsonpet, K. G. F.

The Kolar Gold Fields have been recently humming with scout activities. Reports are to hand of several Scout displays. Scouts of the VIth Bangalore Troop who camped there have grand display under Scouter R. Harry. The investiture of the St. Joseph's Scouts and Cubs by Mr. R. H. Coad is another noteworthy event. Mr. N. S. Subba Rao, Director of Public Instruction, invested the Scouts of the Govt. Middle School only the other day. It is gratifying to note that several ladies and gentlemen on the fields evince great interest. Messrs. H. A. Martin, R. H. Coad, O. V. Rajagopal, C. D. Varadaraja Mudaliar, Rev. Father Jaffrineau and Mrs. Kay are among the several eminent supporters the movement could always depend upon.

Vth Chittoor (Besant) Troop.

The following are extracts from the Annual report of the troop.

Good Turns.

The Scouts contributed much to the success of the health week; Baby Show and other social, religious and political activities, *i.e.*, help at the Tirumalai Tirupati Brahmotsavam; Sri Subramanyaswami Adi Kirthigai; other local festivities; rescuing a huge buffalo from a narrow well and helping in the cholera season etc., etc., etc.

Camps and Hikes.

The troop while on camping and hiking did their best to help not only themselves but also others. On the whole a single patrol has walked nearly 1,550 miles and the scouter and some scouts gave about 26 lectures in villages west of Chittoor, besides giving practical demonstrations wherever it was found necessary. During their journey they did yeoman service to the villagers and the passers by and thus made them ever lasting friends of Scouting.

Troop Magazine.

Every month, some difficult problem is tackled and very important information is given by the members and by the outsiders. At present, owing to financial difficulties, we have manuscript and type written copies and we hope to get them printed and circulated widely at the quickest possible time. The magazine consists of three sections English, Tamil and Telugu, which we trust are interesting and useful to many.

General.

It would do immense good if the troop council and the District Council would undertake to distribute some pamphlets on Scouting in Tamil and Telugu, so that, they can be broadly distributed in villages in accompaniment of practical shows, where there are facilities for troops and packs being organized. We are making use of the games in the frame work of Scouting and efforts are made to emphasize the fact, that Scouting is a big game.

Study classes discussing topics on National leaders and International great men, Religion and Politics are progressing in a large measure.—D. Purushotham, Scout Master and M. Ramajayam, Troop Scribe.

A Scout is Tolerant.

"You must feel perfect tolerance for all, and a hearty interest in the beliefs of those of another religion, just as much as in your own: for their religion is a path to the highest just as your is. And to help all you must understand all. To gain this perfect tolerance, you must yourself first be from begotry and supperstition."

You must learn that God is a circle whose circumference is no where but centre everywhere. He is all pervading as the air and light are penetrating everywhere. He is equally present in Temples, Mosques, Churches, Laboratories and open fields, gardens and playgrounds. His knowledge is as unlimited as the air and sunlight. As no one can honestly claim that the whole air and the whole sunlight are in his room and are not outside anywhere, similarly no religion can rightly say that his Holy books contain all the wisdom of God that his prophet was the only prophet. In future no true citizen will cry loudly "My Religion alone is True" but will gently say "Truth is my Religion". Our God's Book contains billions and trillions of pages in it. On some pages Vedas are written, on some the Quran, on some the Bible, on some the Zendevesta, on some the Granth, on some Science, on some Philosophy on some art etc., and still more pages are lying blank to be written by the future coming prophets. Scientists, Philosophers, Artists. God's book is never complete. It is always being written and will never be finished. The world is a garden full of beautiful and lovely flowers and are preparing a garland thereof for the new coming civilization which will be based on Brotherhood and Service.

Dr. Sree Ram.

Ready for the Nature Trail.

When you go out on the nature trail to watch all your jolly brothers of fur and feather at work and play, you must, of course, have a proper nature outfit. You'll find the woods, the fields and the lanes much more interesting if you take a few things with you.

You will want a pocket sketch book so that you can draw all the interesting things you see, and so that you will have a jolly nature record to be able to look back on at this time next year. Of course, you will want a pencil as well. A sketch book without a pencil is not much good, is it?

Then you must not forget a good pocket-knife; you'll find it useful in scores of different ways. In any case, it will sharpen your pencil if the point breaks. A bag or wallet in which to carry your specimens of leaves, grasses, feathers and so on must also be included, as well as a folding rule for measuring th exact size of tracks, leaves, insects and so on.

Last of all--and really most important—a pair of sharp eyes.

When you have got your complete outfit you will be ready to go into the woods and see how Mother Nature goes about her business. And when you get back to camp or to your home you should look up all the birds, animals, insects and flowers that you have seen in a good nature book, and note down in your pocket book, anything to be found about them all you think is of special interest. But you should remember that your own notes are only to help you.

BANGALORE CITY SCOUT WEEK, 1929.

(Held under the auspices of the City Local Scout Association, Bangalore.)
27th Janury to 3rd February, 1929.

PROGRAMME.

Sunday, 27th, 8 a.m.—Cross Country Race for Rovers. Starting place: Kempambudhi Tank Bund.

Monday 28th, 5-30 p. m.—Scout Craft Exhibition: Scout Headquarters. Opened by Rajamantrapravina C. S Balasundaram Iyer, Member of Council.

Tuesday 29th. 5-30 p. m.—Competitions for Cubs in Dances, Skipping, Games, etc.

Wednesday 30th, 5-30 p. m.—Competitions for Scouts and Rovers in Flag Staff Construction, Signalling, etc.

Thursday 31st, 5-30 p. m.—Competitions for Scouts and Rovers in First Aids, Scout Pace, Signal Tower, etc.

Friday 1st Feb. 5-30 p.m.—Athletics (Sports).

Saturday 2nd, 5-30 p. m.—Finals in Competitions for Scouts and Rovers.

8-30 p.m.—Camp Fire Entertainment —Open to the Public.

Sunday 3rd, 8 a. m.—Competitions in Swimming for Scouts at the Kempambudi Tank.

5-30 p. m.—Public Display: Scout Head-Quarters.

All are requested to visit the Scouts while they are at work each day.

The Exhibition will be open between 8 to 11 a.m. and 3 to 7 p. m. on Saturday, the 2nd and Sunday, the 3rd February to the public. Ladies and gentlemen are invited to inspect the Scouts' Handiwork.

The Scout of to-day is the Citizen of to-morrow. Your active sympathy and encouragement are solicited.

Making Mistakes.

In "Scouting for Boys," I have said to every Scout: "Don't be afraid of making a mistake; everybody makes a mistake sometimes. Napoleon said: "The man who never made a mistake never made anything".

A kind correspondent has written to tell me that it was Wellington, not Napoleon, who said this. Well, I was told by a celebrated American writer that it was Napolean. But I don't care which it was, the saying is true whoever said it.

It is like making bread when you are a tenderfoot; at first you are sure to get the dough too thick or thin, or your bread underbaked or burnt—it is only by making a few mistakes like this that you get to know how to make it properly.

It is the same with everything else. In learning to ride a horse you are sure to fall off a few times at first.

Well, if for fear of making these mistakes you never tried to make your bread, or to ride your horse, you would remain a useless tenderfoot all your life. So when you make don't be in carrying out any of your work mistakes unhappy about it, and don't give up trying, because you will thus learn how to keep out of them another time.

—*B. P. in the Scout.*

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THE MYSORE SCOUT

VOL. XI. BANGALORE—MARCH, 1929 NO 9.

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THE MESSAGE OF THE CHARKHA

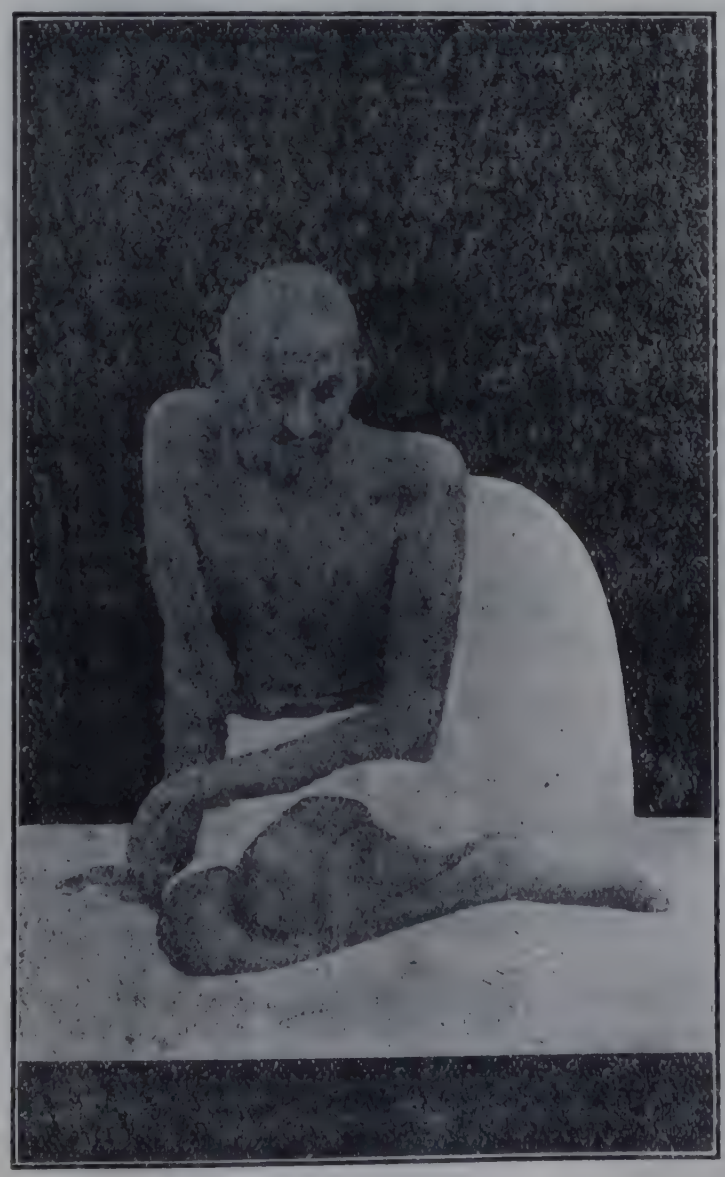


TOLD IN SIMPLE LANGUAGE BY MR. K. SAMPATHGIRI RAO, M.A.,

(Continued from our previous issue.)

The poverty of the Indian is well-
own. We have often read or heard
out it. But to know a thing is diffe-
nt from realising it. A scorpion's bite
the smell of a rose has to be felt.
body can realise it by being told
out it. In the same way the terrib'e
verty of India is very difficult for
wn-dwellers to realise. An average
lager has less than what a city boy
nds on his afternoon lunch for his
d and his clothes and other neces-
ies. For instance, a debt of Rs. 10
y become a life-long burden. The
r, in many cases, have to leave their
oved children to work in the houses
the creditor as *interest* to the amount
rowed. People in some seasons walk
en or eight miles every day even for
earning of 2 as. a day.

The poverty of our country is becom-
deeper. However rich some may
come, the country cannot be said to
sper, unless the average income in-
ases. All people who are born in the
rld must at least have enough food
some clothing to keep off cold. But
re are numerous people in India who
rve most of the time, and who have
be practically naked. It does not
the least matter to poor people
ether cloth sells at 4 as. a yard or
n at one anna. They must have
power to purchase, some little
ney at least to spare. And millions
India have not got this power,
ause they have little or nothing to



MAHATMA GANDHI

Who believes that the *Charka* is a potent instrument for the happiness and contentment of the masses of India.

spare. Why, many have not enough
even to have a full meal throughout the
year. What is the use of showing
beautiful pictures, hundreds of pictures
to a man whose eye is defection ? That
will not improve his sight. The eye
itself has to be repaired and strengthe
ened.

The poor millions require repair and
strengthening now. Most of them are
engaged in agriculture, and practically
do no other work. Agricultural labour
engages them only for six or eight
months in the year, never throughout
the year. And when that work is
over, idleness haunts them. There
is little work to do. There is no indus
try which engages them. Their time is
spent in a struggle to somehow keep
body and soul together. Such is the
condition of at least 20 crores in our
country. Their life, and the life of
townsmen have nothing in common.
They are poor, and liable to disease.
They do not possess the skill to engage
in industries which require any skill.
They have no power to purchase what
ever may be brought to them from
towns. They live and die almost like
animals.

Let us get back to the charka. If we
remember the points discussed in the
previous paragraphs, *viz* :—

a. That there is very large man
power in India ;

b. That the people of India are very
poor and need work to add to
their income ;

c. That the charka is a well-known
domestic machine in India re
quiring no special skill to
work, and that it can be
worked or left alone as one
has time and desire ;

d. That the cotton required for the charka need not be imported from outside but can be grown in every household ;

e. That the yarn produced supplies clothing which is one of the necessaries of life;

f. That there is a constant leakage of wealth from the country;

g. That the increase of wealth should be shared by as many people as possible;

then we shall better understand why Gandhi wants the charka to be worked, as before everywhere. It can bring help to the largest number who are now badly in need of relief. It enables people who are very poor to earn something in addition. This additional amount may be only one anna a day, but that is better than nothing. One anna a day for a townsman is a trifling amount, but it is like a rupee to a villager. A man earning Rs. 100 will not consider an extra Rs. 20 or 25 trifling. This 'extra' income always comes handy. To a townsman it means some more amusement, as attending cinemas, little more comfort like a bicycle or a newspaper. But to a villager it means some more salt, oil, milk, and a little more nourishing food for him and his children.

So the charka is being used to provide relief in famine, and as a permanent relief against chronic poverty. More and more people are taking to it. Their lives are becoming brighter, and their villages busier. Thus the poor, the Daridra Narayana of India, of whom Gandhi thinks night and day, find some hope in life. The townsmen who buy their cloth become their elder-brothers instead of being their tyrants. The gulf that divides the villagers and townsmen is slowly being bridged.

(*To be continued*)

Wants Examination ?

Madhu—Say, Kittu, is this your cap? It seems to be very big for you !

Kittu—Why, mine of course. I had it stiched during the time of the exam. Then, my head was big due to excess of reading.

THE MYSORE SCOUT CLUB.

MR. V. H. KULKARNI, Mysore.

It will be pretty interesting to have correspondence with friends abroad. I received a letter from my German friend only a few days back, and I am reproducing it for the perusal of my readers. The letter is full of amusing topics and I am sure it will create much pleasure.

JOLLY-CHUM.

Offenbach,
Germany,
Jan. 30th 1929.

Dear friend,

I was exceedingly overjoyed to come home and find your welcome letter. I was much pleased with it. Thanks a whole lot. Further I want to thank you for the stamps and the pictures enclosed.



All will receive a warm welcome who wish to join the Mysore Scout Club.
Apply for prospectuses etc., Jolly Chum, care of the Mysore Scout, Fort, BangaloreCity.

As to me, I will write to you for a long time. Also I will send you photos, snaps, stamps and if you like German newspapers—the letters are of course printed in German. Here, in Germany, you know, is spoken German, and if I should make a few mistakes in my letter, would you be so kind enough of informing me of them ?

The World Brotherhood of Boys is a world famous Organisation. Many a boy has found a good friend by writing to New York. Therefore I trust that we may become also good friends. I imagine that it will prove very interesting to both of us to know something of each other's country.

Now I will tell you a little of my city where I live. Offenbach is a centre of trade and industry where hundreds of firms, well-known in the manufacture of leather-goods, shoes and machinery, are to be found. But you must not believe that you can get only gloomy impressions here. On the contrary, Offenbach is situated in the midst of a beautiful country and within easy reach of Frankfurt-a-Main, a large town with very excellent public buildings, banks, parks, museums and a university.

Just we have finished Christmas which is a wonderful festival. I am a protestant. Perhaps you don't know how X'mas is celebrated here in Germany. I will tell you. X'mas is a gay time. All the members of the family stay at home. They like to be together on that day. Everyone expects and receives presents. I learnt that American children hang up their stockings believing that "Father-Christmas," an old man with a snowy-white beard, comes down the chimney and fills their stocking with long-wished for presents. With us, Germans, an angel arrives and arranges the many gifts below the Christmas tree while we all, expect father and mother, are watching impatiently behind locked up doors Then you hear a jingle caused by Angel's leaving the room through the window. The doors are opened and we are allowed to enter in. The Christmas tree adorned with glittering glass-balls and stars as well as plenty of lighted candles brightens the room. After a hymn is sung we admire our gifts. The little dols are running about showing their toys and seeing what the others had received. Only late in the evening old and young people retire. Next morning they all go to the church, which is beautifully decorated.

Well, dear friend, I will have to close for this time to hear from you very soon.

With every good-wish.

Your German friend,
PAUL WELKER.

The Hierarchy of Service and of Honour in the Scout Movement.

B. P. in the "Graphic".

" The Boy Scouts are taught by un-erhand methods to become soldiers." That is one charge that has been ade against the movement (totally un-ue—but that is another story).

But let me confess to another crime. will admit that we teach the boys by nmoral methods.

It cannot be said to be moral to ribe a boy to be good. But we do so y giving him rewards in the shape of ecorations.

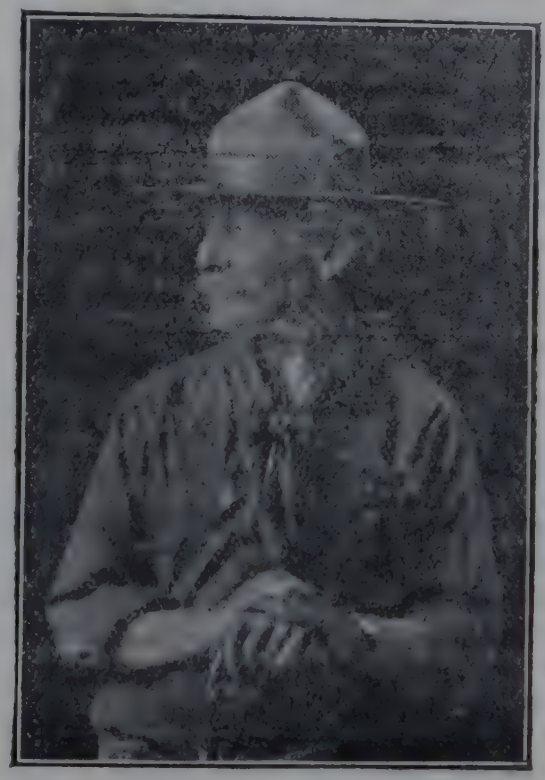
But are any of us grown ups entirely roof against decoration or some out-ard form of appreciation of effort?

In the Scouts we are guided, to some tent, by human nature, and therefore, e descend so low as to offer the boys badges for proficiency provided they can qualify for them; we feel that the end justifies the immoral means. . . . .

These badges have various meanings, which epitomise the subjects of training while they express the individual capabilities of the wearer

It may, therefore, be of interest to describe the more usual emblems of rank and proficiency.

Among the Wolf Cubs, the junior branch of the Scouts, the first development of efficiency is marked by the opening of one eye, shown by one star on the front of the cap. A second star means that the Cub is now wide-awake and has acquired the requisite amount of knowledge to prove him a capable lad for his age.



Sir R. Baden-Powell. Chief Scout.
B. P. celebrated his and his wife's birthday on the 22nd Feb. 1929.
He is now 72 years of age but as young as a lad of 27, (or. is it 7+2=9?).

He can then go on to qualify for badges which he wears on his right arm, and these include those for collector, observer. signaller, artist, weaver, wood-worker, first-aider, house-cleaner, athlete, swimmer, team player and guide.

The Scouts, beginning from "Tenderfoot," go on to earn their second class, which is worn as a small scroll on the left arm, bearing the motto "Be Prepared," and which signifies that they have qualified in a number of elementary subjects, such as tracking, running, camp-cooking, and so forth, which leads on to the first class, which is the Fleur de Lys above the motto, "Be Prepared," to which is attached a cord with a knot in it to remind the wearer day by day of his duty.

To gain his first class the Scout must have passed his second class tests, and, in addition, be able to swim fifty yards, have at least 1s. (Re. 1, in Mysore) in the Savings Bank, send and receive messages and semaphore or Morse, make an expedition and report of at least fifteen miles, understand dealing with accidents of various kinds, be able to read a map, to use an a axe, to judge distance, size, numbers, and so forth; in fact, to be a good all-round boy for his age

A large selection of proficiency badges is open to him, through which, whatever his bent or temperament, he may develop hobbies and technical skill or knowledge.

A first-class Scout has still a higher grade open to him, that is of becoming a King's Scout, (Maharaja's Scout in Mysore) for which he must also have passed in four tests for public service, such as ambulance, fireman, interpreter, rescuer, pathfinder (guide) and so forth.

The unit of the Scouts is the patrol of six or eight boys under the leadership of one of their own number. The patrol leader is responsible for the efficiency of his patrol, and is distinguished from the other members of it by a Fleur de Lys on the front of his hat, and two perpendicular white stripes on the left breast, and he also carries the totem of his patrol on a small white flag on his staff.

Each patrol is called after some animal or bird. and each member wears a bunch of ribbons of his patrol colour on the left shoulder. He also carries a long staff, which is of value to him in a variety of ways, but essentially as his familiar companion in his work and wanderings. . . . . .

All round cords are a colored cord and tassel hanging from the right

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Correspondence Section.

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3. C. J. Smith, Brooklands, Wil-gham, Cambridgeshire, England.
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npetitions—Jumbled Words Puzzle No. 1.

Below are given some "jumbled mes." After putting the letters in eir correct place, each "jumbled rd" will spell the name of a well-own place, about which everyone of u must have heard.

IEBNAL
ONEWYKR
ONATCN
AOCGIHC

Rules:—Entry fee two annas. The swer must be sent within 15th of ril 1929, with one or half-anna stage stamp to cover entrance fee. e first two correct solutions opened l get the prizes.

1st prize—The magazine, "Mysore Scout" free for 1 year.

2nd prize—A copy of Scout Diary for 1929.

Closed envelopes, marked "Mysore out Competitions" on left hand top ner, should be addressed to Mr. Jolly um, care of the Mysore Scout, Fort, ngalore City.

shoulder. These are granted to first-class Scouts who distinguish themselves in gaining a certain number of badges beyond those necessary for qualifying for first class.

The bushman's thong is a leather thong worn on the right shoulder, which tells that the wearer, besides being a first-class Scout, is a thorough backwoodsman, camper and naturalist.

Rovers are the senior branch of the movement, over seventeen years of age. They dress as Scouts, but are distinguished by their green shoulder-straps and red garter tabs, and they carry, instead of the usual Scout staff, a thumb stick.

Their main activity is rendering service to others. As Wolf Cubs they have picked up the elements, as Scouts they have received practical training, and as Rovers they express the natural corollary of these by utilising their efficiency for the good of others.

From the ranks of the Rovers the supply of Scouters has already begun, and will no doubt in the future be increased on to a large scale.

Scouters are the men who carry on the organisation, administration and training of the movement. Elsewhere they might be termed "officers," but their duties here are so different from those usually associated with the word "officers" that that term would be a misnomer.

They take the place, in fact, of elder brothers among the boys, and merely by example and leadership encourage the lads to discipline themselves and to train themselves. This, in the light of the needs of the present and future, seems to be the more practical method of training to that of imposing discipline or instruction from without.

The Scouters' uniform differs little from that of the boys; indeed, in camp it is the same. The white tassel or ribbon on the left shoulder indicates the Scoutmaster, the man who has charge of a troop of about thirty boys. His assistant wears a red tassel.

The Commissioner, who administers a district, wears a small purple plume on the left side of his hat, (a purple Gundaberundha badge, in Mysore) whereas the Scoutmaster wears a green one.

These badges and decorations may seem futile and petty, or even as I have suggested, immoral. But, at the same time, they have their uses, and the results have undoubtedly proved successful in encouraging ambition among the boys of every class to improve themselves, and not only among the normal, healthy boys, but among those who are physically disabled and had little hope and little ambition before.

The kindly interest taken in the details of the movement by so many outsiders among the public has induced me to jot down these items, and that same interest has, in innumerable cases, gone further than, perhaps, they had expected in giving encouragement not only to the Scouts, but also to those self-sacrificing Scouters who in so many cases have an uphill game to play in building our future citizenhood.

A SOURCE OF HAPPINESS.

(A SCOUT'S GOOD TURN.)

MR. M. V. K., Siddlaghatta.

When one sees the hill fort of Gudi-Bande he can feel as if he were seeing a bonny baby of the brinjories amidst some of the country urchins. The hill is neither lofty nor well equipped with bungalows and parks like the Nandies. But the very sight of it brings forth to our minds the heroic history of the palyagars of old and puts before our eyes a vision of the might and skill of the engineers who planned and built its strong fort. It is indeed a splendid sight to view it from the Bair Sagar Tank which is one of the largest in that district. And on this tank's embankment runs the Ballapur-Gudibande road.

The boundary stone lies quite near the tank's edge and the road takes a short and narrow curve as it passe through the broad waste weir of th tank. To the south of the weir ther is a gorge into which the excess of th water pours forth; but that does no often happen, as any extra water is le off to the tanks lower down through th sluices.

The bus had just then swept into th taluq boundary and was making all it speed towards the town. The moto had gone wrong on the way and it ha taken much time to set it right. It wa already past eight in the evening. Th headlights had been switched on. Th motor was throbbing loudly as th driver tried his best to make up for th time lost.

It was a bright moonlit night and th cool breeze was mildly blowing fron over the silvery waters of the tank. Th hill-fort rose beautifully at the far en of the embankment—at least it ap peared so. Gopal was new to witnes this scene and had lost himself in won der and merriment at this fascinatin sight of the 'droog'

The horn sounded as the bus swerve jarringly on to the weir, while at th same instant a loud shout shrieke forth from the other end of the wei whence the road winds up on to th dyke. A bullock cart was comin in the road opposite the bus. The glar of the head lights had dazzled the bul lock's eyes and the dumb animals coul

(*Continued on page 6.*)



The Doctor, bringing out a currency note from out of his pocket, offered it to Gopal.

Bangalore District Scout Rally.

The City Scout Association, Bangalore, organised the Scout Week from the 28th January. Rajamanthra a scout rally, a march past saluting the Mysore flag. The cubs welcomed the visitors in a rather strange manner.

This is the Head of the Sri Jaya Chamaraja Totem Pole



AND

Pravina C. S. Balasundaram Aiyar, Member, Executive Council, formally inaugurated the Scout Week. Details have already appeared in these columns.

During the whole week, the scouts were engaged in games and contests of various kinds. Scouts had come from all parts of the district. There was a grand camp fire on Saturday night at about 8-30 p. m. Rajamanthra Pravina K. S. Chandrasekhara Aiyar, Retired Judge of the Chief Court, who was present on the occasion, gave some very useful advice to the scouts.

The Scout Week came to a close on 3rd Feb., with a grand scout rally. Mr. K. R. Srinivasa Iyengar, Retired Member of the Executive Council, presided on the occasion and gave away the prizes. The day's functions opened with



This is the Pack that won it.

They stretched themselves on the ground in such a manner that they formed a human welcome. One could easily read the word 'Welcome.' The cubs then indulged in a grand howl and treated the audience to some games. There were two boxing contests. Then there was the display of the flag staff, construction of bridges, huts and signal towers.

The fancy dress competition among the scouts, attracted the attention of all present. Two scouts dressed themselves in such a manner that they represented a small elephant and they were given the first prize.

Scout Week Report.

The games and competitions over, Capt. Y. V. K. Moorthi, District Commissioner read the report of the Scout Week. There were about 32 troops comprising in all 500 scouts. The progress of the movement in the district was hampered owing to lack of funds. The Scout Council got a grant of Rs. 500 from the Government and another 500 from the District Board. He then appealed to all present and also the well-wishers of the scout movement to send their boys to the movement and provide them with the necessary dress and equipment. The motto of the scout movement was embodied in the word 'Service.' Money spent on scouting was spent in the education of the future citizens of the State.

President's Address

Mr. K. R Srinivasa Iyengar then distributed the prizes to the several winners. The all-round efficiency cup

went to the Minerva Rovers, and the all-round efficiency prize for the cups went to the 21st pack. The President then made a short speech, in the course of which he said that when he saw the bright, sprightly faces before him, he felt himself transported some 40 years back, when he was himself a youth. The scout movement was long in existence. If there were any sceptics in society, they had only to visit a scout camp and then they would find the view of life changed. The scout movement fostered among the scouts a common bond of brotherhood, irrespective of caste or creed or colour. The scout movement was very useful to the elimination of certain forces which were at work in the present day, which weaned the students from strictly adhering to the rules of discipline. The movement good for service to those who were in need of them.

Proceedings he appealed to the boys to join in larger numbers and work together to achieve their object. He then announced his intention of becoming a scout himself and promised a donation of Rs 50 to the City Council.

Messrs. K. H. Ramiah, Registrar of Co-operative Societies, and C. B. Rama Rao then spoke a few words in Kannada explaining the scout movement. With the usual vote of thanks and the singing of the Mysore National Anthem the Scout Week came to an end.

(*Continued from page 4.*)

not bear the strain. Moreover they were of the timid sort of the country quadrepeds that have not seen anything like a motor. The cart man knew the imminent danger that was fast approaching and he despairingly shouted the 'oh' referred above.

But the bullocks had already got loose from his control and their poor master strove hard to have them under his management. In two minutes the cart would be dragged head long into the ditch or gorge or whatever that hell was, and would be dashed to pieces. The motor too had come too close to the cart and if the bullocks turned away from the pitfall they would certainly dash against the bus.

Quick and nimble as a leapord from the tree, Gopal jumped from his seat. without heeding to the cries of the passengers, conductor or the driver. The inert speed of the car dragged him some distance and when he touched the ground his feet slipped giving him a fall Not caring for the bruise on the knees he quickly got up, ran to the now almost mad bullocks and tried to hold their nostril strings. No! he could not do that. The timid animals got still more frightened with a new man before them and turning, they rushed towards the tank, blind with fear!

The tank was full but Gopal cared not. He shot towards the waters edge, took of his towel and waved it quickly before the bullocks. The wretched animals could not move and they stood still, with wild eyes, snorting and kicking the ground with their hoofs.

By this time the bus had come to a halt and the passengers had lifted the cartman who had had a fall from the cart when he tried to get down and hold the bullocks. He limped towards Gopal and thanked him as he received the ropes of the cart. 'Sir' he said 'you are my God. But for you this cart would have been in pieces by now in that gorge. Or would have been merged in these waters on this side. My master would never have left me alive had I gone to see him without these merchandise. I cannot express my gratitude in words or action. You are my saviour and may heaven bless you for ever.' Tears trickled down the poor man's cheeks as he tenderly and affectionately squeezed Gopal's hands with his right.

The driver of the bus shook hands with Gopal. 'Mister' he said, 'you are a brave boy. You have saved seventeen souls to-day. Do you know how grave the point was from which you have saved us to-day? I thank you heartily.'

Gopal and the cartmen released the bullocks from the cart and led them aside to the hind of the motor. The bus then moved and stopped on the bund. The bullocks were then harnessed to the cart and before climbing to his seat in front of his cart the driver fell flat at Gopal's feet and pressing the boy's feet with his hands said 'Sir, I can never forget your help of to-day. Nor your plucky and daring heart. I thank you. Good, night Sir.'

Gopal lifted him up; and saying 'Brother, it is unnecessary that you should thank me. I will he glad if you get to your village safely. But mind this much. These are days when engines and motors run through every nook and corner of the earth. So keep your animals in touch with the outside world. I mean tame them a little more. I wish you a good journey.' He returned to the bus.

That night Gopal slept happily. Early in the morning he felt his knee cap aching. He found that the bruise he had got last evening was the cause of the pain. In the morning, when he showed the cut in the hospital, the doctor remarked, 'Oh! you, boys, are always naughty. From whose bike did you fall?'

Gopal felt very much abashed. He even felt indignant. But he simply said 'No, Sir, it was from a bus that I fell.' The surgeon was kind and after the wound had been dressed and properly attended to, the boy thanked the doctor and went home.

That evening the headmaster came with the doctor for a walk on the play grounds. When the headmaster saw the new boy simply looking at others games he curtly asked, "Why don't you play? Boys should play after five Go on." It was only that day that Gopal had joined the school. "I cannot play to-day, Sir; my knee is wounded," he said. The doctor who was there glanced at Gopal quickly, then bringing out a currency note from out of his pocket he offered it to Gopal. "It was you who averted the cart colliding with the car yesterday, was it not? and when I asked this morning how you got the bruise you never told me all. My wife and babe were travelling in the same bus yesterday. And you have saved them, please take this as a present.'

But the boy stood erect and proudly said 'Sir, please excuse me. I am not expected to take tips or presents'

'Why?'

'I am a Scout, Sir.'

Then the doctor and headmaster consulted with each other. A picnic was arranged on the hill top the next Saturday afternoon. While they were enjoying their lunch the Surgeon repeated he daring deed of Gopal. Gopal beared everyone praising him but as he sat on that pleasant spot, with sincere hearts around him he did not feel vain amidst the strong remnants of battlements that had guarded many a brave palyagar. On that beautiful spot with the silvery moon above him, he felt an irrepressible joy and happiness which he certainly would never have felt had he received the tip or had he tried to sit cosily in the bus that evening, as the others had done.

Indeed he had found a real source of happiness!

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SCOUTMASTERSHIP AND BOY DEVELOPMENT.

The following address by Scout Executive J. Harold Williams of U.S.A. was published in the "*Jamboree*" for January 1929 and is given here for the benefit of our Scouters.

I.

WHAT IS THIS DEVELOPMENT WE SEEK FOR THE BOY?

Not Change, but Growth—Some one as asked, "How much can the boy be hanged?" Who would want to change im—this tousled-haired, noisy, funving, vigorous follower of our footeps? Would we, if we could, have im quiet, subdued, serious? Never. ow much can he grow? That is fferent.

Scouting's aim for boy growth and oy development have been repeatedly ated as character building and citienship training.

Let us get those aims clearly in mind, r there are still plenty of us who hile we seem to accept them, conduct outing as if the actual objectives were e teaching of subject matter, the warding of badges, the making of agle Scouts, the development of wellilled troop organisations, the perfecon of craftwork experts. We must ntinually remind ourselves that such ings are only tools, only means to the d of helping the development of aracter.

Our Job to Influence Conduct—Let remember that character is beyond r immediate influence. Our job is to fluence—conduct in the boy's life re and now—in the hope that he will ild the desired character.

I

Our job is to get him to build habits, practise those traits so nobly set rth in the Scout Law that they will come traits of his conduct as a boy d so form his character as a man.

We must get him to have the right attitudes inside himself toward helpfulness, toward courtesy and the others attitudes favourable towards those things which society has found right, and attitudes unfavourable toward those things which society has found wrong.

The only way we can help him to develop this conduct, these attitudes, is by actual practice in life situation, by giving him opportunity for vigorous social living under wise guidance. Let us not think of Scouting as a programme of activities, but as a way of living under wise guidance.

Let us always remember that while the Scout may see the badges, the awards, the camping and hiking as his objectives, ours must always be the fulfilment of the Scout oath and law in the life of the boy.

II.

WHAT IS THE BOY?

He has many Names.—What is this boy about whom we so glibly talk? To the little lad next door he is a hero. To his buddy, he is a "good guy." To his mother, he is a lovely mystery. To his teacher, he is a problem. To his sister, a pest. To the average man, he is a dimly remembered past.

What is this "complicated bundle of contradictions" to you and me as Scout Masters? What is the "nature of the beast?"

Oh, that we could all remember back to our own teens—recalling what we liked and disliked, how we felt and acted, getting in tune again with youth. Some men can do this. They are still young.

We have no excuse, no right to touch the boy's life—much less to try to guide him, to teach him—unless we try our best to understand him and the many desires and impulses which surge within him.

We Build on what We find—It is upon what the boy brings to us that we must build what we hope him to be.

The boy comes to us with certain impulses and desires all his own, inborn part of his original nature. They are there—surging within him, affecting his behaviour and his outlooks, and challenging us to make use of them.

He is (and of course we are speaking generally of the great majority) a thing of action. He is busy, he is doing things. He craves movement, activity.

He wants championship. He wants fellowship. He wants to belong. He herds. He wants to be of the gang and with the gang.

He seeks adventure. The venturesome, the hazardous, the mysterious appeal to him. For him, there is romance still left in the world.

He is anxious to get ahead—to achieve things he considers worth achieving, to overcome obstacles and difficulties in the way of his achievement.

He is a Hero Worshipper:—He practises hero-worship and is not ashamed to imitate the things he admires in those he looks up to.

He desires distinction among his fellows and he hopes to be a leader among them. He likes rivalry and competition.

We must not forget that he is with us usually during the development of his sex apparatus, bringing with it rapid physical expansion and the growing discoveries that girls are beautiful and attractive creatures and younger boys are just 'kids.'

He is altogether pretty much a creature of original instincts, conducting himself as they urge him. He wants to do what he wants to do, and the things he wants to do are largely determined by these innate impulses of his.

Many Traits Undeveloped.—The traits of trustworthiness, helpfulness, teamplay and the line which we consider so successful social living are still mostly undeveloped, and, as was pointed out before, it is with his acquiring these traits that we are largely concerned.

We must take him as we find him and, with his original impulses as our aids and allies, help him to acquire those which form our objectives.

Furthermore, we must keep in mind that the boy to-day comes to us in a day of changed and changing home life. Science and modern invention have altered the conditions in the home. The boy no longer shares with his parents of the necessary operations for supplying the elementary constituents of life, with which he gained not only skills, but also insights and attitudes. He has fewer home duties, fewer responsibilities, few opportunities to really live.

Then, too, life now is more complex. It is harder for a boy to see and understand. Consequently our obligations to give him a chance to live are tremendously greater.

As education in general is changing to meet this need, so must the Scout Movement recognise the situation and brace itself to meet the demand.

(*To be continued.*)

THE ART OF SWIMMING.

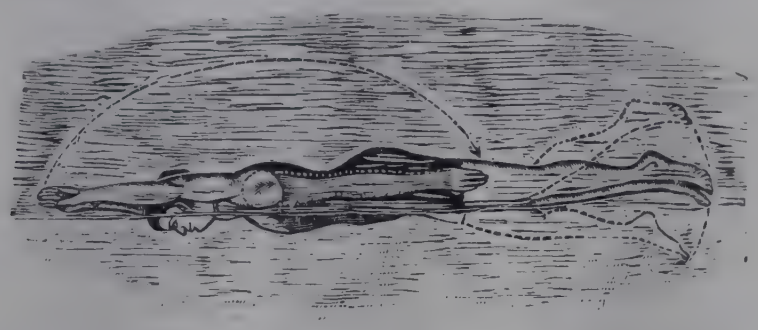
MR. B. R. SREENIVASA RAO.

Back Stroke.—(III)

In conjunction with the *breast* the *back-stroke* is eminently suitable for "protecting" and "saving life."

A correct position of the *back* in the water is of most importance. The body should be horizontal as it then floats more easily, and gives less resistance to progress through the water.

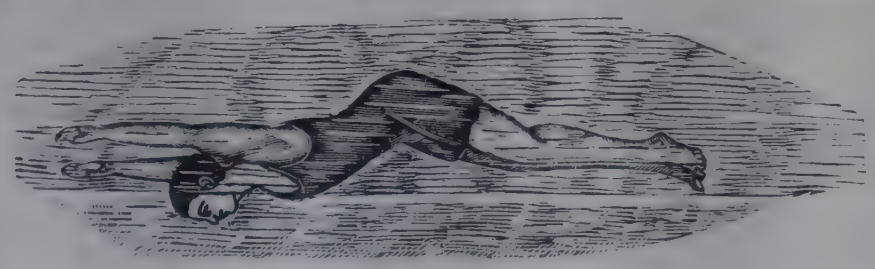
First, you will have to learn to float.



You may or may not succeed easily, because it depends on your builds and bones. But however it is necessary to give you correct position for *back-stroke*.

You enter into the water breast deep and lie flat on the back, on the surface of the water, as in floating, with arms at full extension above the head, hands flat, palms upwards. Slowly sink backwards, keeping the chin pushed high. Stiffen the body, straighten the legs, and hollow the back and gradually the stomach rises.

Now, you will be floating with your ears under-water and nose and mouth clear. Fill your chest with deep breath,



and force it gently skyward. At the same time, gently spread your feet apart. In "back stroke" the stomach and chest must be upwards, and the head must be pressed right back. In bringing down the arms, catch the water sharply, with hands back to back palms onwards, and pulled through the water, with a long steady pull, both at the same time, elbows stiff, describing a semi-circle just below the surface and parallel to it. When the arms came alongside the body, palms turned aside and kept rigid, they were carried out their full reach by raising them up well clear of the water.

The leg-stroke is almost identical with that already described for the "breast-stroke" consisting of the same movements—with the pause.

You must lie flat on the water, head back, elbows and shoulders pressed down so that the chest is enlarged. As the legs are drawn up the knees must be pressed very flatly apart—if you fail to do it, this will bring the knees out of the water and sink the middle of the body. The body thus "glides" between strokes. During this "gliding" the toes should be pointed, that is, the feet are pressed as nearly in line with the legs as possible, so that they offer a lesser resisting surface to the water.

This is one of the best-stroke for life saving and most useful.

Once these principal methods of "back-stroke" are mastered, all sorts of other variations and additions may be easily acquired. Breathing is the same as in other styles of swimming-strokes inhaling through the mouth and exhaling out of the nostril.

His Job.

He—Where is your son, now?
He is in jail.
He—Why! in jail! what for?
He is a clerk there.

What is marriage?

Marriage is largely a matter of money—first, a partimony, next matrimony, followed by parsimony; finally alimony; rarely harmony.

DOLPHIN (SCOUT) SWIMMING CLU

MALLESWARAM BRANCH.

A branch of the Swimming Club h been started at Malleswaram, with M B. R. Sreenivasa Rao, as instructo Both ladies and gentlemen, includi several students, have joined the clu The following two extracts indicate t great interest taken by ladies in t art of swimming.

Miss L. S. Indirammal, who w elected Secretary, said, in a speech :—

"Swimming, you all know, is a wo derful exercise capable of putting in activity all the muscles of the body. a sport, it is a delightful one. Let m tell you one example. We have be hearing of the Channel Swimme Surprising of all we find European gi swimming that long distance of 21 mil in a record time. Perhaps many of may not appreciate swimming as sport, for we would not like to risk o life in water. Well—if it is so, o ought to learn swimming not for savi the life of another individual so much to save his own when he is in waters.

Now, I only wish many more Indi girls would take up to swimming a thus be proper servers in times of nee Let me not dilate upon this topic, my sister will read a paper on th subject.

One thing more. Let us not forg at this moment—cold as it is—that all belong to one brotherhood witho the distinction of caste or creed, so th we could swim through life as easily we swim in the cold tank water, a see a bright golden age in our India a the world abroad."

Mrs. K. S. Raman, a lady member the Club, spoke as follows :—

Occasions for saving the lives of pe ple, who would otherwise get drown are not uncommon in life and therefo it is essential that every one shou learn swimming.

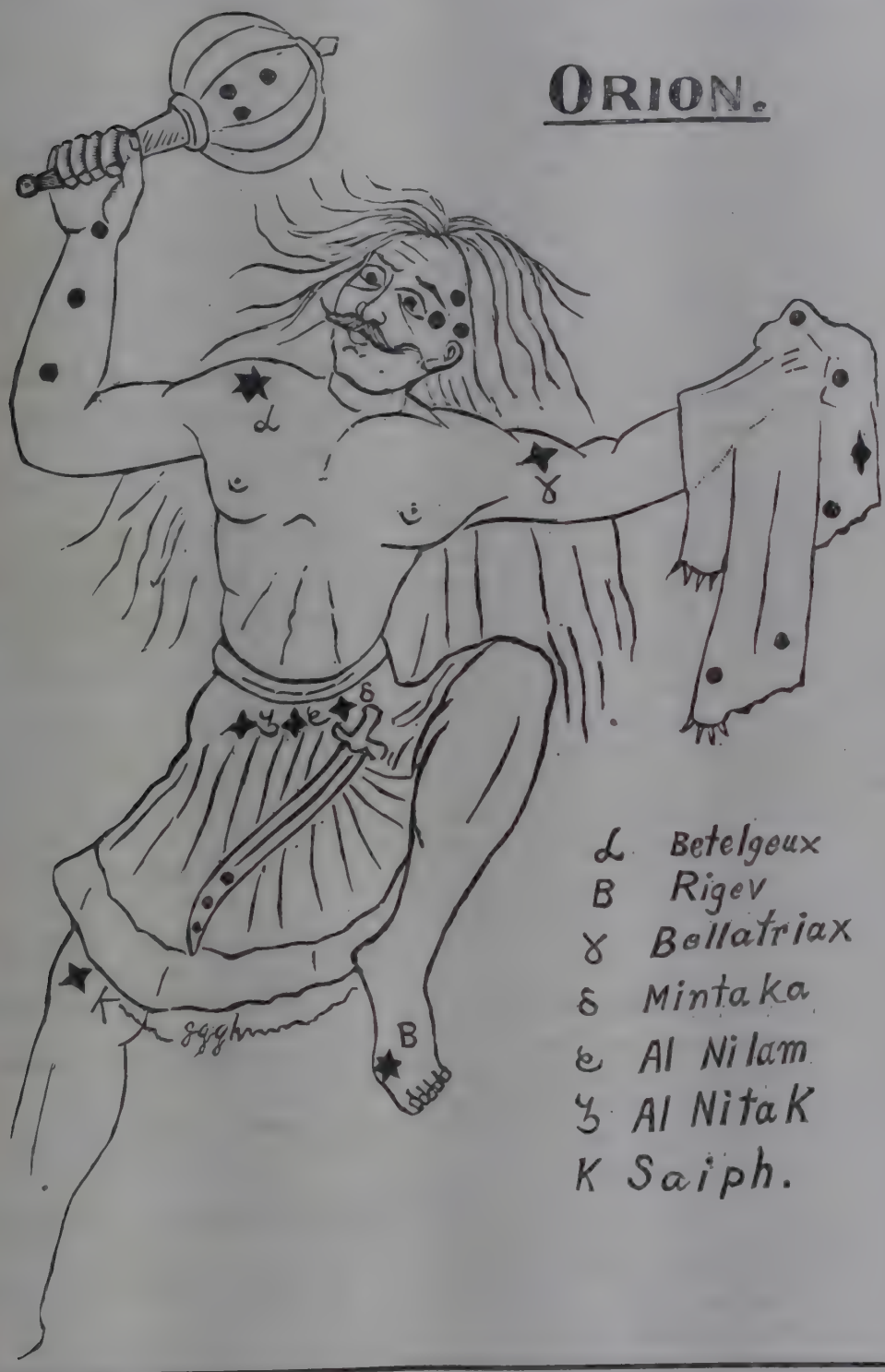
The uses derived from swimming manifold. As an exercise it is super every muscle in the body contribu its *quota*; the *lungs* get more acti "As Goldsmith says, if happiness mea the absence of care and the possessi of a good appetite" they could be eas derived from a swim round the lake, tank early in the morning. As holiday companion, it is inimitable have seen people in Madras going into the open sea in the moonli nights for swimming and remain there for hours. It is so healthy invigorating. One could feel the pu

ORION.

MR. S. V. RANGANNA, M.A.

The seven stars and Orion—Amos
Orion's beams! Orion's beams!
His star-gemmed belt, and shining blade;
His isles of light, his silvery streams;
And gloomy gulfs of mystic shade.
—*Manilius.*

Undisputed king of the winter constellations, Orion, the mighty hunter, shakes the Universe with his thundering steps, as he climbs night after night up the steep mid-path of the star-bespangled heavens. Brandishing aloft a terrible, death-dealing club with his right hand, letting the menacing skin of a fierce lion fall loose over his left arm, the folds of his tunic held fast by three brilliant solar systems, three worlds, one yet unformed, stuck in his dagger, the giant has been an ever recurring phenomenon from times immemorial, striking the common man dumb with marvel and fear, and turning the poetic, soul dizzy with exaltation and ecstacy. Perhaps overwhelmed by his unapproached brilliancy among the constellations the ancient Greeks lost their courage at his advent, and, interpretting him as a harbinger of violant storms and disturbances, blinked at him with superstitious dread and gloomy prognostications. Their mythology represented him as a Giant Hunter whose fiery spirit and titanic strength few could resist. Accompanied by two ravenous hounds, he busily pursued his almost invincible course, hunting man and beast, and filling the earth with havoc and lamentation. Once, however, while making a daring attemp to abduct Merope, the daughter of Oenopion, he was caught and blinded. For a while he tore the air with cries of rage and disappointment; and he vowed that he would know no rest until he got rid of the hateful detriment. Of men and gods, he eagerly asked advice and received a suggestion that if any God would help him, Phoebus might. With a fervent and prayerful heart, and a fixed and persevering mind, he sat on the peak of a high mountain; and day after day, exposed the ball-less sockets of his eyes to the golden rays of the rising sun. Phoebus yielded at last, and Orion could see once more! Happy, his spirit bounding within him in the mad joy of recovered eye sight, he resumed his interrupted career of intimidation and pillage. Construing the recent episode, not as a lesson in humility, but as a trial and success, he planned huge and headlong enterprises, worthy of the magnificence of his power. But even his rugged heart was not impervious to Cupid's darts. Enamoured of the beauty of the Pleiades, the seven daughters of Atlas, he courted them with ceaseless and uncomfortable persistance. The unfortunate damsels used all their women's wiles to escape his painful attentions, but in vain. The wiles failed, and Orion remained. At last, in sheer helplessness, they prayed to Diana, the virgin Goddess, to throw over them her sheltering Aegis. Diana heard; she raised them up to the sky, and seated them securely on the shoulders of the mystic Bull, there to twinkle forever, unmolested and entrancing. Mean-



of Nature beating, while the spotless moon shines above; the magnificance and grandeour of the ocean awaking in us an awe-inspiring devotion, which is all sublime. It was in this fashion that one day when Archimedes was bathing in a huge tub of water, that he got the inspiration of the buoyancy of bodies and formulated his famous principle.

In conclusion let us not alone enjoy the luxury of swimming as a companion, as an exercise and as a sport; but on behalf of the Secretary, I request you to bring your sisters, brothers and others, so that they could also share and participate in our enjoyment.

while, burning love had changed to burning wrath in Orion's bosom. Vaunting aloud that no creature born of the earth could hurt him he harried and destroyed striding in impious triumph over his abject victims. Patient earth would suffer the scourge no longer. She appealed to Zeus. And blessed by him, she brought forth a monstrous scorpion armed with a deadly sting. One day, when the godless hunter was absorbed in shooting down a harmless animal, the scorpion crept upto him and stung him fatally in the foot. For this great service, at the intercession of the Earth, the gods gave Scorpio an honoured place in the zodiacal constellations. As life oozed inexorably out of him, Orion's soul was suffused with sincere sorrow and bitter contrition, in recognition of which the gods, who are never continuously stern, made him immortal, and fixed him high in the heavens, there to hold eternal rule over the numerous array of starry clusters.

So spoke the ancient myth-maker and wove the airy fabric of his romance! And so, despite our civilisation and our spectroscope, we speak and clutch the inviolable shade! For which thinking mortal looks up at Orion on a clear wintry night and does not gaze and gaze, lost in admiration and amazement, buried deep and irrevocable in the unexplained mystery of creation? To gaze upon Orion is to feel the witchcraft of his grandeur permeate one's being exalting wonder into devotion, solemnising silence into prayer. As long as man remains man Orion will repeat unwearied the ravishing tale of Creator's infinite might and inscrutable wisdom. Tale twice-told, but never, never tedious; ever, ever fresh, told a million times over!

Among the 93 constellations into which the known stars have been grouped by ancient and modern astronomers, Orion shines as the brightest, and with the possible exception of the Great Bear, as the most conspicuous. A many sided distinction renders it unique. It covers an area in the sky not inconsiderable; its track spreads out in a great circle straight across the middle of the sky, so that it reaches its zenith exactly overhead the observer; it displays two stars of the first and five stars of the second, magnitude in striking juxtaposition; thus does it most nearly resemble the shape attributed to it by the ancient star-gazers; and in the structure and characteristics of its component parts, it reveals a wonderful variety.

In the astronomical naming of the stars of this constellation, as also of the constellation Gemini, Alpha and Beta are interchanged, the latter being the brightest in the group. From Alpha to Gamma the distance is $7\frac{1}{2}$ degrees, that from Gamma to Beta, 15 degrees, that from Beta to Kappa, $8\frac{1}{2}$ degrees, and that from Delta to Zeta, 3 degrees.

Betelgeux, reddish in colour, is the 12th in the order of brightness among the 20 first-magnitude stars. It is a variable star whose period of variation, is, however, irregular. Its "parallax" is 0·023 second of arc; that is its light takes 3·26/ ·023 = 142 years to reach the earth. Rigel, the 7th in the order of brightness is a splendid double-star, the larger one having a pale yellow colour and the smaller, a blazing sapphire. Rigel's parallax has not been discovered hitherto, which means that it is at an immeasurable distance from us. Yet it burns with such a high lustre, staggering the imagination that attempts to conceive of its size. Delta, Epsilon and Zeta together answer to more appellations than one; they are called indifferently the Three Kings, the Ell and Yard and Jacob's Staff. The object which makes Orion most significant, and exercises a perennial attraction over the Astronomer is the star in the midst of a haze which appears in the dagger. That is the great Nebula of Orion. An ordinary telescope resolves it into a luminous cloud through which twinkle a few small stars. But when seen through a telescope of high resolving power, "It is truly a magnificent and wonderful sight; the whole field of view is filled with an irregular mass of green shining mist, which is apparently broken up into flocculent masses, declicate clouds of light, sprays and wisps, and standing out from the cloudy background, like a sprinkling of diamond dust, are seen faint, glittering stars." (W. Peck) It is now believed to be incandescent gas, performing strange and complicated gyrations and promising out of its raw materials fresh suns and systems new.

With careful practice, Orion may be employed by Rover Scouts to lead them to Polaris, the North Pole-Star. Mintaka is only $\frac{1}{2}$ degree from the equinotical circle and therefore, it is very nearly 90 degrees from North and South. Stand erect on the ground. Without turning the head either to the left or to th right, move it along the perpendicula line marked by your upright body Shift ground and adjust your stance s that, when the head is moved up in th manner described, you get Mintaka ex actly between your two eyes. The you are facing that star. Next, tur sharply through 90 degrees away fro Mintaka in the direction indicated b the head of Orion. You will then b facing North; and if the altitude of th place is sufficiently high, and the sk not cloudy, a lonely, second magnitud star shall greet your eyes.

(*The Ekalavya*

Important Notice.

The office of the Organisin Commissioner, the Boy Scout of Mysore, has been shifted fro the Tippu Sultan's Palace t **the Old Reserve Police Line Fort, Bangalore City.** All com munications should be hereafte sent to the latter address.

The Editorial offices of th Mysore Scout have also bee shifted to the new Address.

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NEWS AND NOTES.

The Vidyaranya Scouts, Akkihebbal.

A patrol of eight Scouts, with Scoutmaster . L. Narayana Rao, camped at Hemagiri uring the time of the *Jatra*. They rendered eir help at the *Ratha* and *Pallaki* tsavams, which were conducted on a grand ale. Their services to the cattle fair ommittee have been suitably acknowledged. he Amildar, the S. D. O. the D. S. P. and the y. Commissioner, Mr. K. V. Anantaraman, l evinced keen interest in the boys' work. The couts are greatly obliged to them for their indness towards them at the time of their mp.

The Cyclist Rovers at Channagiri.

Mr. Krupa Das and his party, who have arted on a provincial tour on bikes, arrived re on 16-2-29. It was with a great pride we elcomed our enterprising brother Rovers. In e evening the Rover brothers gave a perfor ance to the high appreciation of the audience. r. Krupa Das gave a sound advice to the couts and appealed to the public that parental -operation is quite necessary to popularise e Movement. The camp-fire programme in hich the local Scouts also took part was en yable. The Rover party was given a hearty nd off by our popular Amildar and the Police spector to whom we are highly indebted.—B. ylaraiya, S.M.

Lotus Scout Troop, Hiriyur.

The five Rover Scouts of Mysore, with their der Mr. Y. Krupadas, arrived at Hiriyur in e afternoon of 11-2-1929. We all wished them hearty welcome: After dinner they delivered the Middle School students the messages ey had brought from the Director of Public struction and the Organising Commissioner. ter this they went to Vanivilasa Sagara to ve a view at the Engineering skill displayed the construction of the dam and to see true tural scenes that surrounded the tank and urned in the night.

Next morning they went on a Hike to ddderahalla in the company of Mr, N. S, nkata Rama Rao, the Scout Master of our op.

In the evening a small concert under the sidentship of Mr, K. Krishna Rao, Amildar, s arranged to be held in the Krishnarajendra ver Jubilee Hall. The Rover Scouts enter ned the audience with their most interesting sic and the National Anthems of several different languages.

An interesting and enjoyable camp-fire in the ght brought the day's function to a close. xt morning we all assembled in front of the ool and renewed our Scout Promise, after ich the Rovers started off to Chitaldrug car ng our good wishes and leaving to us the mory of a sweet and enjoyable company.— Hanumantha Rao, Scout.

Kashmir Rovers.

t is learnt from our correspondent, Rover N. Fotadar, that Rovers of the Kasheba w, Rainawari, Srinagar, Jammu and Kash Association rendered notable public ser e in the recent floods and fire in Kashmir. ndreds of pilgrims to Amarnath were also helped by them at Pahal-gam. They were led by their efficient Leader and Mate Pandit P. N. Thusu and much of the credit redounds to his enthusiastic organisation.

Sri Narasimharaja Hostel.

The Scouts of the VIth (A) Bn. E. Troop were invested with badges by Mr. C. Subba Rau, M.A., (Hons.), the Organising Commissioner. Raja Dharma Pravina, Dewan Bahadur K. S. Chandrasekhara Iyer, presided and among those present were Messrs. R. Gopalasawmy Iyer, Rajabather Mudaliar and N. S. Kulkarni, of the Minerva Mills, P. L. Narasimhaiya and S. N. Simha, the ardent protogonist of Suryanamaskarams. After formal investiture, the president of the evening addressed the Scouts and, in the course of hi interesting discourse said :—

"To those of you who have been newly invested as Scouts, I will say one or two words. I truly think it is your good fortune to have been drawn, in these early years when your nature is still plastic, into a movement which affords such unequalled advantages for training—in the way especially of self-discipline, self-improvement, and habits of self-forgetting service,—training which will fit you to be worthy citizens of the India to be.

"I fervently hope that you, and all who like you have the advantage of youth, will derive the full benefit of the high ideals and elevating influences, the atmosphere of brotherhood, the spirit of comradeship, the capacity for leadership, the initiative, resourcefulness and throughness, in a word, the various gifts of character and personality which active training in Scoutcraft is so well calculated to afford.

"You who are Scouts now are indeed enrolled as knights of service in a new and wonderfully attractive order of chivalry. Starting forth on your travels of adventure on the long road of life, it behoves you to keep in mind the great goal in front, and in the midst of all temptations and experiences of whatever kind to acquit yourselves like worthy Scouts, ever brave, loyal, helpful, cheerful, prepared."

Scout and School Day at Honganur.

Under the presidentship of Mr. G. Sreethara Murty, B. A., District Educational Officer. Bangalore and Honorary Scout Commissioner, the investiture ceremony of the First Honganur, was celebrated on a grand scale, along with the school-day function.

The members of the School Day Committee waited and the Scouts received him with Guard of Honour. After lunch the President stood near the flag-staff when the Scouts rallied and hoisted the flag. The march over, Jana Gana Mana was duly sung. After a short display the Scouts were asked by the Hony. Commissioner if they can keep up the Scout Laws and promises, and prepared to enroll themselves to the great brotherhood. The Scouts so solemnly vowed before Hony. the Scout Commissioner that they would obey and act according to the Scout principals laid down. Then the Scouts with half salute took the oath and were enrolled as Scouts.

The assembly began with invocation by the girls of the school. A brief report of the school was read by the Headmaster of the school. Mr. Dorasamy Iyengar, the leading gentleman of the village, put forth the necessity of giving a middle school to the place. Mr. M. A. Narayana Iyengar, M.A., B.L., Head Master of the Government High School, Channapatna, delivered an interesting lecture on the co-operation of parents and teachers and the necessity of starting the Scout Troops in rural parts and Local Scout Associations to help them. Then the prizes were distributed to the winners of several sports activities along with the merit prizes. Special prizes were offered to Mr. N. K. Kalappa, the grandson of Sir K. P. Puttauna Chetty, *Kt.*, C.I.E. The president was pleased to remark that most of the prizes were won by the Scouts themselves. Then the president in his valuable speech pointed out the objects and the principals of the Scout movement and showed some instances how the Scouts are helpful to the public. His interesting speech made the audience spell bound The trial scene of "The Merchant of Venice". was enacted by the old and preseut students' After the distribution of the pan supari, vote of thanks were offered to the learned chairman, to Mr. C. Subba Rau, the Scout Commissioner to the distinguished guests of the day and to the several public gentlemen who rendered help to make the function to a grand success.

The Scouts and Rovers (Sri Krishna Troop) had also a camp on the 15th Feb. a camp at the Gair Ranga Hills.

Reviews and Acknowledgments.

Messrs. K. V. Ramaiah Chetty and Sons, Booksellers and Stationers, Mysore, have sent us two beautifully coloured calendars for 1929, for which we thank them. They are, by the way, the sole distributors, in Mysore, of the *Mysore Makkalu*, our Kannada magazine.

The Wesleyan High School Magazine.

The first number of volume II of the Wesleyan H. S. Magazine has been published. Though only a year old it contains much promise and we wish it a bright career.

Ekalavya.

A manuscript magazine of the Ekalavya Rovers of the Tumkur Intermediate College, *The Ekalavya* has begun with great zeal. Recognising that "articles and money are the Scylla and the Charybdys of journalism," it is "confident of a useful and progressive career." We say—Godspeed to you, Ekalavya!"

Bharata Dharma and Nanda Charita.

Mr. N, Seshadri Sarma of Bangalore has sent us three books, two volumes of Bharata Dharma or a Treatise on Indian Philosophy, being translations of Prof. Radhakrishnan's works and one volume on the life of Saint Nandanar. These are in Kannada and we hope to be able to review them shortly in our Kannada magazine at Mysore.

Ratio and Proportion.

Teacher—What is ratio?

Student—Proportion, Sir.

Teacher—What is proportion?

Student—Ratio, Sir.

Teacher—What is Ration and Proportion?

Student—I cannot answer two questions at a time, Sir.

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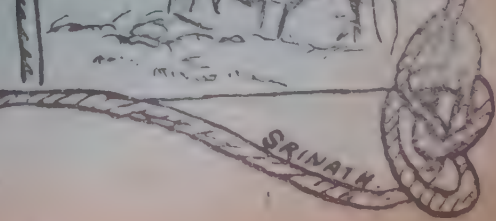
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Almighty and everlasting God, by whose grace Thy servants are enabled to fight the good fight of faith, we humbly beseech Thee to inspire us Scouts that we may yield our hearts to obedience and exercise our wills on Thy behalf.

Help us to think wisely, to speak rightly, to resolve bravely, to act kindly, to live purely. Bless us in body and in soul and make us a blessing to others. Let the assurance of Thy presence save us from sinning, strengthen us in life, and comfort us in death.—*Amen.*

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The Message of the Charka.



Told in Simple Language by Mr. K. Sampathgiri Rao, M.A.

(*Concluded from the previous issue.*)

We need not, of course, accept the charka simply because a 'Mahatma' has recommended it. Let us take the evidence of the poor people who have taken to it, and who are now producing khadder. They have not taken to it because of Mahatma Gandhi. If they had, they would have grown tired and given up the work. But they have not done so. More are taking to it wherever proper facilities are provided. Why? They appreciate its use. It employs their womanfolke usefully and converts 'waste into wealth.' Let us take the case of the spinning centre started at Badanval, near Nanjangud by the Government of H. H. the Maharaja of Mysore. The work was taken up systematically last November (1927). No new charkas were supplied, because the old charkas were all there, but were idle. Now nearly 900 of them are busy. The spinners earn about Rs. 2-4-0 to Rs. 4 per month according to their work in addition to their income. The weavers have found some work. One of them "was relieved from the clutches of a Labour recruiting agent of a Coffee garden at Charamodi. Rs. 10 were advanced to him. This has been fully recovered now." His weekly earnings amounts to Rs. 3-6. This poor weaver earns an honourable living now, and his problem is solved. It was in despair he determined to face malaria. ill-treatment and separation from wife and children—to find work in a coffee plantation. There are many others like him about whom we do not know. But the spinning centre and its activity have come as a blessing to him and to so many others. The local washermen and dyers and carpenters have found more work. The villagers are busy. Groups of them may be seen moving about with some activity and purpose, every week, instead of merely lounging about and 'killing' time somehow when they don't go to the fields. Villages which looked deserted are moving with some life.

Now Badanwal Khadi is 'coarse' at present. But, the people there yet live coarse lives. Their lives have been hard, base and joyless. In course of time they will spin finer, not as well as Glasgow Mills, but enough for our purposes. Khadi is not uniform but washed Khadi is soft and beautiful and by no means rough. It is merely a question of habit how it appeals to us. Khadi is not squeezed like mill cloth between rollers and greased over. We are accustomed, to like the soft, greasy touch of mill-cloth. So we can and do grow soon accustomed to the soft warm touch of Khadi. Even if it is uncomfortable to wear, which it is not, it has a claim on us, as a poor relation has. If our sister or daughter is dark and unhandsome, that is no reason for us to neglect her. We shall have to learn to render service to our Kith and Kin, help those in our country who are very poor, even if it means some discomfort to us. We should buy what they produce, and make them do better. This is the swadeshi spirit.

Khaddar is beautiful, because it is full of life. Every thread in it has a story to tell, if it can. A dead uniformity is not beauty and even in 'advanced' countries, some clothes for fashionable wear are made of irregular yarn and texture, and they look just like khadi.

Dacca Muslin of 200—400 counts was fit for Emperors to wear in the old days. But if we looked at it through a powerful microscope it would show irregularity in its thread. In the Khaddar Exhibition held last year in Bangalore, nice fabrics from the Mysore Palace, the famous Ganjam chint of old, all hand spun and handwoven, had been kindly sent. Gandhi was examining them with delight, and feeling with his hands. One of the party with him remarked: "You see, Gandhiji, even in such fine cloth the irregularity which distinguishes Khaddar." "Certainly" said Gandhiji with his usual smile, "that is the beauty which is natural. All nature is irregular. Imagine the Himalayas in regular geometrical patterns! How ugly that would be!" There is a deep truth in Gandhi's remark which all lovers of time art will appreciate.

Khaddar is costly, no doubt. i. e., Khaddar is costlier than the cheapest varieties of mill cloth. Practically speaking, however, people complaining

of the costliness of Khadi buy the costlier varieties of mill cloth without murmur! There is no doubt, that particular varieties of Khadi are costlier than corresponding varieties of mill cloth. Some sacrifice is no doubt involved. But the sacrifice is worth making when we remember how far and how evenly distributed the rupee we pay goes. But the object of the Khaddar movement is, however, not so much to make Khaddar available at prices competing with those of mill cloth. It is to make as many people, particularly agriculturists, become self-spinners: that is make them spin enough yarn in their leisure moments to make their own clothing. These leisure hours if unused are lost unaccountably. When a person does this he takes to it with as much zest as people take to hobbies like gardening, stamp collecting etc. And the result of their spinning hobby is substantial benefit. In such a case, complaints are never heard about coarseness! All men are proud of their handiwork, imperfect though it be. And the objection of costliness also disappears, because obviously the cloth made out of yarn spun by oneself is cheaper than cloth bought in the market.

Our peasantry were most of them self-spinners, not so long ago. They did not have to buy cloth so much as they do now. They got both their food and clothing as the produce of their labour. They did not feel the pinch of poverty as they do now. The absence of spare money to buy the necessaries of life makes the pinch of poverty hard to bear. And cloth has become another commodity for which they have to find money now.

When the Charka is restored to action in the villages of India, and the peasants become self-spinners, there is no question of competition between handspun cloth and mill cloth. If we consider the matter properly, there is no question of competition at all. For instance, if a person grows a vegetable garden to supply his household necessity, it does not matter for him how cheap vegetables sell in the market. He will not buy them. Again we need not buy a thing because it is cheap. No man likes to buy things which are harmful even, if they sell cheap. If buying foreign cloth is harmful, and we know it, it does not matter for us how cheap that cloth sells. If we have an active 'Swadeshi' feeling, we will not buy foreign cloth, and by so doing deprive our own poorer kith and kin of their livelihood.

"Can the Charka ever supply the clothing requirements of India?" is another question which is asked by people fond of argument. Let us remember the car festival again. There is enough human power, now utilised in no other way, to spin enough yarn for the whole country. A century ago every inch of cloth used in the country was handspun and handwoven. A great deal of it was even exported to neighbouring countries and even some European countries. This was a great portion of the trade of the early days of the East India Company which made huge profits out of the business, viz., exporting Indian Khaddar to other countries. All this was the product of the Charka. How the turned tide, and how the Charka practically disappeared is another story.

The tide is turning again. We are making attempts to take back the cloth industry, which is naturally one of the most important industries in human society, into our own hands. We shall keep over 60 crores that we now send out of the country for distribution among our own people. The Khaddar industry will distribute this to the largest number of people. It has been compared to the gentle showers of rain that fall all over the fields equally, and make every bit of the land fertile. Little Charkas turned in the numerous villages of our vast country are like the rain drops which quench poverty. Already during the last three or four years, the industry has steadily begun to spread. Nearly a lakh of professional spinners are at work. About 30 lakhs of Khaddar is being sold a year. And all this with a capital of only 20 lakhs! This amount would not have given employment to mere than 1000 persons if a mill were started with it.

We must all do good to our neighbours, the scouts most of all. A scout must do a good turn daily. And what more enduring good turn than wearing Khaddar, and giving substantial help to poor brothers and sisters who receive the benefit of the money we spend on Khaddar? What nobler good turn than making ourselves brothers and friends of the Daridranarayanas of India?

"WHAT IS A MOTHER'S LOVE?"

1

Ah Boy! Mother's love!—how sweet the name!
What is a Mother's love?
A noble, pure, and tender flame,
Enkindled from above,
To bless a heart of earthly mould—
The warmest love that can never grow cold—
This is a Mother's Love.

2

To bring a helpless Babe to light,
Then, while it lies forlorn,
To gaze upon that dearest sight,
And feel herself fresh born;
In its existence lose her own,
And live and breathe in it again—
This is a Mother's Love.

3

In weakness in her arms to bear,
To cherish on her breast,
Feed it from Love's own fountain there,
And lull it there to rest:
Then while it slumbers watch its breath
As if to guard from instant death—
This is a Mother's Love.

4

To mark its growth from day to day
Its opening charms admire,
Catch from its eyes the earliest ray
Of advanced intellectual fire;
To smile and listen while it talks,
And lend a fingur when it walks.
This is a Mother's Love.

5

Well! can a mother's love grow cold—
Can she forget her boy?
His pleading innocence behold
Nor weep for grief—for joy?
While Tigers devour it on the wild:
Is this a Mother's Love?

6

Blest infant! whom his mother taught
Early to seek the Lord,
And poured upon his dawning thought,
The day spring of the world;
This was the lesson to her son,—
Time is Eternity begun;—
Behold Mother's Love!

7

World's Mother Love! how sweet that name!
What is a Mother's Love?
The Noblest, purest, and tenderest flame
That kindles from above
Within a heart of earthly mould,
As much of heaven as heart can hold,

My Himalayan Wanderings.

BY A LONE ROVER.

One fine evening my mother told me, "Ramu, you have a *chakra*, a circle in your feet." I couldn't quite grasp what she meant. I had sufficiently worried her to just let me peek out into the world and if possible, fly a little. She would not, tender and frail that I was. I grew in age and out of ghosts' and devils' realm. I began to be myself.

* * *

It was 192—, month of June of the mid-summer with the burning blaze straight on your head. I reached Lahore scorching! And at the other end of the platform bench was seated a *sanyasi* a small quiet being, with a water pot in one hand and a kit on his back tied well with a twisted rope. I accosted him. Their dress is enough to draw me to them and their talk is simply enchanting. They carry us over hills and glaciers. They are life-rovers, having renounced everything in life except rovering. "Swamiji, when does the train leave for Taxila?" He merely nodded. Perhaps the oppressive heat and the continued travelling have drooped his spirits. Having once begun, I must get out my full information. "Well. Swamiji, perhaps you are on your way to Kashmir. I too desire to go there, but....."

'Where do you come from?" He has seen through my smattering *Hindi*. "I am from the South of India, but just now I come from Hardwar"—the pride of associating one's self with big places was not the less dominant in me. I began again, "When do we reach Rawalpindi? How exactly do we go to Kashmir?" He became intimate and related to me how we had to ascend and ascend some two hundred miles until we reach the heart of the land of Apples, the Heaven on Earth, Kashmir and its capital Srinagar.

At seven in the morning the train dropped me at the small station at Taxila. My curiosity is ever alert and I do not wish to pass by any place worth seeing. And then, if friends ask me on my return home, "How you seen.....?", I shall have to grin, and stare no. But now I can be up in my toes and say, "Oh, yes" and at least repeat the place names, the stones, the trees, the broken walls and what not that I saw in such a place. Of Taxila I had read enough, the place where Buddha had his great university and trained thousands of his shaven monks, the *Bhikkus*, to carry His message of the Eight-fold Path to all corners of the then-known world. Wonderful to think of those great ones —all Rovers for Life again, but with a purpose and a mission. The Government of India, thanks to the generosity and noble impulse of Lord Curzon, are unearthing all these ancient ruins and preserving them to inspire the children of those fore-fathers. Else all these age-long relics will be lying quietly buried deep under their own debris. Well-laid roads with sign-posts guide us to the various spots. So without difficulty I reached the Archeological office and there the Bengali Babu eyed me from top to bottom and took me also to be some wandering Bhikkus born anew. The heat and dust were all on me. I was ghastly tired. He gave me cool water to drink and I had some rest in the shady lawns of the Museum grounds. A permit was issued to me, so that without any hindrance I could roam about the seven miles of ruins.



Mr. T. Ramchandra, B. A., the author of this article, in the dress, which people who travel to Amarnath have to wear to ward off the intense cold, He stands first from left. Mr. Ramachandra will contribute a series of special articles on his wanderings in the Himalayan Regions.

I spent the noon in seeing the wonderful collections they had at the Museum—pottery of all size, artistic mud vessels, iron implements, knives daggars and axes, copper plates, silver coins and even gold nuggets, all aged more than 2000 years before Christ. In the corners were arranged statues of that Lord of Peace, Budha, in meditation. I feasted my eyes with all this glory of our ancients. I felt I was also a descendant of those same Aryans, who once possessed such skill and plenty.

* * *

In the evening before I went out to see the Greek city, the Sun temple, the University halls, and the stupas, the curator slowly remarked, "How is it you seem to take such iuterest in things dead and past?" I enquired if visitors did not come in large numbers. Oh. yes. They do. But they merely glance and go away. Only the westerners, especially their ladies, take such a lot of interest that they will not leave the place without visiting every little cave and spring. It is in their blood—this spirit of enterprise and study. We are dead to appreciate our own glory, much less to emulate it." I could reply nothing. I blurted out our poverty to be the cause of our ignorance. "No, Indians also come, but the *spirit* is lacking." Perhaps he was only speaking the bare truth and why should I go on arguing the impossible. However I got *my* congratulations that *I* was exceptional, having come all the way from far-off south just to see the ruins.

I began with the Greek city; of course, there are no Greeks living there to-day. It was in the days when Alexander first marched with his Macedon-

---

Nor through eternity grows old:—
This is Mother's Love.

CUCKOO, Kengeri.

This poem is the result of some unpleasantness at home, which caused a longing for the good old days again and an ardent wish for a Mother's Love and tenderness once more as of yore.

The Author.

an forces, a clean, little single-street settlement. We could see the houses, all razed to the ground, rather unearthed from below, with the bare walls staring above. The King's house. So it was pointed to me, stood right in the middle and their temple at the head. Walls built in those by-gone days, allowing room for doors and windows, show that they were not ignorant of laws of hygiene, sanitation and town-planning. Fresh air and pure water went to build their muscle along side their foaming milk and golden wheat.

Just opposite to the Greek city is situated the Sun temple, built of massive stones and all aronnd there is the moat and the fort walls. I next passed on to Buddha's monastry. It is right in the heart of a valley—a streamlet is flowing even now, then It must have been a big river. On hill tops, rows of rooms have been built, and everywhere was the figure of the Lord seated for meditation in Padmasan and over Him, angels were showering flowers.

It was dark by the time I reached the station, for the Rover's T. B. is the Railway platform. Bunches of sweet grapes were for sale, a seer for an anna. I trusted a fruitarian for that night and satisfied myself. But this one thought haunted me; how in that land where once the Lord of Peace had reigned in seclusion and service and where he could command the hospitality of people and princes to maintain Him and His vast following, how to-day in that self-same spot there was not a single sign of any existing Buddhistic culture. The whole place is inhabited by the Pathans and frontier tribes, noted for their war-like habits.

* * *

It was a dreadful night I had to pass. The wind was blowing hot and cold, Two keen-eyed members of that community, popularly known as the railway booters, were hovering round me. I thought of Miss Ellis, her elopement and confinement in the homes of the Afridi tribes far from the borders of Hindustan. Perhaps I too might share her fate and be ransomed. I crept near the station master's office and notwithstanding the ever-disturbing signal bells, I rested awhile, for the proximity of the master's office gave me comfort that I would not be bundled up, lifted, and bodily removed to some unknown destination, where the tribal folk would pull my ears and cut my limbs. How, then, am I to return to the South, the land of my birth and of my people, to tell you all my experiences on the frontiers of North Western India and the Himalayan heights?

(To be continued.)

Tagore's Song of India

1

Janagana Mana adi Nayaka ! Jaya he !
Bharata Bhagya Vidhatha !
Punjaba Sindhu Gujarata Maratha,
Dravida Utkala Vanga,
Vindhya Himachala Jamuna Ganga,
Yuchchala Jaladhi Taranga
Tavasubha name jage,
Tavasubha Asisamage,
Gahe tava jaya-gata ;
Janagana Mangala Dayaka, Jayahe !
Bharatha Bhaghya Vidhatha,
Jaya he ! Jaya he ! Jaya he !
Jaya, Jaya, Jaya, Jaya he !

2

Aha raha tava, Ahvana pracharita
Sunitava Udara Vanee,
Hindu, Bouddha, Sikha, Jaina,
Parasika Musalmana Christani,
Purava Paschima Ase
Tava Simhasana Pase
Prema hara hoyagatha ;
Jana gana Aikya Vidhayaka Jaya he
Jaya, he ! Jaya, he ! Jaya, he !
Jaya, Jaya, Jaya, Jaya he !

This is a favourite song of all the Scouts and Scouters in India. Many of them sing this song in camps and Rallies, but I doubt if all know what it means. Our elders say that singing a song in praise of God or chanting some mantrams without knowing their significance is useless. Therefore, I give below the English translation of this Bengali song, written by the poet himself, for the benefit of my brother Scouts and Scouters.

K. R. S. NARAYANA RAO.

TRANSLATION BY THE POET.

1. Thou art the ruler of the peoples, dispenser of India's destiny.

Thy name rouses the hearts of Punjab, Sind, Gujrat and Maharastra, of Dravid and Utkala and Vanga.

It echoes in the hills of the Vindhyas and Himalayas, mingles in the music of the Jumna and the Ganges and is chanted by the waves of the Indian Sea.

They pray for Thy blessing and they sing thy praise. The saving of all people waits in Thy hands, Thou dispenser of India's destiny.

Victory, Victory, Victory to Thee !

2. Day and night, Thy voice goes out from land to land calling the Hindus, Buddhists, Sikhs, Jains the Parsis, Mussalmans and Christians, round thy Throne ;

The East and the West join their hands in prayer to Thee and the garland of the love is woven.

Thou bringest the hearts of all people into the harmony of one life, Thou dispenser of India's destiny.

Victory, Victory. Victory to Thee !

CHILDREN'S HEADS ARE HOLLOW.

Ram it in, cram it in,
Children's heads are hollow.
Slam it in, jam it in,
Still there is more to follow.
Hygiene and History,
Astronomy, Mystery,
Algebra, Histology,
Latin, Etymology,
Botany, Geometry,
Greek and Trignometry,
Ram it in, cram it in,
Children's heads are hollow.

x x x x

Rag it in, tag it in,
What are children made for ?
Ancient Archeology,
Arya Physiology,
Prosody, Zoology,
Physics, Climatology,
Calculus and Mathematics.
Rhetoric and Hydrostatics,
Hoax it in, Coax it in
Children's heads are hollow.
Scold it in, scald it in
All that they can swallow,
Fold it in, hold it in
Still there's more to follow.

x x x x

Faces pinched, sad and pale,
Tell of hours robbed from sleep,
Food untouched, books devour'd.
Who have passed the fire through,
With heavy heart will tell you,
How the teachers crammed it in,
Rammed it in, jammed it in,
Crunched it in, punched it in,
Rubbed it in, clubbed it in,
Pressed it in, poured it in,
Wrapped it in, slapped it in
When their heads were hollow,
Sent by K. R. S. NARAYANA RAO.

THE MYSORE SCOUT CLUB.

MR. V. H. KULKARNI, MYSORE.



You will be much interested to go through another letter, his time from Jammu—a city in the extreme north of India. The State of Kashmir, as everybody is aware, is a beautiful spot in India and is well worth a visit.

JOLLY CHUM.

Jammu,
7th Feb. 1929.

My dear Penpal,

A considerably long period has passed since I received your interesting and affectionate letter. I am exceedingly sorry that I could not write you immediately owing to certain unforseen circumstances. Many thanks for the picture of the Maharaja of Mysore. I am extremely pleased to give a short description of my town Jammu.

Jammu and Kashmir State under the sovereign authority of Maharaja Sir Hari Singh is one of the greatest Indian States of India. Jammu is the winter resort of His Highness. The popularity of Jammu increased during the Government of late Maharaja Partap Singh who ordered the installation of electric lights and the construction of a canal for the Jammu and Kashmir State.

The palace of His Highness is situated to the east of Jammu on a Majestic hill. The palace was built in 1924, but the foundation stone was laid two years before in 1922. The architecture of this palace is so fine that English artists admire its beauty. The palace is surrounded by beautiful and lovely gardens. Ramnagar, which is near the Maharaja's palace, is an excellent place for a morning walk.

There is a suspension bridge spanning the river Tawi, situated to the west of the Maharaja's palace. The bridge is considered to be of modern architecture. The passage is so delightful, that a man gets much pleasure to take a walk over it. It is sufficiently wide for a couple of cars to pass simultaneously. The river has a serpentine course

The Bahu fort is constructed on the other side of the river Tawi. The fortification of this fort is firmly made. In the city the roads are planned in a nice order. The shops are decorated tastefully. There is a High School named Sir Ranbir High School, which has a good staff. The Headmaster is tender-hearted and his modesty is worthy of imitation. There is also a well-known college named the Prince of Wales College which was established in honour of King George when he was the Prince of Wales and visited Jammu. The College is rather fortunate in having so many well-kept tennis requirements. Therefore the students get ample facility to improve their games.

Ghulami Bagh, the much frequented and extensive garden of Jammu, is at a stones throw from the power-house. In the morning the birds sing rapturously and the branches of the trees swing merrily. A man feels happy under such a soul-refreshing morning air. At spring time all the flowers in their full bloom broad-cast their sweet and charming smell.

The climate of Jammu is singularly delightful. It is regarded as one of the healthiest places.

Well, dear brother, I have to close now as it is dinner time.

Yours in Brotherhood,
BHARAT PRAKASH MATHUR.

The Mysore Scout Club.

Results of Competition No. 1—Add a letter puzzle.

The first prize of a "Scout Year Book" goes to B. Neelakantan of Shimoga.

The second prize of As. 8 goes to Rambhajan Sinha of Benares.

Correct answers were also received from the following :—M. Fakir Mahomed, C. B. Gundu Rao, L. Narasimha Pundit. C. S. Srikantiah, H. S. Gundabhatta, S. V. Venkata Ramaiya, Govindlal D. Shah, C. Gundappa, T. K. Ranganathan, K. R. R. Iyengar and B. Ananth Raman.

THIS MONTH'S COMPETITION—

RIDDLE No. 1.

I am a word of four letters.
My 1, 4, 2, means an Ocean.
My 2, 3, 4, means a period of time.
My 3, 2, 1, means a vaporous substance.
On the whole I am a wise man.
Then what am I?

Rules—Entry fee two annas. All entries should be sent within 6th of May 1929.

1st prize—One Rupee.
2nd prize—Annas Eight.

Correspondence Section.

The following students desire to have correspondents within India and Abroad :—

T. S. Venkata Krishna, 671, Kasipaty Sastry Layam, 100 Feet Road, Mysore.

M. G. Kripalu, 1104, Vanivilas Road, Mysore.

K. V. S. Achar, 1289, Weaver's Line Mysore.

Govindlal D. Shah, 2169, Kanji Diwan's Lane, Ahmedabad.

George Reid, Elmsley, Coupar-Angus, Perthshire, Scotland.

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VERNACULAR SIGNALLING.

MR. S. R. DOVLUR.

Though there have been some stray attempts to have a vernacular code, it has not reached any particular form to adopt and there is not much enthusiasm too in that direction.

So long back as 1923 this code was put forth as an experiment when I was in Shimoga in charge of the District Normal School Troop with my associate Scoutmaster Mr. D. Nanjundiah. During an anniversary under the Chairmanship of the then Deputy Commissioner, Mr. S. Hirianniah, M A., B.L., and our Honorary Scout Commissioner Mr K. Shankaranarayana Rao, M.A., B L., a demonstration was given Our then Director Mr. Sanjeeva Kamath, B.A., B.L., was present. Mr. Sankaranaryana Rao gave the following message in Kannada ನಮ್ಮ ಯುವರಾಜರಿಗೆ ಜಯವಾಗಲಿ to be delivered as our Chief Scout had just then returned from his European Tour The above message was successfully delivered and received by the Normal School Troop which had not learnt the English codes before, midst applause.

It is my main idea to see that this code itself should not be a seperate one and thus add some additional trouble to young Scouts to learn this separate code in addition to the two codes they have already learnt. So with the knowledge of the codes they have already in them, they can easily adopt this code without any difficulty and within a couple of hours practice.

The system of spelling is explained in the following lines. All the consonants are to be treated as half-letters, *i.e.*, without being modified by vowels and should be pronounced not as 'kay' or 'ka' but as in 'pick'—(ik). Whenever letters are delivered, first the consonant and then the vowels are to be given.—e. g. ಗ=ಗ್+ಅ.

1. (a) Long vowels are given by repeating the shot twice. (b) Dipthongs 'ie' as in 'Pie', 'buy,' or 'my' and 'OW' as in 'cow' & 'now' are given by the vowels a—e For 'ie' and A—W for 'OU' e. g.—ಗೈ=ಗ್+ಅ ಅ; ಗೌ=ಗ+ಅ+ಉ; ಗೋ=ಗ+ಅ+ಊ.

2. When we have to aspirate any consonant, first consonant and then the aspirate and lastly the vowel is to be added.—ಫ=ಪ್+ಹ್+ಅ; ಶ=ಟ್+ಹ+ಅ.

3. Similarly with regards, to either double or for compound consonants 4, ಅಲ್ಪ=ಅ+ಲ್+ಪ್+ಅ; ಹಬ್ಬ=ಹ್+ಅ+ಬ್+ಬ್+ಅ;

Ample illustrations are given to enable the scouts to understand the principles properly.

The following is the distribution of the letters with their codes.—

Morse Code	Eng. Alp.	Kan. Alp.	Semaphore.
		1	
1 .—	A	ಅ	First Circle.
2 —...	B	ಬ	,,
3 —.—.	C	ಚ	,,
4 —..	D	ಡ	,,
5 .	E	ಎ	,,
6 ..—.	F		,,
7 ——.	G	ಗ	,,
		2	
8	H	ಹ	Second Circle except (J.) Right hand at 'A'
9 ..	I	ಇ ಯ	,,
10 .———	J	ಜ ಷ ಳ ಱ	,,
11 —.—,	K	ಕ	,,
12 .—..	L	ಲ	,,
I3 ——	M	ಮ	,,
14 —.	N	ನ ಣ	,,
		3	
15 ———	O	ಒ	3rd Circle: Rt. Hand at 'B'
16 .——.	P	ಪ	,,
17 ——.—	Q	ಫ	,,
18 .—.	R	ರ ಋ	,,
19 ...	S	ಸ ಶ	,,
		4	,,
20 —	T	ತ	4th Circle: Rt Hand at 'C'
21 ..—	U	ಉ	,,
22 ...—	Y	ಯ	,,
		5	
10 .———J		ಜ	5th Circle Rt. Hand at 'D'
23 ...—	V	ವ	,,
		6	
24 .——W		ಳ	6th Circle Rt. Hand at 'E'
25 —..—X		ಕ್ಷ ಱ	,,
		7	
26 ——.. Z		ಧ	7th Circle Rt. Hand at 'F'

N. B.—ಕ್ಷ ಱ ಗ ಫ್.

1. Bharatha Matha ಭಾರತಮಾತ.
   B h a a r a t h a m a a t h a
   ಬ ಹ ಅ ಅ ರ ಅ ತ ಅ ಮ ಅ ಅ ತ ಅ
2. Maharaja ಮಹಾರಾಜ.
   M a h a a r a a j a
   ಮ ಅ ಹ್ ಅ ಅ ರ್ ಅ ಅ ಜ ಅ
3. Subba Rau ಸುಬ್ಬರಾವ್.
   S u b b a r a a v
   ಸ್ ಉ ಬ ಬ್ ಅ ರ ಅ ಅ ವ್
4. Bangalore ಬೆಂಗ್ಳೂರು.
   B e n g a l u u r u
   ಬ ಎ ನ್ ಗ್ ಅ ಳ ಊ ರ ಉ
5. Mysore ಮೈಸೂರು.
   M a e s u u r u
   ಮ ಅ ಇ ಸ್ ಊ ರ್ ಉ
6. Chandrasekhar ಚಂದ್ರಶೇಖರ.
   C a n z r a s e e k h a r a
   ಚ ಅ ನ್ ದ್ ರ್ ಅ ಶ ಎ ಎ ಕ ಹ ಅ ರ ಅ
7. Sankaranarayana ಶಙ್ಕರನಾರಾಯಣ.
   S a n k a r a n a a r a a y a n a
   ಶ ಅ ನ್ ಕ ಅ ರ ಅ ನ ಅ ಅ ರ ಅ ಅ ಯ ಅ ಣ ಅ
8. Mysore Maharajaki Jai
   Mae suu ru ma haa raa jaa kii jae
9. Bhaaratha Maathaaki Jae.
   Bhaa ra wa maa waa kii Jae

After going through the above examples you can see how easy for one to adopt to any of the codes we have already learnt with the least difficulty and with little time.

After practically trying this code, anybody should kindly give me any suggestions they will be received with much pleasure.

The kind and serious attention of all those who are interested in this is invited for immediate perusal and trial.

"Veda Sandesh."

'Veda-Sandesha'—The only Kanarese monthly dealing with Vedic teachings, Aryan culture, Brahmacharya and social reform, edited by Pandit Dharma Devji Vidya-vachaspati. Honours Graduate of the Hardwar Gurukula, from Mangalore. Rs. 1-8-0 annual subscription including postage. We welcome this humble effort of a sincere well-wisher of the youths into the field of journalism. The articles dealt with are of a high standard and inspire noble ideals. We wish Pandit Dharma Devji all sucess and his journal a wide circulation.

T. R.

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EDITOR'S CHATS.

The Tumkur Rally.

By the time this reaches you, some of you will be busily engaged in the activities of the State Rally at Tumkur. A summer camp is a place of great warmth—warmth of practical realisation of the "brotherhood" feeling and incidently of the warmth of the hot summer sun· To meet friends from several parts of the State—may, of South India—and to spend a few days of happy communion under the canvass with the stars blinkling in your face and the cool night breeze playing all about you is an experience invaluable in itself. I wish you all good camping and good cheer ! I am sorry for those others who have missed the great joy of camp.

There will be number of keen contests and games in which all patrols can try to excel each other. Trying your strength with friendly rivals is an exhilarating experience and I hope that cheerfulness and courage will mark all attempts made and of success and failures scored. I wish to lay emphasis on this point as it was noticed that in the recent scout week at Bangalore a few ugly features crept in at the competitions and marred the usual harmony that prevailed on all previous occasions. Contests are held to rouse a feeling of emulation and a desire to improve and try to excel. They are not to be allowed to create disharmony and unfriendly feeling. Nor should un-honest means be employed ; for, a victory secured, *at any cost*, is not a victory at all. It is not a virture which is a reward but a vice which carries punishment of a heinous kind with it, though others may not perceive it.

The Sri Krishnaraja Mace, the Chief Scout's Shield, the Maharaja's Flag, which carries with it the honour of being called for a year the Maharaja's Own Troop.—these are a few trophies worth all your best energies. But success should not blind you to your duty and decency nor should failure lower you down to dissatisfaction and dispiritedness. Failures are well said to be stepping stones to success. Success never comes at the very first attempt and each attempt will take nearer to success ; and when it comes, it will be well-deserved· I have no idea to write a homily but I thought that a timely warning was necessary so that all teams might be armed to meet success or failure in a cheerful spirit. There can only be one first and the best deserves to get the place.

Be less theoretical.

Another observation that I would place before our scout readers would be this—be less theoretical. Our Indian life is such that we are inclined to be discussive and more theoretical and to forget the practical side of it. Take even a First Aid Test. Our teams have often come out the best but in the practical portion of the work, they have fallen short of expectations. This is the case in several other matters also. I know of certain scouts who knew all the theoretical portions of the Signaller's and the Fireman's badge but when it came to practical tests, their signalling had not enough smartness or speed about it nor had they ever handled a water horse or water pump to spray water on a burning building. This is a common complaint. Why should this be so ? Scouting is nothing if it is not action, preparation, open air rambling and all sorts of other healthy activities. But what do we see in the average troop ? The boys are more ready to "mug up" the laws and other reading portion and in practical work, they are nil. It is a very sad state of affairs and I strongly appeal to the Scout Masters not to import their school room methods into scouting but to draw the boys out into the open and draw out the best that is in them. Let them run, jump, skip and do anything they like but let them *do* something. And let them learn by doing, not by mere talking or reading. We have had too much of talk—in our class rooms, in scout classes, in public meetings, in our assemblies, every where ! Let us be up and doing !

Our Magazine.

With this issue closes the eleventh volume of this 'your own magazine'. We have done our best, with our limited resources, time and means, to serve you as well as we can. We hope to do better. May I request you to kindly tell me what improvements you would like us to make, what kind of matter we should send you, what pictures you would like and things of that kind. Articles are few, contributors fewer still and readers, the fewest. My chief aim has been not to make it a one man show or a patch work of several extracts but a somewhat orginal boy's own paper, run for them and by them. But disappointments have been many and we are seriously to consider if a change in the policy is not better. But let me hear from you. I am sure most of you who read this will write to me and give me suggestions.

As usual, there will be no issues of this paper in May and June. I had contemplated to give 12 numbers this year instead of 10, as usual, but financial and other cosiderations are in the way and I hope we may be able to do so in the next year. I propose, however, to issue a special Rally supplement in May, giving a description of the Rally, the hopes it raises and the achievements it makes possible.

Before I close for the present, let me thank you, dear reader, for the very kind support to this magazine, you have given it all these months and years. It is too much to hope that you will ever contine your sympathy and patronage to it to enable us to make it more useful and serviceable to you in the years to come ? Cheerio !

The Editor.

SRI RAMA NAVAMI.



The Shimoga State Rally fell during the Sri Rama Navami week. H.H.

Scoutmastership and Boy Development.

(Continued from the previous issue. Is an article extracted the *Jamboree*, published in London).

III—How does the Boy Develop?

How does Learning Take place?

How does the boy grow? How does he learn? We have stated what we should like to do with him, and we have an inkling of what we have to work with. How are we going to accomplish?

We can do no better than to seek out the best educational advice of the time; to state it simply; to make it our own and to discover how we can apply it to at our own scouting needs.

Let us try now to state in simple terms, as we understand them, those principles of learning which seem to have particular application to our job of boy development.

Readiness Big Factor—

1. Readiness—When a boy is ready to act, to do something, to act gives satisfaction, and not to act gives annoyance. When a boy is not ready to act, to be forced to act gives annoyance.

2. Satisfaction—If an act is accompanied by satisfaction, the boy is more apt to do it again. If an act is accompanied by annoyance, the boy is more apt not to do it again. "Satisfaction strengthens, annoyance weakens, or success strengthens and failure weakens."

3. Use—The more often the boy makes a certain response to a situation, the more surely and smoothly is the response made when the situation again presents itself.

To combine the last two statements—to learn, a boy should "practise the right with satisfaction. Practise the wrong with annoyance."

Pleasant things, successful things which happen to an individual are remembered longer than unpleasant and unsuccessful things.

Purposes Most Important—

4. Interest and Purpose—A boy engages in an activity readily if he is interested in it; more readily if he has his mind set on engaging on it; and more readily still and with whole heart if he himself has purposed the activity.

5. Difficulties—The presence of a difficulty—if not insurmountable—stimulates a boy to greater effort.

6. Coereion—A boy is less likely to engage in an activity or to learn therefrom if he is forced into it by an outside influence, although there is possibility that his attitude may change and he may change and he may become interested.

7. Associate Shift—A boy may learn to do a thing from one motive—such as for a reward—and may later shift to do it from a more worthy motive. Although the shift is not certain to take place.

8. Group Enterprises—Group enterprises offer real opportunity for moral education.

IV—What Elements of the Scouting Programme are effective In the Boy's Developments?

In the light of these principles of learning, how does the Scouting programme as it is conceived (not always as it is practised) look to us?

Scouting Built on Boy Nature—

1. Interest—Scouting presents no great problem of interest. Boys are interested in its many and varied activities which have been laid out with an understanding eye to boy nature. Boys join because it's fun.

The action in Scouting appeals to the boy's impulse to be doing something. The tests, mainly, call for demonstration and doing. As contrasted with his school life and religious instruction, the troop meetings, hikes, camps and contests are essentially periods of activity.

Even the code of Scout conduct is presented to him in terms of action—be trustworthy, be loyal, be prepared, do a good turn daily. There is adventure in Scouting. There is always adventure in the woods and after dark. There is adventure in tackling a job along all by oneself. There is adventure in trying to find a good turn to do every day, in company with King Arthur and Sir Lancelot.

There is chance for companionship and fellowship in Scouting. The patro is the boy's gang.

In Scouting there is always an urge to achieve. A harder test, a higher badge always looms ahead.

Distinction to be Gained—

There is distinction and leadership to be gained—recognition from one's fellows even more than from adults. A boy may attain recognition for his skills through his Scout advancement and for his growth in conduct through his leadership promotions.

Scouting is full of heroes to be worshipped—the men who lead him and his fellows who are outstanding.

Scouting seems to be built around the boy's nature.

2. Practise—Our programme offers tremendous opportunity to practise living. Every Scout assembly, if the leader isn't doing all the directing and all the talking, is a real social experience in team work, promptness, consideration, helpfulness and the like. This is especially true of the hikes and camps, and makes them therefore especially important.

3. Purpose—Conditions in Scouting are most favourable for the boy to purpose this own activities. What test will he attempt next? What will the patrol do this week? What Scouting activity will he do to-day after school?

4. Success and Failure—Conditions are constantly present in Scouting which enable the boy to tell success from failure. He wins his badge or he doesn't. His meal on the hike tastes

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the Chief Scout, presiding over the Rally, held out Sri Rama as an ideal for the Scouts to reverently follow. The Scout Law was lived by Sri Rama—it might not have been known as Scout Law then but at any rate it was the law of life of every human in those days. As a son, as a husband, as a father, as a ruler, as a MAN above all—he was the model of perfection.

It may be a curious coincidence but the Tumkur Rally comes of in the same week—and for the same reason, plague. Shimoga Rally was postponed from December to April on account of plague and Tumkur has the same tale to tell. But there will be thus difference a great difference. The Rally is bound to be a success, a grand one at that. But all will miss the genial presence of the chief at the Rally. We all know how much he would have liked to come, chatted with Scouts and have won their hearts. His Highness will be on the High Seas when at the time of the Rally and our prayer goes out to Lord Sri Rama for a happy and safe voyage to the chief and for his speedy return home to us.

good or bad. His conduct helps the patrol record or hinders it. He is thrown in contact with men and older boys whose respect he desires, and he knows when his conduct pleases or displeases them.

Scouting uses the "Gang"—

5. Group Enterprises—Scouting makes real use, through patrol and troop activities, of group enterprises, with their attendant possibilities to develop habits of conduct.

6. Difficulties—The Scouting programme of activities, as the boy sees it, is difficult enough to challenge, but not too difficult to overcome.

7. Associative Shift—The badges and awards of Scouting may attract a boy who is not otherwise interested in the subject matter itself. We find many times that after working for a badge the boy's interest shifts to the subject matter and in a larger degree to the practice of Scouting conduct. A real danger presents itself here in the case of the boy who seeks the badge alone, and who gets no new interests and no new attitudes. We will speak of this later.

8. Physical Development—The movement has wisely taken notice of the physical development of the boy in his later 'teens, and has provided opportunity for him to continue in Scouting in conformity with his own feeling of his advanced station in life. I refer to the rank of the junior assistant Scout Master, and especially to the fast developing Sea-scout division. Here an older boy may continue his practice in living under conditions which he approves and with companions he wishes to associate with He is no longer a boy, but he is still a Scout.

V—What are the Resulting Principles for the Guidance of the Scout Master ?

What are we going to do about it ?

Keeping in mind that our immediate aim for the boy is to influence his present conduct so that a stronger character will result ; keeping in mind what the boy is as he comes to us ; keeping in mind the way in which a boy learns, and keeping in mind what we find in Scouting to aid us, let us consider what are the principles we Scout Masters shall use to help the boy's development.

We see every day that boys are developing in some degree through Scouting under trained leadership, and we cannot help but feel that this development will be immeasurably increased as Scout Masters learn more skilfully and wisely to use the tools which our programme and laws of learning provide for our hands. The greatest value of Scouting to the boy will only be realised as we train ourselves to properly apply it.

The writer remembers going through one of the public buildings in Washington with a party in charge of a guide. You can imagine how we were herded from room to room ; how the monotonous voice of the guide pointed out in stereotyped language the features to be observed. "On the right we have so-and-so. On the left you will see so-and-so. Overhead is so-and-so. One thing after another in quick succession. You can see us being dismissed at the main entrance gasping for air, confused and rather bewildered.



The Nizamia Cub Pack, Mysore.
The boys won a number of prizes at the Mysore City Scout Week.

We Discuss Guiding :

The writer recalls being in a party which climbed Mount Monadnock one bright morning in company with the man who maintained the look-out station. We were following the Red Cross Trail. We were finding the trail. Our ranger was in the rear. It was all new ground to us, and it was fun finding the way. We stopped, as we wished to examine a rock formation and to marvel at a waterfall. We asked questions and the ranger answered us. We came to a place where the trail was in doubt, and we argued about it. The ranger was there to settle it when we inquired.

As we broke out above timber line and the country at our feet spread out like pictures in our grammar school geography, we discovered the lakes and the villages and the railroad lines as if they had never been seen before. The guide volunteered no information, except to throw in a hint here and there and to answer our queries.

Probably we missed a lot of interesting features. Probably we didn't see all we should have been, but we surely got more in every way out of that trip, under that guide, than we did out of that human encyclopaedia in Washington.

Scoutmastership is to us the Monadnock type of guiding—a gentle pushing rather than vigorous pulling ; a quiet suggestion rather than a noisy command, a problem offered rather a solution given.

A poor Scout Master may build obedience, but a good Scoutmaster builds morals.

Boy's Interest Must be Maintained.

Our contention is that the boy is interested in Scouting and it is the duty of the Scout Master to see that his interest is retained.

Unfortunately there are many instances in which Scouting as it is presented to the boy in his handbook, and Scouting as it is presented to him in his troop activities, are two different articles.

Scouting interests boys, because it is soundly built to appeal to boy nature, but when a Scout Master removes action and adventure and gang activities and chance for achievement and boy leadership, and dehydrates the programme into a series of drills and classes and business meetings and adult ordained activities, he is effectively killing the interest of the boy (and it amounts to murder.)

Scouting's interests are at their best in the out-of-doors, and the indoor minded Scoutmaster starves and neglects them until they are gone, and so are the boys.

There is plenty of interest in Scouting for the boy if we play the game from the boy's point of view. If we only try to remember back to our 'teens and try to recall how we felt and acted. To us this is the Scoutmaster's first job.—(*To be continued.*)

TOY MAKING.

Well ! we are going to get up a Railway Train in cardboard and paper. So you remember the instructions given us in the beginning ? Thin lines to be left out, thick lines to be cut through with a pair of stout scissors, dotted lines to be half cut through and folded backwards and shaded portions to be cut off. Good ! Let us proceed.

Observe Fig. I. in the first set of figures. It is the ground plan for a railway carriage. The carrriage has two doors and two windows each side and measures two inches by one inch by one inch. When cut, folded and pasted with side flanges, the carriage will look like a box with doors and windows. But then when you add wheels to it, and a light at top the carriage will be complete. Draw 4 one inch circles, half cut them through each through their diameter and fold, paste one half to the under side of the carriage while the edge of the other half rests on the ground. Round away a chalk piece, dip in black ink, and paste at top to represent light. Fig. II, shows the complete carriage. Add foot boards to taste, hook to connect another van etc. Paint in bright colours. Such letters as M. S. R,. M. S. M. etc., II class III class, Reserved, Mail Service etc. may also be painted to add reality. Make about 8 to 12 carriages of this kind, and link them all up by hooks, brass or iron. They are sold at 'picture framers' and are cheap. Now we have our train Minus ENGINE.

The Engine consists of various parts. The base plate upon which stand the other parts and under which are wheels; the boiler cylinder and its minor parts ; the drivers engine room ; and the coal tender. Wheels come easy and later. Let us take each of them and work out !

The second set of figures help us in the task. Fig. I is the ground plan for the base plate, it is a base measuring 3" by $\frac{1}{4}$". Make this up, and on it mark position, A, B, C, D, as shown in figure V.

The boiler is prepared by taking a strip of thin board about 1" broad by $1\frac{1}{2}$" long and roll to touch edges and paste. Close the mouths of the cylinder with corks or circular boards. On to the top of this insert a paper chimney folded likewise, about $\frac{1}{2}$" high and $\frac{1}{4}$" across. Add other minor items as in figure. This is portion A and must

Fig. I.

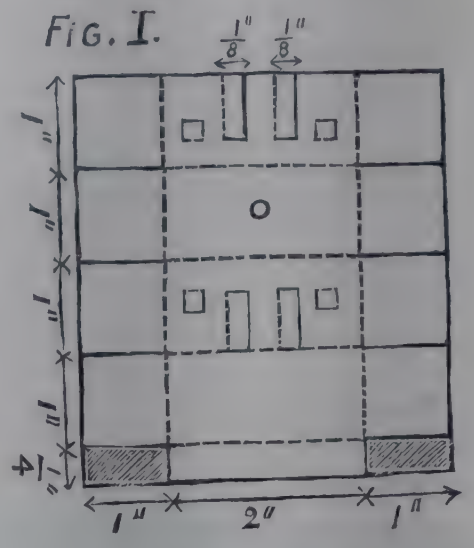


Fig. II.

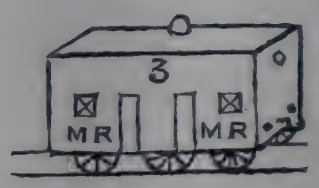


Fig. I.

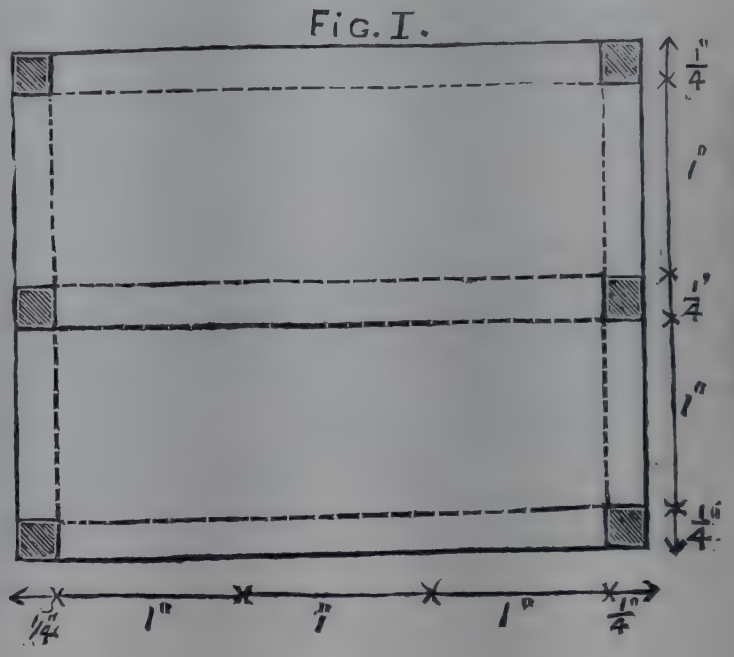


Fig. II.

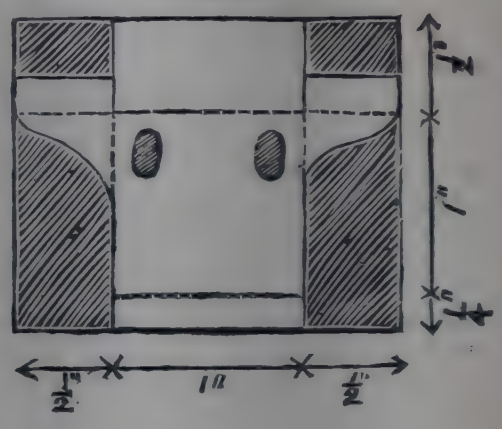


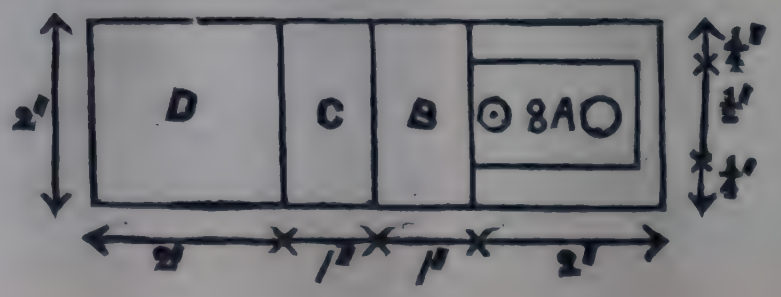
Fig. III



Fig. IV



Fig. V.



Wanted a Medal for Life Saving.

Mr. M. V. K., Siddlaghatta.

"Such was the patriotism of our forefathers," the teacher was saying, 'that they cared neither for their own lives, nor for the lives of those near and dear to them. At the call of their motherland they set everything at naught and marched to the fore with heroic hearts swelling with pride of their beloved country. They set an example for the future generations by their deeds, and we should feel proud of being the descendants of such people as those who fought for the defence of the land."

The boys were listening to the ancient story of their native place with their eyes and mouths wide open. Their small hearts pumped the blood quicker and quicker, carrying patriotic fervour thro' the arteries with every throb They had heard of the daring Kempe Gowda who had openly challenged the King of Ujjaini ; of his founding a separate kingdom for himself in the south, and of his defence for that land. Kempe Gowda lost his life in the battle, but his brave wife had carried on the battle and conquered the foes. Then she found a city for her son Sivange Gowda, named it Sidlaghatta in memory of her father, and ruled the land in the name of her young son. Sivange Gowda grew up to be a bold and gentle ruler ; and it was this portion of the history that the boys were hearing now. The teacher continued.

'All of them were real Scouts. They wore no uniforms but they had the true Scout spirit in them. They knew what to do and when to do it. They were ever ready to brave even the worst. They knew no fear. They saved many a town and many a life—'

'Sir', interrupted a young chap,' Did you not tell us that a certain medal would be awarded for a Scout who saved the life of another at the risk of his own ?'

'Yes, why do you ask now ?

'Then Rama Subbu should get one, Sir. He saved a life yesterday. But instead of a medal the poor boy got many an abuse in his house for having attempted such a dangerous task."

'Where was it ?' the teacher asked with much interest, 'And what did he do?'

'You have seen the old well in the openyard that lies opposite our house Sir,' the boy continued, 'And that is a very old well. The edges of the well had given why and a great portion inside had already crumbled into the depths. It is very deep ; but has no water in it.

'As the open yard is between two roads and as it has no fence or compound to enclose it, the people have made a foot path in the yard, and this foot path runs very near the well. The owner of the site does not have it covered with slabs and my father says that even the municipality has not paid any attention to it. It is a risky place and particulary so far children and boys who very often get to the other road through that short cut.

'Yesterday, in the morning, I was plucking flowers from a plant near the well, Sir, when I heard a peculiar sound emerging out of the well. I felt curious and I carefully and cautiously went towards the edge and just peeped into it'.

'Who was the unlucky fellow ?' inquired the teacher.

The boy continued in all earnestness.

'It was from a cat, sir, most probably the poor thing had been chasing a mouse or so and while this engaged had slipped into the weird depths. The wretched animal could not even move, but emitted a pitiable and appealing moan now and then. I thought it was going to die. It was just then that Rama Subbu came there.'

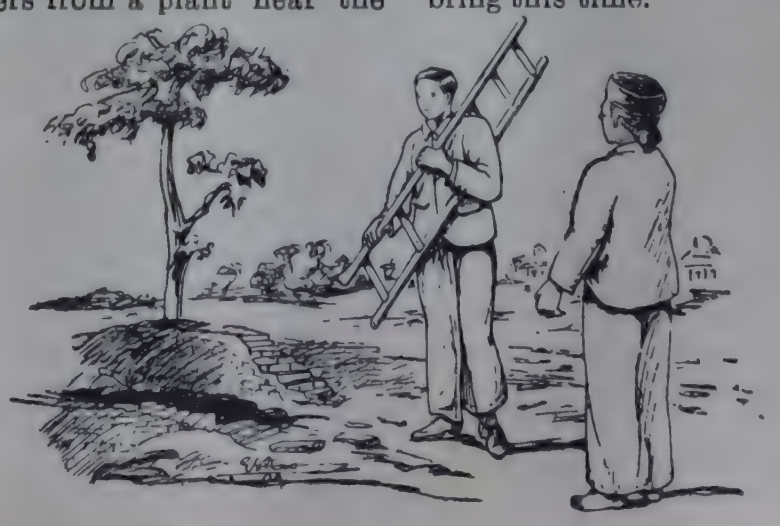
' Yes. What did he do ?

' I will tell you, Sir ; when he saw the poor animal he felt very sad. He wanted to save it He ran home and brought a long rope and a basket. He tied his scout rope to the basket and then lowered it inside with the other long one. He let it rest very near the cat. He thought it would jump into it, and then he could draw it up. But no, the cat would not even stir, it could not. He called for the cat in a very musing tone many a time, still it never moved. Only it mewed sadly. Try as Rama Subba would, the pussy would not even get up from the place where it had fallen.

'Once more Rama Subba went home. This time he returned with a cup ful of milk, a leaf-cup with some curds and some ghee on a leaf. These he kept in the basket and lowered. We all thought that this time the cat would sruely get into the basket.

' It did not.'

' It had stopped mewing from some time. A passer-by said that it was dead. But Rama Subba did not believe it, once again he made a journey to his house, and we wondered what he would bring this time.



A fourth trip and Rama Subbu brought a long ladder over his shoulders.

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be pasted in place A, on the base plate.

Fig. II teaches you how to make the Engine house. When completed, it will appear as in fig. III. This is part B and must be pasted in place B, of the base plate and against our cylinder boiler.

Next comes the coal tender, portion D of fig. IV. This is a long slip of cardboard ½" by 3" with ¼" flange at bottom to paste on to the base plate. Get this done. Add wheels, as many as convenient, from 6 to 8, as you did for the carriages. Add hooks. Pain black and red borders. The engine is now complete. Hook on the Train.

Make some more trains like this half a dozen will be quite good. Some will be passengers, others mails, etc., keep them in tip top condition, free from dust and mischievous boys. Next time we meet, we will erect a Rail-station, over-bridge, and rails, and platforms. What Fun !

S. R. S.

'It was cold water. He poured some water on to the cat. "If it is alive it will move and certainly get into the basket" he said. And the cat mewed—not moved. We all laughed at that. Many even mocked at his attempts. "But he said, I am a Scout; I value the life of a cat even as that of anybody else. You will see that I shall save it."

'A fourth trip and Rama Sabba brought a long ladder over his shoulders. He wanted to get down the well and bring the creature up. But it was too deep.

'Another going and coming and another ladder. But it was a shorter one this time. He proudly looked at us. 'You will see the use of the knots he said and tied the two ladders firmly and formed one long ladder.

'This time the foot of the ladder reached the bottom. Rama Subbu quickly descended into the well and placing the cat in the basket, told us to draw up the basket. We did so.

'No sooner was the basket placed on firm ground above than, lo! one jump and the cat was off, skipping away between my legs with all nimbleness of feet it could command. It ran to a distant wall, clambered over to the top and sat there as if awaiting for Rama Subbu. Then, after he had come, with one joyful mew and a long bound, it was off."

The whole class, with the teacher heard this wonderful and spirited venture of Rama Subbu with much interest.

'Is this all true? Ram Subbu?' the teacher asked.

'Yes, Sir, and Rama Subbu grinned. He had been a tender foot for seven days.

REVIEW.

Physical Culture.

There has been of late, a keen interest evinced by a large number of young men and some elderly ones too in Physical Culture, Mr. S. Sundaram has done a great service to the country in bringing out a book on Yogic Physical Culture. A complete description of Yoga Asanams with experimental details precautions to be taken and pit falls to be avoided is given in Yoga Mimamsa Quarterly Magazine published by Srimat Kuvalayananda. Being a costly magazine, it is out of reach for men of limited means and students. Mr. Sundaram's book though small gives a full description of the various Asanams (two of these are not given in Yoga Mimamsa viz.; Trikonasana and Padahasthasana, and is full of hints how to master them. One will find here and there a few very useful tips not be found in Yoga Mimamsa. It is true that the author has mastered the Asanas without the aid of a direct Guru. But it is desirable that youthful and elderly aspirants take the direct help of one who has had some practice. We are sure Mr. Sundaram himself will assist them when it is convenient to him. Especially Pranayams are to be practised with very great care. The section of Yogic Therapeutics is very interesting. One wonders if Malaria cannot be banished from our Malnad region by inducing people to practise Saravangasana. The get up of the book is good and the pictures of the various poses have been very carefully taken so that beginners may not miss any detail—*C. S.*

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ON BOY SCOUT SERVICE.

MY BROTHER SCOUTERS,

I have been anxiously waiting for an opportunity to meet you all and to share with you a few ideas as to how we might try to make ourselves a little more useful to the Scout Movement than we are at present As there appears to be no early prospect of our assembling together, I shall try to 'talk to you' in writing. I hope you will not mind it.

We have all taken most solemnly and sincerely, the promise of promises—*viz.*, that we will do our best to do our duty to God and to our Sovereign, to help other people at all times and to obey the spirit of the Scout Law. I need hardly remind you that this is a promise which can never be broken, which binds us for all time and which has brought us at least one step nearer to Him who is at once the Master and the Servant of the Universe. It is an all-embracing promise—one that relates to all departments of our life and work. The very fact that we have taken it connotes that we have felt, at least subconsciously, that we exist not only for ourselves but also for others and that the purpose of our existence is to *serve*.

My brothers, we are passing through very strange and strenuous times. There is trouble and tribulation everywhere in the world, which is rent up with class and caste hatreds. The various religions vouchsafed to humanity for securing peace, harmony and spiritual uplift, have ceased to inspire their votaries, who have either no faith in them or have fallen an easy prey to bigotry and superstition. The spirit has fled from them leaving only the lifeless outward forms which are undergoing decay. The ideals of love and brotherhood, which ought to animate political and social life, are conspicuous by their absence therefrom. The result is that we find ourselves in the midst of strife and turmoil.

This is, therefore, the time for us all to be up and doing and to render such service as we are capable of, to neutralize the forces which make for disunion and discord.

We may be rich or poor, strong or weak, high or low, living in towns or in villages, in power or not in power. But *all are* capable of rendering service and the efficacy of service, be it noted, depends not so much upon the outward circumstances of life but upon our sincerity, our enthusiasm and the love we release in the course of our service.

Oftentimes we are puzzled as to the kind of service we might render. But this, I think, is to be determined partly by our own aptitude and capacity, and partly by the needs of the locality where it has pleased God to place us. I know it is not easy to make any suggestions, but I shall place before you a few ideas which have occurred to me on this rather important matter.

The best way of doing service is by leading the true *Scout life*, by doing our own professional work or the official or other service we have to do for eking out our livelihood, with the true scout spirit. But I am not referring to this for the moment, as I intend adverting to this useful topic on some other occasion. I am here concerned with the service we *can* do outside the usual working hours.

Take for instance, the case of a School Master who is stationed in an out-of-the-way village. He must, of course, discharge his duties during the usual school hours to the best of his ability, substituting *love* for *fear* in dealing with the children entrusted to his care. Even outside the class room he must endear himself to his pupils, by taking part in games—taking them to Nature's beauty spots—telling the children interesting stories full of inspiration and devotion and inculcating high ideals.

He would also do well to meet the parents of the boys, to read to them news papers, to spread correct ideas on cleanliness, to give them readings from the Puranas—or such religious books as are held in reverence by the majority of the people, bearing in mind, in selecting passages, the fundamental unity of all religions. In the course of such readings, which should be interspersed with short talks, he must try to spread ideas on toleration, mutual understanding, love and harmony. I know that all this is more easily said that done—but one ought to make a genuine effort in such direction.

He must try to get into touch with others to whom such ideals appeal and start a small group of workers for this kind of service. He might endeavour to settle disputes and put down quarrels and litigation.

In places where there are no hospitals he can make himself useful by keeping a few harmless and useful drugs or patent medicines—either allopathic or preferably ayurvedic—and administer them in times of need, whenever

competent medical aid is not available. Such a band of workers may investigate the local economic needs—concert measures for starting co-operative organizations, for securing banking facilities or starting small home industries.

In these or such other ways as the personal inclinations or qualifications of the scouter concerned might make it possible for him to help—he can make himself more useful than he is at present.

Just yesterday a Scouter friend of mine, who is of the medical profession, met me in the railway train and we exchanged a few ideas as to how best his spare time could be utilized for scout work. As the result of our short deliberations he has decided to try to work somewhat like this :—(1) to get the village temple and its surroundings cleaned (2) to spread ideas of personal hygiene (3) to get into touch with the school and their parents (4) to take the boys on short excursions and to familiarize them with Nature in all her beauty and grandeur (5) to arrange for small 'Vanabhojana parties' where villagers can meet together and spend a few hours rising—at least for the time being—above all differences communal and otherwise and so on.

All this should be done as far as possible in a true spirit of service, if it is to be productive of good. For, when one thinks of oneself in doing the work, one has little co-operation from outside. But when one does anything in His name and as in His presence—one gets help and power from undreamt of quarters—because all service is His—and He sees to it that His work is rendered really useful.

The times are such as need you and I to do our best to serve our Country. Let us then bestir ourselves remembering that there is no privilege greater than selfless service and no happiness better than the joy of service.

My brothers, I am not justified in taking any more of your time. I close this 'written talk' with the prayer that the Chief Scout of the Universe may bless us all with the will and the power to serve and our Country with happiness and goodwill.

Yours in Service,

K. SHANKARANARAYANA RAO,

Chief Commissioner.

THE ART OF SWIMMING.

SIDE STROKE—IV.

The side stroke is one of the racing-strokes that has seen its day, and is slowly passing away. "Fast" swimming is by no means always the same as "fine" swimming. To learn these racing-strokes is the greatest hindrance of good-swimming. It is good for every 'swimmers' to swim at least 50 yards in each strokes "Crawl, breast, back, side and over-arm, then he can easily acquire the knowledge of fast-swimming, specially *side* and *over-arm*. This is a difficult stroke to learn, so do not be discouraged yourself. *Things that are worth-while do not come as rapidly as that.* The side-stroke motion is continuous and smooth. There are three movements :—



1. Upper-arm
2. Lower-arm
3. Legs

and each is quite separate. In this stroke some swim on the right-side and some on the left-side. It does not matter. The speed depends upon the strength of the swimmer.

And this is the way to learn :—

The body should lie by a side on the water (left or right) and should remain steady on its side, by reaching out lower-arm above the head, face upwards, the upper-arm (as shown in the picture,) so that, the legs may be as near the surface as possible.

One—Bring upper arm with closed fingers in sweeping powerfully round to the side by the body. During this sweep, the hand should be, but an inch or two beneath the surface, with elbow rigid, till it comes to its original straight position as shown in the illustration, then bend the elbow and bring it forward well above on surface of the water until got the full reach is again.

Two—Start the under-arm just as the upper-arm finishes and bring it down parallel to it, so that it brushes the lower thigh ; then the elbow is bent and the arm is shot forward below the surface, palm down, face upwards.

Three—The leg-stroke is entirely different from all the other strokes. The beginner must study carefully the picture before doing the stroke. The legs, from this position, are brought in by a vigorous kick, until they are straight and together. To begin with, the position as shown in the illustration the first movement or the *scissors* kick consists in bringing the upper leg forward quite stiff at the knee and the under one back to a kneeling position. The under leg should not be moved from the *hip* but from the *knee*. The action of the *scissors* kick should be front and back just as in walking, or as (in scissors cutting), with no side motion at all. When the toes of the under leg are two to three feet from the heel of the upper one (according to one's size) the legs are brought smartly together. The ankles are bent up just as the legs separate and then return to their original position as the legs close. Particular pains should be taken to keep the upper leg rigid ; it is instinctive to bend it and unless you exaggerate in practice, you will not keep it properly later. In bending the knee, a resting surface is presented to the water, which offsets all the good derived from the kick.

The easiest way to understand how the various parts of side-stroke combine is to see how a *good swimmer* manages it ; but be certain that you are watching a *good swimmer*.

Breath is taken as the upper-arm

TOWARDS FULL MANHOOD

(OR BRAHMACHARYA IN PRACTICE.)

" By the Power of Brahmacharya great ones have conquered Death."—ATHARVA VEDA.

Dear Brothers,

In this series of letters, I desire to speak to you on the subject of growing towards our full manhood. While young we take life rather lightly. We rarely think that a day is going to come when we shall all be grown-up men and women; citizens of our mother-land. If so, are we preparing ourselves to be fit to shoulder the responsibilities of manhood's life? I fear that very very few amongst us give any attention to this, the future of our body and of our race.

Here is a touching letter of self-confession from a young college student, studying in the Mathematics Honours class. It is letters like these coupled with my own bitter experiences, which drive me to address you, my brothers, on the dangers in the path of our full growth, and how by sheer training and will, we can certainly avoid those pitfalls and march ahead to the full bloom of our life. This is what that friend writes. He is not an exception so far as his difficulties are concerned; but he is certainly an exception in that he has made bold to declare his weakness, rather his difficulties and ask for help.

" Trusting you to be my confident friend and adviser let me open my heart to you. With perfect humiliation and shame I confess first that I was unfortunately led into the evil practice of *self-abuse* when I was about fifteen and this practice did not leave me till I was two years older to understand the grievous fault of mine —how the enemy of my health and welfare I made myself. I began to rectify the wrong I had done, but before long the seed that was sown began to grow up. . . . . But I am better now. I am now taking regular exercises in the mornings. I wake up from my bed at about 4-30 a.m., ease myself, go to the nearest playground, run a mile and do certain exercises. All these I understand do indeed much good to me. In addition, I am a regular tennis player. I have a good well-proportioned body and I am of about five feet and seven inches in height. So you see I engage myself in all recreations that would make me cheerful, healthy and forget the past.

" Probably you may misunderstand my character. Let me honestly tell you, as I hope I have done till now, I have won from my friends and my masters a name for good character and straight forwardness. I have been intelligent, standing first or second in my high school and college classes. But as I grow older, I feel I am losing my power of memory. Books read a few days ago do not stand in good steady in my examinations especially as I have taken Mathematics, I feel the want of memory much.

" I am a brahmachari still and true to the sense of it whenever bad thought comes to my mind, I try to curb them. I take some interest in the upliftment of society. And let me assure you that I am one among a set of students who have pledged ourselves not to marry before 21, not to get money as dowry. I have set before myself a high ideal of good conduct.....Now to my grievance. What am I to do to build up the broken nerves ?

This letter speaks for itself. It is typical of the condition of most of us. It warns us of the dangers of an erring life. My own early days at school were not any the better. The bright activity and alertness of younger days slowly fades. Our interest in games and out-door life disappears, not to speak of the loss of intellectual powers. I now feel that if there had been some book or some one to sympathetically advise me and show me the right way I would certainly have escaped a dejected and depressed life. My extensive travels in the north and stay in the company of Yogis and good Sanyasies saved me and showed me along what paths one can build up a verile manhood. I learnt Hindi and this opened me to a wealth of literature on this problem of sex purity. These, my experiences I desire to lay bare before you. I know that many of you are still very young as not even to feel the difficulties. To such, I would say : a few years or even a few months hence you are bound to know many of these things not as warnings to avoid, but as temptations to indulge. Before you wake up too late, let these letters help you to strengthen your body and mind to withstand the overcoming temptations.

To such of you as have already felt these difficulties, I would only say : At least now ere it is too late, let us realise our self-created mistakes and strive to find the right path. Let us beware of the consequences of a life run riot. Above all let us will to possesses a fine body—with energy and strength beaming from it. It is said that " Resolution is Victory," and do we not read of so many heroes who have achieved wonders by only the force of their will ? Can we not then resolve not to weaken our own body, not to allow it to be abused ? For, under present-day conditions it is impossible even for the purest and saintliest amongst us not to be distracted by the numberless temptations and attractions. So instead of expecting the whole world to change its mode of life and thought, it is better and far more easier for us to shut our inner eyes to those external cravings and shield our hearts against the temptations without. Thus it is mind culture that we have to practise. Why ? because without it,

(*Note*—Opinion is divided on the subject of sex-education of boys and girls. The Editor will be glad to receive the views of his readers as to whether they would like him to continue these " talks." Mr. Ramachander is an experienced social worker and is very earnest about the education of boys in matters of physical, mental and moral health of boys and his words should carry conviction. If there is a genuine demand for such articles, he will be requested to write a series of special " talks " for the " Mysore Scout."—ED. M. S.)

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comes down and air exhaled as the under-arm goes forward. The legs are opened as the upper-arm starts down, and snapped back as it finishes. The 'side-stroke' should give a smooth run without jerks.

B. R. SRINIVASA RAO,
Swimming Instructor.

THROUGH THE TELESCOPE.

MR. M. V. K. Sidlaghatta.

"This is the Amrita Sarovara," Sivamoorthy announced to Mr. Stone, "The waters of this perennial spring are counted to be very healthy and delicious. Shall we take a sip, Sir?" he asked as he wiped the sweat off his forehead."

"No. Thank you. I don't prefer drinking cold water soon after a hot climb as this. Rather I wish we would get to our destination soon and have a nice cup of tea. How far we are from the bungalow."

"Only a furlong, Sir; and Sivamoorthy guided the strange, thence from. Soon they got to a higher region and they felt very happy as the cool breeze blew about them. In a short time the boy conducted the Englishman to the Cunningham's. Mr. Stone threw himself down on a sofa. Soon tea was brought from the hotel nearby. The two emerged out of the bungalow, seated themselves on chairs placed for them under a tree and joyfully sipped the hot and invigorating drink. All their weariness vanished and now their eyes rested on the beautiful scenery around them.

Far below, the beautiful fields spread out with patches of green and brown tracts. They looked like a vast piece of cross-word puzzles, squares, without beginning or end. Green groves appeared like beautiful carpets. The villages looked like toy models. Some hills popped their heads here and there and the shining waters of many a tank glimmered in the sun. In the distance the vaporious haze of the earth mingled away with the azure blue of the heavens. The shadows of the clouds scummed past over the lively scene below. The breeze blew around them, and Sivamoorthy and Mr Stone found themselves much refreshed in the cool shades of the tree, below which they sat. All the air was filled with the sweet fragrance of wild roses and other innumerable wild flowers.

Mr. Stone had come to witness the annual fair held at Nandi during the car festival of Sri Bhoga Nandeswara Swami. It is counted to be one of the largest animal fairs held in the province, and particularly so, it was in the year in which the incidents related here took place. There was no fear of sparse attendance as there were no epidemics is anywhere near. The government had arranged for a Cattle Show and a District Exhibition. The 'Kolar District Railway' had newly been completed and opened for traffic. The pests the 'Great War' and Influenza—were things of the past. There had been plenty of rain and harvest and the whole land was happy. That was why the fair was in its full swing.

Thousands of devotees flocked to the festival from both far and near. A greater number of cattle dealers from the northern side assembled. Large numbers of beggars of all degrees and grades could be seen. Jugglers and acrobats, peddlars and pedestrians, tradesmen and missionaries and many other sorts of people had gathered in this place, all for their own business Mr. Stone had come there with the purpose of studying the activities of an Indian annual fair.

No sooner did he get down on the slopy platform of the Nandi station, there he saw some boys in 'Scout' uniform. He had seen their like in Bangalore. So he requested of them to conduct him to the fair and to some proper residence for the present. He had already arranged for a room on the hill top and they would get there by evening

Mr. Stone was led to the Scout Camp where the S. M. received him with a hearty welcome. Their office was in a tent near a well. During the conversation Mr. Stone was told of some of the good turns the troop had managed to do. One Scout had restored a 'girdle' purse containing five hundred rupees which an "Uttaradi" cattle dealer had lost, other chaps had caught two slight-o'hand persons red-handed as they were making their best efforts in getting away with the gold 'Addike' (neeklace) of a certain woman. They kept sentry and would 'patrol' through the mobs at nights. Two of the wells of 'drinking water' they had cleansed etc., etc.,

In the evening, rather in the afternoon, at about four o'clock Sivamoorthy, whom the S. M. had deputed to guide Mr. Stone to the Cunningham's, reached that bungalow with his companion. After ten Mr. Stone asked Sivamoorthy whether he had looked through a telescope any time. The boy replied in the negative. Mr. Stone went in and brought out a fairly big and somewhat long box. They hauled it onto the top of the bungalow. Mr. Stone 'set' the tube towards N. E. Next he set it towards the station. Then the 'glasses' were turned upon a crowd of people witnessing some jugglers' feats. Sivamoorthy was asked to take a view of it.

The boy had never looked through a telescope till then, and thanking Mr. Stone he put his eye to the 'eye piece.' How clear and beautiful was the sight! It appeared as if the acrobats were performing just a few yards before them. The only thing lacking was that they could hear neither the hum-drum of the crowd nor the beating of the drums. A small boy was exhibiting some splendid somersaults. Sivamoorthy saw that for a few minutes and then moved to a side to allow the owner of the 'tube' a 'sight.'

When the gentleman set his eyes to the glasses he gave an ejaculation of wonder and excitement. Sivamoorthy could not understand this behaviour. Soon Mr. Stone put the matter aright. 'Mr. Sivamoorthy' he said, without moving his eyes off the tube, 'This is indeed wonderful. A strong acrobat was just now walking on a tight rope,

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without a purified and controlled mind, it is impossible to possess a virile body directed to a noble purpose. We must therefore have a burning ambition to achieve something strikingly noble, to see tomorrow better than we saw it yesterday, then a craving to reach that ideal and lastly a conscience to lead us along the proper path. If these we have, our body becomes the willing subject of its own higher powers.

But to the novice, to one who is to make a start, is there any guide, for as Arjuna put it, "the mind is verily hard to be controlled." *Abhyasa*, constant practice—and non-attachment, *Vairagya* are the two means suggested by Sri Krishna. And our ancient Rishis, in their forest retreats, have spent long years to solve this mystery of the mind—how to adopt it to the body and make the latter, the possessor of Divine qualities and a fitting instrument of Divine Intentions. This is our problem and in these talks let us try to seek its solution.

RAMACHANDREN.

and now I can see no more of him. How did he manage it ?

How could the boy explain the fact ? He did not know what to say. But his host allowed him to take a view now. Sivamoorthy saw and readily understood the situation. He saw the crowd of onlookers rushing towards the centre in a state of excitement. But at that very moment the mob were thrusted back by a number of 'his' boys who formed a 'scrum.' The villagers were afraid of the boys in uniforrm and they rushed back.

Now Sivamoorthy could get a clearer view of the space in the centre. Two 'boys' were bending towards a heaped up form. The acrobat had lost his balance while walking on the rope through some cause and his feet slipping, had fallen down senseless on to the ground The people rushed to see the poor fellow but some Scouts who happened to be there by the time had come to his aid. They had formed a 'scrum' to allow the injured fellow more fresh air and less noise. Sivamoorthy told all this to Mr. Stone and that gentleman now 'took to the glasses.'

He could recognise the Scoutmaster as the S. M. told the boys what to do. He saw the Scouts building a stretcher and placing the juggler on it. The patient seemed to try to get up but the S. M. made him lie quiet. The Scouts had tied some bandages on the poor man's legs. And now followed a procession—the four Scouts bearing the stretcher forward and two others keeping back the crowd who tried to rush forward to get a glimpse of the fallen man.

'They are not going to the camp. Then where are they carrying the fellow to ?' inquired Mr. Stone.

Sivamoorthy looked through. Mr. Stone adjusted the glasses to follow the movement of the 'B. P. Boys' below. 'They are taking the injured fellow to the mission hospital, Sir. The missionaries have opened a temporary medical camp there" he said.

Mr. Stone followed the march till he could see no more of it as they entered the temple compouud, wherein was situated the 'mission ward.'

Sivamoorthy's host breathed a sign of relief.

'What is your motto ?' he queried.

'Be prepared' is our motto, Sir !'

SERVICE AND DISCIPLINE.

Mr. J. K. Mehta addressed a batch of Volunteers at Hubli.

This is a short extract from his speech, which abounds in sound practical advice.

"Mahatmaji once remarked that if he had not taken up politics on his return from South Africa, he would have found suitable work in sweeping the streets of big cities like Ahmedabad, for our town, cities and villages require such a cleansing. There is the refuse of ages and the stench and smell have borne us down both physically and morally. It is because of this that volunteers are required to take their part in cleansing this Augean stable. Here again, do not be carried away by the idea that unless you are the President or at least a Chief Executive Officer of the Municipality, you cannot do anything. Even if you keep your own house and the streets in front of your house perfectly clean, you will be contributing to the sanitary welfare of your locality. What is wanted is the development of both the sanitary and social conscience which would make us observe the well-known Christian maxim : "Do unto others as you would that others should do unto you."

"I have sketched out in brief before you the various fields of activities which a volunteer can take up. We have got 750 thousand villages, where a large number of young men can take up some work or other. If they cannot afford, however, to stay in villages equally important work lies before them even in towns and cities, for as I told you any one really desirous of offering his services will always find some suitable work or other to which to direct his energy.

"I should like to emphasise two or three qualities a volunteer must have in

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'What do you stand for ?'

'We stand for helping others, Sir.'

"Very good" said Mr. Stone as he closed the glasses, "the Boys Scouts are splendid lot. I like them for their pluck and daring."



Mr. Stone met the Scoutmaster in the Camp and shook him warmly by the hand.

MY HIMALAYAN WANDERINGS.

FROM ABDOTABAD TO SRINAGAR.

(BY A LONE ROVER.)

(*Continued from the last issue.*)

At Taxila I took train early the next morning to Abdotabad, a military post on the frontier where Gurukha and Sikh regiments are stationed. The train reached Havalian, on the plain with nice green fields on either side and then began the ascent. The distance of nearly 15 miles was done by me on a bus. If only I had a companion, a fellow rover, I would have footed the distance. But then the lingering fear of the Frontierman and the exhaustion due to my being fried the previous days in 120° F sun at Rawalpindi and elsewhere had weakened my mind and body. It was only when the bus was whirling in zig-zag that I knew I was climbing and the cool hill breeze struck on my parched face. I took out my thin Cawnpore shawl, the only wool I had, and threw it round my body.

It was 10 a.m., when I entered the venerable Bhagatji's house. Shall I interest you in a little personal history? It is not un-scoutish, rather, grasped in the right spirit, it is all-scout and nothing else. Before setting out on a journey, a hike, travel or climb, we wonder how we are to maintain ourselves and do the distance. In my rambles I have invented and successfully acted a hundred parts. I have been very decently welcomed, kept as a member of the household, and comforts also attended to, not to speak of the many introductions I was provided with. But this is only the bright side of the picture. The other side of struggle for a night's lodgings, actual *Bhiksha*, asking for alms to quell the day's hunger, of a few meals being altogether missed—these experienees were not also rare. I had to rough it out and become immune to difficulties—exactly the very purpose of a Rover's life in order to be better able to stand the world's struggles when we have to enter it as MEN.

The June of 192 .... saw me basking on the burning sands of Hardwar, spending days on the famous Gurukula of Swami Shradhananda. I was practically a wandering friar. In the evening, after their dinner, the Gurukula boys used to relate to me their adventures on the Himalayas. They had wandered over Kashmir, Kullu and Mussorri, while some had gone to Nainital and Almora, the very names being enough to conjure me. Their education is so organised that during two months of their summer recess, they are taken in parties of 30 and 50 over these places, all to be done on foot in an absolutely scout-like manner. My mouth watered. I felt why my father had not sent me to be trained in one of these Himalayan retreats. My feet itched. I had just then returned from a climb up to Rishikesh, a distance of about 12 miles from Hardwar. I could now guess what the Himalayas meant. I vowed I should actually go over the snows and glaciers. Kashmir attracted me. It is called the Vale of Heaven. If the Gurukula boys had gone there, can I not also run up? But.—I was very poorly equipped, only a few short *dhotis* and one shirt. How to bear the icy cold with this outfit? I thought of writing to a cousin of mine, an England-returned officer, for a short loan of some of his discarded woollens. Sentiment of self-dependence revolted against this thought. I approached a few *Shadhus* and asked them how they ventured over there in the heart of the snows. They told me of the power of *Ganja* and *Bhang*, Shiva's sacred leaves, which if one smokes, and rubs himself with the ash of the burning wood, the constant companion of many of them, then no cold could penetrate the skin. This is true as I saw later on. But how am I to learn smoking and that too *Bhang*? Well, I must secure some help to clothe myself warm. A decent *Sanyasi* told me that if only I knew the use of a few drugs, even a first-aid set would do, I would be the welcome guest of the pilgrim party and my wants would be attended to. Then, where was there time to gather medicines and learn their uses? Look at this, my incapacity! Still I did not lose heart. I offered prayers, this is a fact, prayers full of plans to meet the needs of the projected tour. Next morning a short three-lined advertisement in the "Tribune" of Lahore wanted a tutor to coach a student for Cambridge and *to go to Kashmir* with him for the summer. Oh, Lord! Heaven alone knows how my heart leapt. I had the qualifications, though not the dress. But the credentials! 'Apply stating terms.' No terms for me. Only a lift there will do and I shall eat my bread out of service. I wrote a pretty long appeal, not an application, and said,' "I shall be glad to be your son's companion and friend, rather than a formal tutor." Salary. "My needs are very small. I only wish to spend some months in Kashmir and see the mighty Himalayas." Daily at 8 a.m. I peeped at the Gurukula Post Office and true to my hopes, two days later came an M.O. of Rs. 30 for trainage up to Srinagar and a very kind letter from Bhagatji.

Now I stood before him at his quarters in Abdotabad. He was surprised to see a B.A., the tutor to his son. He must have sunk his Rs. 30 in one.....I do not know what passed through his mind. His soft flowing beard and his sweet eyes spoke of kindness and sympathy. I had gone as an *Athiti*, a

(*Continued on page 8.*)

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my opinion. The first requirement is discipline. It is this which marks the differentiating line between victory and defeat, between a great nation and a small nation, between a ruling power and a subject people. It is the discipline, stern and unrelenting discipline, of the natural forces which keep the vast Universe together and the slightest breach of this discipline, in our own individual life, at once produces the same effect as is produced in cases of magnetic disturbances. This discipline itself is, however, but a merely barren force and would degenerate into a military automaton-like practice if there is no higher force and inspiration behind. This higher force or inspiration must be that of religion. It does not matter which creed you follow. What matters is that you have a living and moving faith in God and in the Brotherhood of Man. With this suffusion of our life by the religious spirit, there must be inculcated the habit of reverence, a habit which, unfortunately for us and I may say, even for the whole world, is fast disappearing. I am afraid that just as men lost their sixth finger when there was no further use found for it, they may even lose this habit of reverence through non-usage."

NEWS AND NOTES.

Birthday Celebrations of His Highness the Maharaja of Mysore at Bowringpet.

The Birthday of our much beloved Sovereign —His Highness the Maharaja of Mysore was celebrated with great eclat by the students of Bowringpet on 11-6-29. The function was a grand success in spite of the inclemency of the weather.

The boys girls, and scouts were assembled near the Government Middle School, which was ornamented with festoons and flowers, and the portrait of His Highness was tastefully decorated and profusely garlanded. After prayer, suitable speeches on the benevolent rule of His Highness were delivered, the Mysore Flag was saluted, the National Anthem was sung, sweets were distributed to the children. A posse of Police presented arms.

Band was in attendance all the while, and the atmosphere was full of joy.

After mangalam by the girl students, and distribution of flowers to the gentlemen, the assembly dispersed amidst loud cheers.—M. Shama Rao, Scout Master, Bowringpet.

The Investiture.

The importance of the Scout Investiture is too frequently not realized by the Scout Master. Yet upon it largely depends the Scoutmaster's success in making the principles of Scouting and an active permanent factor in the life of each of his boys.

To each new scout himself, the investiture is one of the great occasions of his life. He comes up expecting a fitting ceremony, simple perhaps but satisfactory to his boy ideas of things. It is a Scoutmaster's responsibility to meet this expectation adequately, and his duty to take full advantage of it to impress the obligations of Scouting upon the boy's heart and mind. Not to do this is to fail in one of his most important duties to the boy and to the troop and as well to the scout movement as a world brotherhood of great potentialities for world understanding, the effectives of which depends upon the contribution of each individual member.

That a strong impression is made upon the boy will be agreed by anyone who has witnessed a well done investiture. Beyond the immediate question of "outward" scouting, it is not too much to say that the investiture is the point at which a scout's religion (unconsciously) perhaps becomes an active every day element in his life.

On the other hand, an investiture carelessly and casually performed may mean the "missing of an anchorage," may prove the parting of the ways with a boy who has for years been looking forward to the occasion which will at last "make him a scout."

Worse yet is the making of a scout by a few casual questions as to whether a boy can do his knots, etc., and the handing over of a scout badge with "There, Ramu—now you are a scout." Sad to say this too had been done.

The Place—The only truely scouty place for an investiture is out of doors at camp, or during a hike, out in some quiet spot under Gods' trees, or in the flickering light of a camp fire. For, Scouting is an out-of-doors Brotherhood.

Number to be Invested—Mass investiture should be avoided. Not more than two or three be invested at a time for, the reputation of the ceremony loses its effectiveness.

Investiture is a private function and not a public show.

Only the Scout Master must invest the boys, for he is bound personally to the S. M. and not to the third person.—Selected and sent by S. Krishnaswamy, S.M., 8, South Mada Street, Triplicane.



A group of Scouters who took training at the Chamundi Hill Camp during this summer.

Twelve "Eyes" for Scouters.

Dozen words which define the duties of a Scouter which they shall remember and act upon always.

Scrutinize	Supervise
Advise	Advertise
Organise	Energise
Deputise	Minimize
Realise	Recognize
Regularise	Sympathise

Dozen points to be remembered by all Boy Scouts.

1 The value of time.
2 The success of perseverance.
3 The pleasure of working.
4 The dignity of symplicity.
5 The worth of character.
6 The power of kindness.
7 The influence of example.
8 The obligation of duty.
9 The wisdom of economy.
10 The virtue of patience.
11 The improvement of talent.
12 The joy of originating.

Extracted—W. Kaul.

Wisdom Tablets.

(Collected by N. N. Misri Esq., Scouter, C. M. S., Middle School Troop, Amirkad, Srinagar, Kashmir.)

'Love unexpressed is sacred.'
'Service of humanity is service of God.'
'The Kingdom of God is within me.'
'The Kingdom of God is without me also.'
'Work is worship.'
'He who knows not and knows not that he knows not is a fool; Shun him.'
'He who knows not and knows that he knows not is humble; teach him.'
'He who knows not and knows that he knows is asleep: awake him.'
'He who knows and knows that he knows is wise, follow him.'
'Friendship and eggs must be handled with care, which when once broken you can never repair.'
'The path of a good women is indeed strewn with flowers, but they rise after her.'
'There lies the abode of Gods where women are respected.'
'The spirit of brotherhood is yoga.'
'Thy duty lies in action not in fruit.'

The Magic Table.

You will find a magic table which will enable you to find out anyone's age, or the number of years he has been married, or the number of cents he has if the sum is less than 63 and so on, for any number less than 63. Simply show the table to some one, and if it is the age you want, tell him to indicate which columns his age appears in. You can then instantly tell him his age, for all you have to do is to add together the figures at the top of each column which contains his age.

THE MAGIC TABLE.

1	2	4	8	16	32
3	3	5	9	17	33
5	6	6	10	18	34
7	7	7	11	19	35
9	10	12	12	20	36
11	11	13	13	21	37
13	14	14	14	22	38
15	15	15	15	23	39
17	18	20	24	24	40
19	19	21	25	25	41
21	22	22	26	26	42
23	23	23	27	27	43
25	26	28	28	28	44
27	27	29	29	29	45
29	30	30	30	30	46
31	31	31	31	31	47
33	34	36	40	48	48
35	35	37	41	49	49
37	38	38	42	50	50
39	39	39	43	51	51
41	42	44	44	52	52
43	43	45	45	53	53
45	46	46	46	54	54
47	47	47	47	55	55
49	50	52	56	56	56
51	51	53	57	57	57
53	54	54	58	58	58
55	55	55	59	59	59
57	58	60	60	60	60
59	59	61	61	61	61
61	62	62	62	62	62
63	63	63	63	63	63

MY HIMALAYAN WANDERINGS

(*Continued from page 6.*)

stranger, and as a true Hindu householder, he gave me a place in his home. An hour's conversation and explanation for my haggerd face, the dirty clothes and the ragged life—his pity turned into admiration. It is strange for people up there to hear English talked fluently and well. I had won Bhagatji's heart.

A week I spent to rest my tired body. My Gandhian life of few wants, fruits and buttermilk were plentifully supplied and there were wheat *chapatis* and ghee. I was recouped. I took walks and saw the soldier's camps and their daily sports. Really those who have pledged their lives to kill and be killed,we might follow them in principle, must be maintained in best of conditions—well-fed, well-clothed and well-housed. I was then introduced to a friend of my kind host. This gentleman was a Frontier Hindu, a big timber dealer who was then going to Kashmir on his usual business rounds. I was given a seat in his car. The evening sun-set amidst the deep valleys and hills was a tremendous sight. My new host was very considerate. We discussed the Frontier policy of the Imperial Government, the then recent deputation of Sir P. S. S. and others. He had already had the honour of receiving South Indian guests. Bhagatji had provided me with a sweater and a big Afridi shawl. Nights were passed at the T. B. The state has provided nice and comfortable lodgings every eighth mile or so, for the convenience of tourists, mostly from the West, who thronged thither to enjoy snow-skating and slipping and nice fishing in the Wulur lake. And again the state and its subjects gained not a little from the tolls, boat-rents, sale of embroidery and wood-work and a general income to their coffers.

In the early hours of the night we crossed the mighty Jhelum, which forms the boundary between the British Frontier Province and the State of Kashmir. Fortunately at this crossing place, the river runs with low banks and an iron bridge has been constructed to cross it. Far higher up on ascending, the road towers far above the stream and it is one deep hollow, within which as through a gorge, the Jhelum roars its way to the Punjab plains. The road, it is the main motor road and highway from Rawalpindi to Srinagar, runs all along the bank of the river. Before crossing into the State, we paid the tolls for the car and for individual occupants also! The moon was throwing her silvery rays and down below, the waters were rushing. I drew the chair to the T. B. verandah and fell in deep admiration of the huge mountains on either side, with their tall trees of cedar and pine. More was yet to come.

Next morning after breakfast we ascended and whirled higher and higher and reached the next halting station—I forget its name. It was mid-day; still the cold breeze was blowing and the river was roaring below. I went down to a little spring and after rest, sat down to feast my eyes. The river was not only rushing through the ranges, but on it were riding huge logs of timber, which higher up from the forests the wood-cutters had sawed and let down to be carried by the flowing current to the Punjab plains. The river as a natural transporter of timber—this was the first time for me to see. I saw some big logs being caught between projecting boulders, others were jumping forward, thrown from wave to wave. It was a race for timber logs. When I looked up on the mighty mountains, woods green everywhere—that land never perhaps knew any parching summer. They say it is the wintry ice that withers all vegetation—patches of geometrically divided fields rose tier upon tier. The hard Kasmiri peasants were digging their plots and growing rice and maize, their two staple crops, and the trickling spring from the mountain rifts was supplying them with unfailing water. This town was a big one with shops vending all things—from the field-grown corn to the bottled jam. The marketting in all these places is done through carts—heavy and strong-built carts drawn by bullocks. There were cart-stands and *sarais*, waiting places, along the road side. The cars and buses ply in the day time and carts and mules at night—thus they have regulated the traffic, else it is not possible to arrange along narrow steap road, with a dreadful below into which any little accident might throw the carriage, occupants and all. All through the night rows of carts carrying oil, clothing, wheat and building materials—all these wants of modern man—will be seen slowly winding their way up. The returning carts had not then much to carry except woollen clothing, maize and ghee, for the famous season for apples and peaches had not yet come.

After my host had finished his conversations with the officers of the forest department and a few other timber dealers, perhaps they had all come to take up some big contracts to supply sleepers to the railways, we left on our next up. It was about two in the afternoon. The car was taking a turn over a small bridge. I looked up from my front seat in the car. I caught a glimpse of something dazzling near the clouds. It was burning white and above the top of the ranges. My host was observing my surprise and asked, "Is it the first time you see an ice-covered peak?" I was full of joy. I am witnessing the actual *Hima-Alaya*, the house of snow, A thrill of joy ran through me. I turned round to feast my eyes on that peak—no, we had made a turn. But I was assured that I could have uninterrupted view of ice-clad mountains, once we reach the heart of Kashmir, which we would do in a day or two. At the next halting place, I saw a big spring from the mountains, it was more a tributary stream, has been bunded into a tank from which water is led through long pipes down to the hydro-electric machinery. Thus, the Government of Kashmir develops electric current and supplies it to all the cities and villages. I was struck later on to find every village home and tiny shop lighted with single bulbs. I am told they charge some four annas for each lamp—there is no metre and any number of hours they can be burnt. Now I realised how every mountain home in Switzerland is turned into a small factory to manufacture watches and clocks by thousands. It is all the power of the electric current. Indian homes can also be so equipped. Let us wait and hope for better days, to harness our perennial water-falls.

The next and the last halting place was Baramulla. It seemed as if we had crossed the mountains, for we descended down before we reached the plain country, and here instead of the roaring Jhelum, we saw the silent expanse of the Wuler Lake. We had reached the beginning of the plain of Srinagar. The soil is all clayey. Roads are plain and dusty to boot; palaces and houses were spread evenly, not perched one upon the other as in the previous places. Boats were plying upon the lake But what about the main stream? The lake is merely the river-head. Once upon a time this plain,

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EDITOR'S CHATS.

Welcome.

At the commencement of another academic year, we extend our hearty greetings to all our readers and wish them one more year of strenuous and successful scouting. To all Scouters we offer a special word of thanks for their splendid efforts during the last year and express the hope that they will carry on the *labour of love* which they have so generously undertaken.

Plan your Work and Work your Plan.

This is a fine motto for all workers to remember when they are starting upon another period of intense activity. With all good intentions, I have seen some troops drift along and leave undone many things they thought of, all because they had no programme to go by. Vague ideas of what you are going to do never helped any one. So it is hoped every Scout Master will begin the year with a well-thought out programme of work for the coming months—the parades he holds, the camps he arranges, rallies he attends, the badges he hopes his boys to win, the new stunts he springs, in fact everything that counts in making his work interesting and useful for his boys. Having made his programme, every one will try his best to carry it out faithfully. It is well to remember that it is always a safe rule to plan little and work much rather plan ambitiously and leave many things half-done or not done at all. Nothing succeeds like success and failure has invariably a depressing effect on boys though they may prove stepping stones to success later on.

Census for 1928-29.

The Scout census will be taken next month. Forms are in print and will be mailed to all at an early date. The trouble with census is that, very often, it is received late and sometimes not received at all. It is well to remind Scouters that the census returns are very essential alike for re-registration of the troops or groups and for judging the progress made during the previous year. In view of its great importance, therefore, it is requested that Scouters will get the forms properly and clearly entered and sent, through the District Commissioners concerned, in time to enable us to evaluate the year's work accurately.

Detailed instructions will be found on the form itself but it is thought advisable to send this request well in advance to ensure good results and proper observations of the rules made for competing the annual census. The entries should be made as on August 31st, 1929, and should be sent to reach Head Quarters by the 15th September at the latest.

Amendments to Rules.

The attention of Scouters is invited to certain amendments to rules approved by the Executive Committee. The most important one is that which relates to cubbing. Our Cubs will, hereafter, be all LION CUBS—brave, dignified, noble and lofty alike in aims and doings. No more wolves for us, those sneaky, gluttonous, ferocious and contemptible creatures, dispised alike by *man* and *beast*. Other amendments are all self-explanotary and need no comment.

Lord Goschen's Message to Scouts.

Just before leaving Madras and taking up his high office as the Viceroy and acting Governor-General of India, His Excellency Lord Goschen, Chief Scout of Madras, sent a message to our Madras brothern. The following extract expresses His Excellency's noble conception of the ideals of the movement.

> "Scouting is not only a game or hobby; it stands for much more; it is a brotherhood recruited for mutual help and joint service. It is the embodiment of the spirit of loyalty, patriotism and self-sacrifice, devotion to your God, your King, your Country and Fellowman. All of you have your ordinary avocations in life to follow but your labours will be lightened and your lives brightened if you keep before you the ideals of a scout remembering that once a scout the honour and traditions of the Brotherhood are always in your hands whether you are scouting or completing the daily round of work."

I commend those words to the thoughtful perusal of all our readers.

C. Sreenivasa Rau

Editor.

THE ENRAGING WORD.

"There is one word in our language (which) has a very strong effect on any one who is a gentleman and a man of honour. It is the word "Liar."

"In the olden days if you called a man a liar he would challenge you to a duel with swords or pistols and would try to kill you for the insult.

"Now a days, duels are forbidden, but still the word rankless just as strongly, and a fellow who cares about his honour, if accused of lying, will knock the man down who says it or will ask him to step out side and have the matter out with fists. . . . . So a scout could not stand being called a liar without putting a stopper upon the man who said it. . . .

"Don't forget either that just as it is not a word that a Scout likes to hear so also it is not a word that he should ever use against another fellow without very good cause.

"I remember when I first joined the Army an old officer gave me this advice. "Never mention the word lie nor call a man a liar and never let a man call you one—it is a word of burning disgrace."
—*The Scout.*

Anatomy.

The following remarkable statement was included in the examination paper turned in by a boy:

The human body is divided into three parts—the head, the chest and the stummuck. The head contains the eyes and brain, if any. The chest contains the lungs and a piece of liver. The stummick is devoted to the bowels of which there is five, a, e, i, o, u. and sometimes w and y.

CYCLIST SCOUT CLUBS.

SIR,—You know, that one of the aims of our starting on a State Cycle Tour was to start if possible a cyclist's patrol in every District, attached to one or more good Rover or Scout troops managed and controlled by every District Scout Council or Local Scout Association, to start with. We discussed with almost every Scout Commissioner and Assistant District Scout Commissioner upon the matter and I am glad in mentioning that they have all very much liked the plan and promised to start one in their places. Some of the opinions of the Commissioner are also given here.

I proposed to every District Scout Commissioner to choose about 4 to 6 Rover Scouts from the city troops. They must own each a bicycle, must be found fit by medical examination. They must be given *complete* training in Scouting and made to understand what Scouting stands for. They must be taken into confidence by the Scout Officers of the place and personally influenced by the leading members of the town. They must be made to realise that theirs is a sacred of mission and noblest of hobbies.

Then they must be invested with a special oath that they will do their best to do the noblest good turn to the country by popularising scouting in various ways and bring more brothers from the rural parts to the movement. A special Badge may also be given to them, which may even serve as a free pass for the toll gates in their places ; for all District Board Presidents were kind enough to give us such a free pass and such patrols will surely get same sort of concession, since such a thing would be a great blessing for the District, permanently.

They will work according to the scheme, which may be monthly or fortnightly, laid out by a Board of Directors or the District Scout Councils themselves.

The uses of these Scouts cycle patrols are :—

1. By their weekly visits, they can keep the troops in the rural parts or troops which have no Scoutmasters, working and keep them in touch with latest development in scouting both in theory and in practice.

2. These Scouts with other cycle patrols can meet when a car festival or a shandy is held in a distant place and render all possible help when Scout's help is unexpected but badly wanted.

3. To push Scouting into the rural parts of each District and bring more sympathisers for the movement.

4. To be ready for help under all situations and conditions for all emergent cases, accidents, etc.

5. To attract more parents and children to the movement by their qualifying themselves with complete training in Scouting.

6 All cycle patrols in a District, or Taluk can meet more often in a year and have their own District Rallies without incurring any expenditure on the part of the District and Local Scout Associations.

This is what Mr. Venkata Subba Shastry, the District Scout Commissioner of Shimoga writes about this movement.

"Y. Krupadas and I had a talk over the matter of starting cycle scouts who would render Scouting more popualr and useful. The idea is excellent and is sure to take a firm stand with proper guidance. For the purpose of giving a good impetus to this, financial help is necessary. If the Headquarters can come forward with a good promise of help local associations can supplement it and make it a success.

We are starting such a troop shortly and I hope every District will do the same....."

This is what Mr. B. Ramaswamiah Asst. District Scout Commissioner writes :—Leader Krupadas's suggestions of training a batch of Scouts for special rural service has appealed to us and we hope that there would be co-operation on all sides for the required success ....."

Mr. S. Venkata Ramiah, Dist. Scout Commissioner, Chickmagalur writes :—"The idea of missionary work for Scouting in the manner they are doing is excellent. I am glad to note two of the non-student Scouts have expressed a willingness of being members of a similar patrol for service in villages, in the neighbourhood of Chickmagalur."

The Hassan District Scout Commissioner writes :—"There is no doubt they can do a lot of visiting the villages. I think the Scouts too with the help of Rovers in the beginning can be organised. I am sure it would be a valuable development."

In Hassan I asked for the opinion of the Scoutmasters in the town. This is what they have felt (letter sent by Mr. Krishna Iyengar, Scoutmaster, Government High School Hassan.)

"I am sending the opinion of the Scoutmasters in Hassan. It is very pleasant to have a cycle patrol attached to each local Scout Organisation. Perhaps the initial cost might seem to be very heavy, but the advantages far out weigh the initial difficulties of starting the patrol ; and the opposition from some quarters. The local scout organisation by having a cycle patrol attached to them can serve the public in the following way :—

1. To send urgent messages to Moffusils, to get together the Scout units etc.

2. To train them in first aid and to use the patrol in bringing the people of the village when they meet with accidents of fire etc., in cycle stretcher.

3. To serve the public whenever there is a need for quick arrangements to be made in advance.

4. To visit villages and deliver lectures in village sanitation, health etc."

I should be very thankful if you kindly place this matter before all the District Commissioners and local Assistants and see what steps and arrangements may be made to start clubs on the lines indicated. Yours, etc,

Y. KRUPDAS,
Scoutmaster,
Settihalli.

(We heartily commend the suggestions all Scout Commissioners in the cities and in the moffusal. We will be glad to hear from those who have already started cycle clubs and to publish short notes in these columns for the benefit of our readers.—ED. M.S)

Fooled ?

Smartie (to Agent) : Give me a ticket

Agent : Where to ?

Smartie : That's none of your business.

Agent : But I must know where you are going before I can give you your ticket.

Smartie : I am going to New York.

He gave the ticket and when the train was leaving, Smartie put his head out of the window and said. 'I fooled you that time, I am going to San Francisco."

Scoutmastership and Boy Development.

(*Continued from the last issue.*)

Purposing Activities.

Now we have pointed out that a boy will engage in an activity readily, if he is interested in it—more readily if he has his mind set on doing it, and still more readily if he himself has purposed the activity.

This purposing by the boy results in stronger efforts to accomplish the end. It results in a better organisation of all his powers to see the thing through. And, furthermore, he learns better from the experience.

This is a great argument for boy-planning of troop and patrol activities for self-determination of the things the boys will do.

We have set up in our troop machinery the patrol leaders' council to take care of this purposing of troop activities by the boys, and the wise Scoutmaster will use this tool.

You say, " I've tried that. It does'nt work."

Well, perhaps not the first time, or the second time or the third, but you'll surely get suggestions, and ideas and wishes by the tenth or the twentieth

Give boys practice in purposing, and make it practice-with-satisfaction by using their suggestions.

Then here enters the wise guidance of the Scout Master. He suggests an objective, a purpose, an activity—quietly, cleverly, so that in a little time the boys can hardly remember whether the suggestion was the Scoutmaster's or their own.

Wishing the Things They do.

For, after all, it is as much a problem of having your scouts wish what they do as it is to do what they wish.

In a troop, in one of the crowded sections of a big city, the Scout Master who had just taken charge couldn't arouse a spark of interest in hiking. Not one of the kids had been into the woods or seemed to care to go either. Instead of trying to force a hike down the throats of the boys in hopes that they would like it, the leader picked on something he could get interest in that of making things.

He started the youngsters making tin-can cook kits. The kits made, they had to be used, and immediately the cry of 'hike' arose. The boys now wished to hike.

We used to stand in front of our troops and announce, " Every Scout will pass a test this week—or three tests this month."

Now we are beginning to learn that self purposing pays and that we get further if we can get each Scout to set his own objective in test passing.

So it follows that we should use this principle in all our Scouting to get a boy himself to purpose to get a uniform, to purpose to be trustworthy, to purpose to do a good turn daily.

The Individual Needs Attention.

Right here is the opportunity of the true Scoutmaster-guide to give his attention to the individual boy—the retiring youngster, the queer " duck," the " rambustious " kid—to study his interests and help him to get the right attitudes and purposes.

The law of readiness is one which every Scoutmaster must notice. If you don't believe it, just call to mind the time at camp this summer when the youngsters were all ready for a swim and some 'big gun' arrived who had to 'talk to the boys.'

Let's use this law of readiness.



Group photo taken at the Anniversary of the Dolphin (Scout) Swimming Club, Bangalore.

If there has been a big accident in he neighbourhood, that's the time to teach first aid.

If Byrd is off on a new trip of discovery, that's the time for an exploration hike.

If Lindbergh's modesty and courtesy have captured the world, that's the time to set up the practice of modesty and courtesy in the troop.

If every patrol wants an inter-patrol contest, why wait till after Christmas just because you've planned something else ?

Remember Law of Readiness.

In conducting troop meetings, it is particularly important that this law of readiness should be used. Keep up a quiet instruction period long and see how much annoyance it gives the boys not to move around.

We recall a Scout Master who had carefully worked out a very fine programme for a troop meeting. Half an hour before the meeting a fire broke out in a house a block away. The whole troop attended. The fire was over quickly, and at assembly the troop fell in, excited, chattering, shoving, pushing.

The Scout Master started his programme, but the boys would have none of it. They were full of fire.

Being an observant Scoutmaster, the leader changed his plans and promoted a meeting of intense activity, noise and spirit, from which great satisfaction resulted.

You must change your plans, because you can't change the law of readiness. "Learning by doing" has long been one of the by-words of scouts, but many of us have used it as a sort of trade mark (nice for exhibition purposes, but not so necessary for use,) and others of us have used it for such things as first aid and mapping, but have forgotten it when it came to matters of conduct.

We've seen to it that our Scouts actually could tie knots and use them, but we've been satisfied to have them stand in line and repeat "A Scout is trustworthy, loyal, helpful, etc.," hoping that by some miraculous power these qualities would get into their hearts.

To Learn one must Practise.

"To learn a thing we must practise that thing," we are told, and that applies to the habits of conduct we wish to have grow in a boy as well as to skills and facts.

If Scouting is a programme of living we as Scout Masters must see to it that our boys have real opportunities to live—opportunities to practise being friendly, being kind, being cheerful, being clean, being reverent—under such conditions that they practise the right with satisfaction and the wrong with annoyance.

I know of no other way to do this than to expose the boy continually to such situations and experiences in the life of the troop and the patrol, in the meeting and in the camp as will cause him to re-act with habits of conduct—to be loyal or disloyal, to be cheerful or unpleasant, provided his cheerfulness is accompanied by satisfaction to himself and his unpleasantness by annoyance to himself.

It is vastly important that we should always keep in mind that a boy does not learn one thing at a time. He learns many things simultaneously. From the point of view of society, most of the attendant learnings are of more importance than any single act of completed skill acquired.

Every test of Scout activity has connected with it a variety of social responses. A Scout is cooking a piece of steak. Some one or many of the following attitudes may be involved. Is he inclined to try to do it right or any old way? Are his preparations adequate or inadequate? Does he go at it vigorously or lazily? Does he expect help or intend to rely on himself? Does he accept suggestions or resent them? What is his attitude when the steak falls into the coals, or the stick breaks, or he gets out of fuel, or some other difficulty arises? When he has completed the cooking, what is his attitude toward another such experience? Has he developed an idea of conduct in the face of certain fuel conditions, certain atmospheric conditions? And so we might go on.

The cooking of the piece of steak is little in itself, but the attitudes a boy learns while doing the cooking are most important. We must recognise always the presence of these attendant learnings, many of them dependant largely on the way we introduce the activity to be undertaken on the way we as Scoutmaster-guides treat the learner. It is our job to try always to bring out of each experience the response which will be most valuable socially.

Nothing Succeeds like Success.

"Nothing succeeds like success—nothing fails like failure" says the old adage.

When a boy throws his two second class cooking potatoes into a hot fire and drags them out a while later, burned to a crisp, he recognises a failure when he sees it. When the next time he takes a hint, coats the 'spuds' with mud and buries them in the coals, he recognises success when they come out uncorched, soft and mealy.

If our boy is to learn that helping other people is worth while, his practice of helping in Scouting must be accompanied by satisfaction and his failure to help must be accompanied by annoyance.

The satisfaction or annoyance is greater if it comes from within. If through the interest a boy has in Scouting we can get him to purpose to be helpful, he's going to be really glad when he is helpful and annoyed when he isn't.

The way the Scoutmaster feels about it will help some, but the way the boy himself feels about it will help most.

Everyone knows that an earned solution, a self-made decision sticks and gives self-reliance.

The building of traditions in the troop, accepted and approved of the boys themselves, is a great help in providing a basis for a boy's inner judgment as to whether he has hit the mark.

The writer will always remember the first pie he ever baked on a hike in a reflector baker. It was a successful accomplishment.

We Remember Successful Things.

It is the successful things we do, the pleasant things, which we remember longest, and so we should strive to have the successful things predominate in the experiences of our boys. We should not encourage the boy to undertake so much that success is impossible but we should do our best to see that the things he does undertake are successful.

Probably the best method readily at the hand of the Scout Master for providing satisfactions and annoyances is in the building of public opinion in the patrol. It is through the patrol gang that we build real troop morale and secure the thing we love to call discipline.

If you can convince the patrol as a whole that it's a desirable thing to have consideration for others and quiet while the notices for next week are being read, the whole patrol will see

(Concluded on page 14.)

SCOUTING FOR LIFE.

The following is the full text of the inspiring address delivered by Rajadharma Pravina Dewan Bahadur K. S. Chandrasekhara Iyer to the Scouts assembled at the State Rally at Tumkur.

"It is a great pleasure to see, gathered here in one great Camp, so many young scouts from all parts of Mysore as well as some from outside. I expect they have had a strenuous, at the same time a useful and enjoyable, time during those last five days.

"A Camp like this, with its carefully devised programme of work, recreation and rest, ought to act as an intensification, a sort of tightening up the ordinary routine of a Scout's existence. Besides showing him various things to learn and some, it may be to avoid, it should help to test the stuff of which he is made, the possession by him of qualities characteristic of a true scout, such as promptness and obedience, cheerfulness, courtesy and helpfulness, a resourceful mind and a clean life. And combined with a Rally on the large scale we have had here, it should bring out special points of excellence in troops and individuals; and, incidentally, also bring home to the public mind the value and importance of scout training.

"For let us remember that Scouting is not simply a form of pleasant recreation or picturesque display, but a very effective scheme of training for life. Love of country and loyalty to constituted authority are expected to be ingrained in a true scout, being in fact necessary conditions of his admission to the order. By placing country and common humanity above the narrow distinctions and prejudice of caste and creed, of class and colour, the young mind grows in the true spirit of brotherhood and acquires high ideals of service and sacrifice. The methods employed are such as to evoke resourcefulness and initiative, to develop tact and sympathy, and to build up personality and leadership. And the scheme is so elastic in its working as to permit of the inclusion of useful activities of various kinds as well as the improvement of personal efficiency through a knowledge of such things as first-aid, ambulance and signalling and skill in all manner of crafts both attractive and serviceable. Much too, of a scout's time is spent in the open air, resulting in the acquisition of active and healthful habits.

"In every way, then, we have in Scouting a very valuable and in some respects a unique help to the fashioning of a new and better type of young humanity. And let us hope the time will soon come when training as a Scout will be looked upon as an essential part of the education of youth, and find a definite and recognised place in school and College life.

"To those of you who are fortunate enough to have already come into the Order, I would say: Look upon your connection with it as an important part of your preparation for the game of life; for unless you take it seriously in that light, you will not get out of it all the good it is capable of yielding. It does not matter what it is you have to do, building a hut, lighting a fire, or cooking a meal, or even tying a knot, as a Scout, you have to do it as thoroughly as you can. It is not the size of the thing done, but its value as practice, as discipline, as developing patience, carefulness, dexterity, as building up character and capacity, it is this which is of most importance to you at the present stage of your life. It is a common place that the youths of to-day will be the adults of to-morrow, but remember only those who are strong, self-reliant, serviceable individuals will have a useful and honourable place in the citizenship of the future.

"It is usual, on an occasion like this, to congratulate the few who have been successful in the various events of competitions, and to offer appropriate words of sympathy and encouragement to the many who, from the nature of the case, the prizes available being limited, cannot all hope to win. I do heartily felicitate the winners on their good fortune, reminding them, at the same time, that it will not do to rest content with what they have now achieved. On the other hand, I do not know that it is really necessary to say anything to the rest by way of mere consolation. For I believe that the great majority of the Scouts here assembled have taken part in the competitions, not merely for the sake of prizes and rewards—though I do not for a moment despise or depreciate such a motive -but rather in the true spirit of sportsmanship, of friendly rivalry, with the quite healthy and commendable ambition to excel. After all, what should matter most to a Scout is not victory or defeat as such, but the consciousness of having done one's best, added to which is the natural excitement of the competitions, and the keen delight of personal participation. No troop can always expect to win in every event; but let the unsuccessful troop accept defeat generously and without loss of confidence, resolving to do better another time. For even more desirable than the commanding of success is the deserving of it.

"All of you who have taken part in these functions have abundant opportunity of seeing your brother scouts at work, of watching their good points, and comparing your performances, with theirs. The important thing is to note and observe things carefully while here, so that when you return home you may put into practice what you have learnt. It is thus you will get the full benefit of your presence on an occasion like this.

"In conclusion, I trust you will all have reason to feel in coming years that this year's Rally has been an important event, a landmark, in your lives."



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LARGEST CUTLERS IN INDIA.
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(*Concluded from page 12.*)

to it that obstreperous "Spike" Walsh practises consideration, for not to do so will reflect on the patrol.

The use of the patrol in this way has been much neglected. It takes longer and more skill to tell a patrol a good idea than it does to harangue the troop, and probably that's why so few Scoutmasters take the pains to build patrol opinion.

Of course, you don't get the best results unless your patrols are boy-purposed—that is, made up of boys who want to be together and who will naturally run together, with a patrol leader they have selected and are backing, and with patrol enterprises in which they are engaging.

If you are running 1910 model patrols, you won't get 1928 results therefrom.

Speaking of Punishing.

Punishing a boy seems a necessity every now and then.

How far do we get as Scout Masters when, after a youngster has kicked over the traces, we call him in and, angry ourselves, give him a good bawling out.

He just resents it and usually resolves next time not to get caught.

That's why the thinking Scoutmaster tries other methods. He realises the punishment from within is better than from without, and so he appeals to the boy's pride, to his best feelings, to the way other people feel about him—in friendly and sympathetic way trying to set up an attitude inside which will produce real regret and hope for success next time.

The times when angry call downs are superior to quiet appeals to pride are few and far between.

"Praise publicly and censure privately" is a good rule for the Scoutmaster.

You can force boys to do a thing as a last resort, hoping all the time that they will become interested in the thing for its own sake, and that's the only reason for coercion.

But it isn't that we should make things easy for the boys. They don't respect the leader that appeals to them to do a thing, to undertake an enterprise because it's easy.

The "They're only boys" man has no place in Scouting.

Boys want to do things that are hard, that challenge, that make success difficult to attain. You try letting boys slide through on their own and see how poorly you will rate in comparison with a man who makes them know their stuff. The presence of a difficulty makes interest greater, effort harder and success sweeter.

Every Scoutmaster should watch out to see that the 'badge hound' gains new interests in Scouting besides the winning of pins and awards. If a boy's only idea in Scouting continues to be self-decoration, the associative shift has failed to work and Scouting has done him little real good. There is nothing unethical or illogical about a boy wanting to have a first-class pin on his hat or an Eagle badge on his breast, if only in winning the badge he gets interested in the activities called for and the Scout ideals behind it all.

Let's remember the boy is growing up all the time. He likes to be called a man. He likes to be treated like a man: He likes to be talked to like a man and judged like a man.

It isn't his fault that the twelve-year-olds are just kids. It's his great age and the overlook of his increasing stature that causes this.

Let's make use of Rover scouting for the older boy—a programme built to fit his nature just as the Scout programme fits the instincts of the early 'teens

And finally, Mr. Scoutmaster, let the boy know you are his friend. The attitudes he gains and the responses he makes will be affected greatly by the way you treat him.

Perhaps you are his hero. What you are and what you do speak louder to him than what you say.

A brief summary of the above principles might be given to the Scoutmaster as follows :—

1. Be a skilful, quiet guide, rather than a noisy promoter.

2. Build morale rather than obedience.

3. Retain the boy's original interest in Scouting by playing the game as he sees it.

4. Use the out-of-doors, since interest and experience are best there.

5. Remember you were young once, and try to remember back.

6. Get the boy to purpose his own activity.

7. With suggestion, get the boy to wish what he does.

8. Act when the boy is ready to act, and create situations for readiness.

9. Remember one learns by practice. Provide opportunities to the boy to practise the things to be learned.

10. See that the right practice is accompanied by satisfaction and the wrong practice by annoyance.

11. Remember that satisfaction and annoyance are best when they come from within.

12. Aim to have the boy make successes of the things he undertakes for successes stick.

13. Remember that a boy learns many things at once. While he is learning a skill, watch out for the habits of conduct he is learning too.

14. Use the patrol and group activities to build morals and public opinion which will cause the boy satisfaction or annoyance.

15. Punishment from within is best. An appeal to pride beats a bawling out.

16. Coercion may be followed by interest, but it's the last choice.

17. Give the boy opportunities and appeals that challenge.

18. Be sure the winning of a badge developes new interest.

19. Remember he is growing all the time He likes man treatment.

20. Set an example.

(*Continued from page 8.*)

extending over hundreds of square miles, was wholly a huge lake into which flowed the melted water of the glaciers all around. The black soil was the original silt. For years water had got accumulated. Perhaps it wanted an exit—it corroded the rocks and found a way down into the gorge. This is the birth of the Jhelum river. Then the water of the lake slowly drained away and now was left the fertile plain, the capital of the State, and the winding canals and remnant lake.

From Baramulla it was a very easy and straight drive to Srinagar. There is the beautiful avenue road extending for miles, with silver oaks on either side. Baramulla has developed into a a big trading centre. There were big grain shops and oil depots. It was just like another city of North India, with tall houses and dirty lanes. Many of the tourists change their cars and take to boats, in which they are rowed to a distance of nearly twenty-two miles before reaching the capital city. The mountains in the distance were casting their cool shade and sending the cold breeze from their icy peaks as it was evening when I was let down at Srinagar to stay with my host's father for a day in their house-boat. More of this in my next.

(*To be continued.*)

THE MYSORE SCOUT CLUB.

V. H. KULKARNI, Mysore.



Stamp Collecting.

We find endless delight in pursuit of our hobbies. Philately, or stamp collecting, is an interesting and delightful hobby.

We can learn the history of many a country by studying closely the stamps of the world. Apart from the political history it is possible to trace out from them the course of various movements. The historical interests and the progress of the civilisation of a century back is depicted on the stamps. They reflect something of the country's grand antiquity. This forms a link between the past greatness and the present progress.

Some stamps display the modern scientific inventions as the steamers, railways and æroplanes. This exhibits the rapid progress of a particular country.

Further the fauna and flora of many countries can be studied by the medium of their postage stamps. There is scarcely a single stamp issuing country that at some time or another has not depicted some bird, beast or plant connected closely with their national life. If we observe the stamps of Australia, we find that birds figure prominently.

On the whole this hobby is a fine one. So start your collection to-day.

Does Memory Serve?

A set of questions concerning the general knowledge of the members of the club will be published frequently. There is no need of sending answers; those will be published in the next issue with a new set of questions.

1. Who was Sir Humprey Davy?
2. What is the capital of Spain?
3. Who was the first President of U. S. A.?
4. What is a stamp collector called?
5. Who is the author of "Don-quixote"?

Competitions—No. 1 Square Puzzle.

1 . . . .
2 . . . .
3 . . . .
4 . . . .

1 Greeting.
2 The celebrated place of Taj.
3 A useful metal.
4 Soil.

Rules—Entrance fee 2 annas. The answer, should reach Mr. Jolly Chum, c/o The Editor on or before the 10th August 1929. The first two correct solutions opened will get the prize.

1st prize—Rs. 1-8-0.

2nd prize—Rs. 1-0-0.

Correspondence Section.

The following students and others invite correspondents to write to them. Will you respond?

1. Rambhajan Sinha, IX A, U.P.C. Benares.
2. M. Fakir Mahomed, 3341, Jasmine Lodge, Edga Extension, Mysore.
3. V. Sivasubbramanian, 2 S. M. V. Koil Street, Triplicane, Madras.
4. T. K. Ranganathan, Pradhan's House, Agrahar, Tumkur City.
5. Jagadish Sharma, 12 Bheem. Ghose Lane, Calcutta.
6. B. K. Raina, c/o M. N. Braru Esq., Supdt. of Council, Bilaspur, C. P.
7. Emma Sommuah Junior, c/o J. A. Ntiri, Miller's Ltd., Obo, Kwahu, Gold Coast.
8. Renzo Sabbatucci, 1F, Lungo —tevere Millini, Rome 126, Italy.

Results of the April Competition.

The first prize goes to T. K. Ranganathan of Tovinkere and the second prize goes to D. S. Sivappa of Dodballapur.

(*Answer—Sage.*)

TEN-YEAR SERVICE BADGE.

The Ten-Year Service Badge which was recently instituted has been awarded to the Scouters named below. The badges were presented to several of them at the State Rally, held at Tumkur during April 1929:—

1. Mr. S. Ponnarangum Pillai, Scout Master, Robertsonpet.
2. Mr. M. H. Ramachandra R Scout Master, Bangalore.
3. Mr. K. A. Keshava Iyengar, Asst. Scout Master, Bangalore.
4. Mr. C. Seshachar, M. A., Scout Master, Bangalore.
5. Mr. T. Venkataranga Char, Scout Head Qrs., Bangalore.
6. Mr. T. S. Krishna Rao, Asst. Scout Master, 30th Bangalore Troop.
7. Mr. V. S. Ramachandra Rao, B.Sc., Scout Master, Bangalore.
8. Mr. N. D. Venkatesiah, Scout Master, Chickballapur.
9. Mr. N. Sree Ram, Scout Head Qrs., Bangalore.
10. Dr. M. K. Venkata Rao, M. A., Ph. D., Scouter, Bangalore.
11. Mr. N. Narayana Rao, B.A., B. Sc., Scout Master.
12. Mr. Mohamed Auzum, Scout Head Quarters, Mysore.
13. Mr. N. S. Narayana Sastry, M.A., Mysore.
14. Mr. C Subba Rau, M. A., (Hons.) Scout Commissioner, Bangalore.
15. Mr. G. Sreenivasa Rao, B. A. B.L., Scout Master, Bangalore.
16. Mr. H. Basavarajan, Scout Master, Saklespur.
17. Mr. D. Vasudeva Rao, Scout Master, Tumkur.
18. Mr. K. Narayana Sastry, 18th Mysore Troop, Mysore.
19. Mr. M. H. Krishna Murty, Scout Bangalore.

Ramu: "My father was out in his car to-day and he ran into a building."

Bhimu (anxiously): "Good gracious, was he hurt?"

Ramu: Oh, no! "You see the building was a garage."

THE CUBMASTER'S TRAINING CAMP, SHIMOGA.

The District Scout Council decided to hold a Training Camp for Cubbers, in Shimoga Town, from 15th to 25th of May 1929. At the request of the Council, the Dist. Education Officer deputed 20 local teachers from the various Schools. Thirteen of them attended the camp. One teacher from Sorab and another from Mandagadde also attended.

As per the Organising Commissioner's suggestion the Camp was under the management of:—

1 Mr. T. Venkatasubbashastry, B.A., B.L., the Dist. Scout Commissioner as the Camp Chief; 2 Mr. V. S. Ramachandra Rao, B.Sc., 3 Mr. N. S. Narayanashastry, M.A., 4 Mr. R. K. Lakoor, as instructors; 5 Mr. B. Ramaswamiah B.Sc. as the Secretary.

The camp commenced on the 15th at 5 p.m. in the High School grounds, the use of which was kindly permitted by the Head Master. The campers met in the morning from 7-30 to 10-30 hrs. and in the evening from 5 to 7 hrs. Along with the Camp a Pack of 24 Cubs was also worked every evening so that the instructions could be practically illustrated.

Mr. V. S. Rao looked after the drill and games of both the Cubs and the Cubbers. Messrs. Lakoor and Shastry shared the other instructions. The campers, inspired by the lively batch of Cubs in their play, quickly got over the usual shyness, peculiar to the camp that lacks the environment of wild nature. Some of the local Scouters visited the Camp now and then.

The Camp merged into the District Rally on the 23rd. The Campers were invested during the final day of the Rally before a big gathering of Scouts and the public by Mr. K. H. Ramiah, B.A., Bar-at-Law, the Registrar of Co-operative Societies, who presided over the function. The occasion was quite imposing and the investing officer impressed on the solemnity and the importance of the function.

The new Cubs, who had already got into Uniform, contributed the very first item of display at the Grand Rally. Their howls, games, dances and yells were immensely liked by one and all. They seemed to have convinced the public that a well-organised Cub Pack is a thing to be aspired for in every place.

Our heart-felt thanks are to the Dist. Scout Council, the Organising Commissioner, the Instructors, the Dist. Education Officer, the Headmaster of the High School, the Campers and the parents of the Cubs for their timely co-operation in running the Camp successfully.

B. RAMASWAMIAH,
Secretary.

DISTRICT SCOUT RALLY SHIMOGA.

The Shimoga District Rally was held from 22nd to 25th May, 1929. It was pronounced a great success. The number of scouts who took part in this year's rally was the largest ever present at the District Rallies before.



The grounds where the Chamandi Hills Scouters' camp was held.

Every morning the Scouts assembled at the Town Hall and participated in the competitions and games in First Aids, Flag-staff construction, memory relay race, obstacle race, signalling and others. The competitions were of a high order and keen sportsmanship was shown by all the participants.

The camp fire events were specially attractive, the Sagar troop being awarded a special prize for their display. One of the interesting items at the Rally was the physical jerks done by all the boys together. A good show was put up in a remarkably short time. For the reference of those who might desire some exercises for teaching large groups quickly, the exercises that were taught at the Rally will be published next month.

The Scouters met at the District Scouters' Conference and passed several resolutions.

The District Rally has shown beyond doubt, that the popular notion that moffussal troops are backward, is absolutely a fallacy. The troops that assembled at the Rally were very well trained and, considering the disadvantages under which they suffer, they did remarkably well. Some troops there were, which were far ahead of the 'town troops' as we know them.

Thanks to the industry of Messrs. T. Venkatasubba Sastry, Advocate, B. Ramaswamaiya, Niranjanraja Urs, the Dist. Eco, Supdt., P. Rama Rao and others, whom only shortage of space prevents mention here, the Shimoga District Rally has been a great success and showed what District Scout Councils, can do if they made up their mind.

The exercises that are mentioned here may well be used by scout classes, for they are easy to learn, effective, make a good demonstration and are health-producing.

V.S.R.R.

A Mysore Scouter Honoured.

Our readers will be glad to learn that Scouter K. N. Venkatasubba Sastri, M A., who is now in London for study, has been awarded the Sir Wm. Meyer prize for Researches in Indian History. The prize carries a scholarship of £120 per annum for two years. Mr. Sastri is the first Indian to get this honour and it should be a matter of special pride to us in Mysore that he is one of us. Let us wish him all prosperity and a safe return home to us and to Scouting in Mysore.

Chamundi Hills Camp for Scouters.

Thirty-three members attended the Scout Masters' Training Camp, held on the Chamundi Hills, Mysore, from 3—5—29 to 18—5—29. Mr. A. Vasudeva Rao, assisted by Messrs. Srinivasalu Naidu and S. Abdul Razack, was in charge of the training. For a group of the members of the camp please refer to page 7.

Tut! Tut!

Traveller—Sir, is there time enough for me to drink a cup of coffee?

Guard—There is, provided you take me in also!

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THE MYSORE SCOUT

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Land of Our Birth.

Land of our birth! We pledge to thee
Our love and toil in years to be
When we are grown and take our place
As men and women with our race.

* * * * *

Land of our birth! Our faith; our pride!
For whose dear sake our fathers died:
O Motherland, we pledge to thee
Head, heart and hand through the years
to be.

—*Extracted.*







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VOL. XII BANGALORE—AUGUST 1929. NO 2.

The Nation's Youth Pay Homage to their Chief.

Birthday Message to Prince Jayachamaraja Wadiyar.

On behalf of the Boy Scouts of Mysore, I beg to tender to **Prince Jayachamaraja Wadiyar,** the Chief Cub of Mysore, our heartfelt and loyal greetings on this auspicious and joyous occasion of his Birthday.

It is indeed the rare privilege of the children of the Mysore State that the noblest and best of them all is their Chief Cub, and that he is, by his life of simplicity, gentleness and love, a model to them all.

It is the fervent prayer of every subject of His Highness the Maharaja of Mysore, young and old, and particularly of the Boy Scouts and the Cubs of Mysore, that their beloved Chief Cub may grow in health, strength and wisdom like Sree Ramachandra, the ideal scout, and that Almighty God may shower His choicest blessings on the **Prince Jayachamaraja Wadiyar,** and all the members of the Royal family.

K. SHANKARANARAYANA RAO,
Chief Commissioner,
The Boy Scouts of Mysore.

Mysore,
27th July, 1929.

The Prince's Reply.

Dear Mr. Shankaranarayana Rao,

I thank you for the cordial greetings sent by you on behalf of the Scouts of Mysore. I consider it a privilege to be associated with them as the Chief Cub of Mysore. I appreciate the sentiments of loyalty and affection expressed by you on their behalf. I wish that you would please convey to them my warm thanks.

Yours sincerely,
JAYACHAMARAJA WADIYAR.

Physical Culture and Scouting.

One of the most important items on any programme that may be proposed for national reconstruction is physical culture. In ancient India a very important place was assigned to it in the life of the student, the Brahmachari, as he was very appropriately designated. Emphasis was not laid on it in the manner in which we are wont to do to-day, nor were any costly and complicated appliances of the kind usually recommended by the more up-to-date systems, which are the products of modern civilization, prescribed for the practice of physical exercises. India had her own indigeneous, simple and natural systems, which made it possible for even the poorest of her children to follow and which were productive of the best possible results.

No firms nor any large capital was necessary to manufacture apparatus like single or parallel bars, tennis rackets or balls, rings or dumb bells, or combined developers. Nor were books or cyclopædias needed to educate the public or to popularize different systems. It was all one simple scheme which entered into the daily routine of the student and lived by him as part of his Dharma. He had to get up in the early morning and to do a good deal of walking in the ordinary course of his usual observances connected with his ablutions. He had of necessity to take better advantage of God given fresh air, cool crystal water and refreshing sunlight than our present day busy student is accustomed to take. He had to practise his various *asanas* in connection with his sacred *Sandya* and *Gayatri Japa*. He used to have his rhythmical exercises relating to the *Suryanamaskaras*. All these practices tended to a harmonious and symmetrical development of all the organs and limbs of the body and to give the requisite tone to the entire nervous system and the heart, thereby enabling the Brahmachari to have very good control over his physical vehicle.

Immediately connected with his physical development was the question of his diet. He was given simple but nourishing food at stated intervals. He ate when he was hungry. All pungent and spicy or fried things were avoided. Fruits found a very important place in the daily menu. In short, all things in which Nature abounded, and which man could and can secure, at little or no cost, were all freely used for the building up of the physical body, which is the most important of all the instruments given by God to man when He sent him down to live his life in the world.

I do not propose in this brief note to advert to the most important topic of "Brahmacharya" in its special sense which was the pith of the students' life, for the realization of which the necessary mental and emotional equipment was provided in that fascinating and all-embracing scheme of the life of the student in Bharatavarsha. I wish however to point out that this is a matter which ought to be given very careful consideration and a prominent place in our educational problems.

That physical culture is absolutely necessary for individual as well as national well-being is admitted by all. But we in India, with our usual philosophical indifference, have not given this important subject our serious attention. With our narrow and misconceived notions of religion and the wrong idea that physical development may not after all of necessary for spiritual advancement, we are apathetic towards physical strength and beauty. The clumsy way in which we grow our hair or the beard, as a religious observance connected with a vow or the pregnancy of one's wife, the cruel and pernicious custom of tonsure of widows, the practice of mortifying a limb of the body by the "Hatayogi" are a few of the many instances which have stepped down our ancient vitalizing religion to death-hastening superstition. It is time that we carefully examined our ideas on such subjects of importance with the search light of reason and revised our views on religion and made them more true to Nature and to our real ancient heritage.

But, alas! we have lost the key to our ancient spiritual greatness. We are clinging to the forms from which the true life has almost disappeared. Thank God, the life is not quite extinct yet and there is still some hope in the possibility of resuscitation, with the blessings of Those who guide the destinies of our hallowed land. But that hope, which is at present but a dream, cannot be realized unless we wake up from our slumber, examine all our dilapidated institutions and reconstruct and revivify them according to our present needs.

In this difficult task before us, *scouting* is a source of great strength and help. Though it has come to us, in its present form in a Western garb, it is an institution "as old as the hills." It existed in ancient India as part of the life of the Brahmachari, and even its modern Western vesture can be adapted to our own peculiar needs.

Scouting insists upon a larger outdoor life, which makes it possible for us to make a better use of sunlight, water and air, the bounteous gift of Nature, which costs us nothing, in preference to the corresponding man-made things, which we cannot all afford to secure. It teaches us that the physical body is a great asset to us, entrusted to us for the *service* of the world, for which we must ever *be prepared*, and that we must, therefore, take very great care of the body and make it very strong and healthy, so as to make it most serviceable. It emphasizes the idea that the care of the body is as much a religious observance as our daily worship or ceremonies.

The Scout realizes that he cannot be really useful to, or help, others, that he cannot be always cheerful and be smiling, unless he is himself strong and healthy. He knows that to be strictly clean in thought, word and deed, he must have his body under perfect control, which means that it must be quite pure and healthy.

In fine, to conform his life to the laws which he has promised to obey, the scout must pay great attention not only to physical culture but also to a variety of other subjects closely allied to it.

That the *Scout spirit* may inspire the lives of the younger generation, who are the hope of our motherland, as also of all those who are interested in national well-being is my fervent prayer.

K. SHANKARNARAYANA RAO,
Chief Commissioner,
The Boy Scouts of Mysore.

His Escape !

Tutor—How did Shivaji escape from prison ?

Pupil—Why, through the door, of course.

MUSSOLINI ON MUSCLE AND MIGHT.

(AN INTERVIEW BY GEORGE SYLVESTER VIERECK.)

"Health," remarked Benito Mussolini, the Dictator of Italy, "is for those who know how to get it. But once one has got it one must *know* how to keep it."

I had expected to find Mussolini a sick man showing evidence of the stomach disease..... .....Although he had just escaped another assasin, he showed no trace of nervousness. He was pale, but his skin was clear, his voice vibrant with strength. He did not create the impression of a sick man. He looked like a hale man, a trifle pale from overwork. Mussolini works, on the average, eighteen hours a day.

I do not know if he suffers from alimentary disturbances or from ulcers of the stomach. It is known that he diets with extreme care, and that his habits of eating are sufficiently abstemious to please the most ardent disciple of Bernarr Macfadden.

Mussolini refused to discuss the rumour of his illness. He refused to enlarge upon his diet, but he admits that he is a physical culturist and points with pride to the fact that he is writing physical culture maxims into the law of the land.

"Fascism," he explained to me, as I faced him in the palace where he makes his office, "is a muscular creed. We believe in discipline. No discipline is possible without complete intellectual, moral and muscular co-ordination.

"I have suspected at times that the achievements of ancient civilizations, especially those of ancient Greece and ancient Rome, rested, far more than historians suspect, upon their belief in *a sound mind in a sound body*.....I myself exercise regularly. I never permit even business of state to cheat me out of my exercises. I ride, I fly, I motor, I hunt, I swim and I climb mountains. Mountain climbing combines almost every form of physical exercise. It makes demand upon every muscle. I advise mountain climbing for those who can risk its perils—not for every body.

"But I advise athletics in one form or another for everybody. Have you looked around in Rome?" the Dictator asked me, his eyes flashing with pride. "You no longer see hunched backs. We have strengthened the backs of our boys. Their eyes and hearts are strong. *Facism has taught the Youth of Italy the value of Physical Culture* (Oh! India)—We are teaching them how to breathe, how to hold themselves, and how to take care of their bodies. Have you noticed the change in our children?"

"Athletics," Mussolini continued, without waiting for my answer, "teach presence of mind, swiftness of decision, promptness of action. Physical training is as much a training of the character as of the muscle. Even the most intellectual training that can be divised and imparted by the greatest sage is a form of gymnastics—may be mental. The Italians . . . . . are not mere spectators of the gymnastics of others. . . . . ."

"The Fascisti, fortunately are still an army. There were times when I was afraid that the physical forms of the Fascisti would betray that tendency to adipose tissue which is so conspicuous in men who have passed their 40th birthday. I am grateful to say that the masses of the Fascisti have to be so active on their feet and with their arms that they are not corpulent. They retain their slimness. They are muscular. They have fine biceps. The Fascisti are still fit to incarnate the Youth of Italy and they are indebted for that fortunate fact to the exercise they take.

Mussolini is giving "lungs" to Italy, compelling the workers to exchange the city slums for the suburbs. He has issued important regulations enforcing physical education in the public school, But the school, in his opinion, is only a beginning. The individual himself must continue to grow in physical prowess, as well as his mental powers, after his graduation.

"The Fascist Government gives all possible encouragement to sporting clubs associated for gymnastic exercises in connection with the schools. No detail of physical education is neglected. . . . Every effort is made to give the parents the idea that physical education is not a waste of the child's time; indeed it may protect him from peril in his maturity.....The main object is to teach the youth how to travel the road alone in after years, when he has left school far behind him .....

"The member of the family who undertakes his own physical education may become an object of amusement to the rest of the household. However, this should discourage no pupil. The great need in physical training is competent instructors. In the absence of such, the individual may guide himself, with some preliminary study of the subject. It is always to grasp the theory of any course of physical training that enables the pupil to comprehend what he is doing. Yet here as in other things the result is what tells.....I have always felt that physical exercise should be systematic rather than prolonged. A little at a time, done at stated periods, is wisest."

I asked: "Does Your Excellency insist upon physical culture for women as well as for men?"

"I do, indeed," Mussolini replied, "My own opinion is that physical education to women should make them more graceful, more agile..."

Mussolini believes in muscle. He also believes in intellect, but only if it serves the world in some fashion. Both may well be combined.....' If those persons who deem themselves the intellectual aristocracy of a community would set the example, the rest would follow it as far as physical education is concerned...There is nothing in the fact that a man is intellectual in his tastes prejudice him against physical culture. The lives of the world's philosophers from the days of Socrates to our own will prove this."—*The Brahmacharya.*

SPECIAL HEALTH NUMBER.

This special Health Number is issued to invite the attention of the Youth of the Country to the importance of Phytical culture for their health, strength and vitality. The times demand that they should lead a healthy, purposeful life. The occasion that induced this special issue is fully explained in the Editor's Chats.

SOME BEAUTIFUL THINGS.

(SELECTED BY MR. C. S. KRISHNA IYER, M.A)

1—THE OATH OF YOUTH IN ANCIENT GREECE.

I will not disgrace my sacred weapons nor desert the comrade by my side. I will fight for things holy and secular, whether I am alone or with others. I will hand on my Fatherland greater and better than I found it. I will hearken to the magistrates and obey the laws. I will not destroy or disobey the constitution. I will honour the temples and religion of my fathers.

2—YOUR COUNTRY'S RIGHT.

Your country has the right to demand of you not merely the laying down of your life (which some have called the supreme sacrifice) but a sacrifice far more difficult—that you shall, at all costs to yourself, develop the individual within you, and make the utmost of him, training every instinct, every innate faculty, until in any sphere, Art, Literature, Politics, Religion, you can make to your state and your fellow men the contribution of the best and soundest judgment and the best and greatest achievement.

—A Greek Orator.

3—THE PRICE OF FREEDOM.

Soldiers, what I have to offer you is fatigue, danger, struggle and death; the chill of the cold night in the free air, and heat under the burning sun; no lodging, no munitions, no provisions, but forced marches, dangerous watch posts and the continual struggle with the bayonet against batteries; those who love freedom and their country may follow me.

—Garibaldi.

4—LAND OF OUR BIRTH.

Land of our birth, we pledge to thee
Our love and toil in years to be;
When we are grown and take our place
As men and women with our race.

Father in heaven, who lovest all,
Oh, help Thy children when they call,
That they may build from age to age,
An undefiled heritage.

Teach us to look, in all our ends,
On Thee for judge, and not our friends;
That we, with Thee, may walk uncowed
By fear or favour of the crowd.

Teach us the strength that cannot seek,
By deed or thought, to hurt the weak;
That under Thee, we may possess
Man's strength to comfort man's distress.

Teach us delight in simple things,
And mirth that has no bitter springs;
Forgiveness free of evil done,
And love to all men 'neath the sun!

Land of our birth, our faith, our pride,
For whose dear sake our fathers died:
O motherland, we pledge to thee
Head, heart, and hand through the years to be.

—R. Kipling

5—THE SCOUT.

Once round a tuck shop window, hands in his pockets, he hung,
Or ran to a row round the corner, or ran from the bell he had rung,
Or gaped at a game of football, or chivved a harmless cat,
This king in a shirt and knickers, with his pole and his cowboy hat!
But a trumpet sang from the meadows, and the city rang with a shout,
And the boy left into his boyhood with the magical name of Scout;
Suddenly braced his body, suddenly found his soul,
And vaulted to Eldorado at the end of a hefty pole.

There came to him men of glory who spoke of a goodly game,
Who told of a life in the open and the pride of a gallant fame,
And he gave them his soul and body to discipline, shape, and train.
And they taught him the works of God and the use of a cockney brain,
From end to end of the kingdom, from shore to shore of the coast,
Strong in their steadied thousands up rises a martial host,
And the foe, when he comes, shall be rattled and riven and put to rout
By the flower of to-morrow's army—the lad who has learned to Scout.

They have taught him the march and the double that conquer stiffness and stitch,
To fend for himself in rations and cook a pot in a ditch,
To patch a hole in his knickers, to nurse his speed for a burst,
To like what is good and wholesome, and to love his country first.
Proud of his wind and muscle, proud of his corps and kit,
He goes in the pluck of a body that is perfectly strung and fit.
Quick in the uptake, nippy and learned in the hunter's lore,
The Handy Man of the ocean had a brother at last ashore.

Here's to the youth of England, (Ind.) boys of the young brigade,
Who march in their shirts and knickers, gallant and unafraid,
Glory to these young lions, whelps of the ancient breed,
Mustering brisk and radiant in the shadow of England's (India's) need.
Many a mighty hero who made an England (India) great,
Smiles from the field of heaven, blessing this Fifth Estate.
Here is the great assurance, here is the certain sign:
The heirs have claimed from the future their place in the nation's line.

—Harold Begbie.

6. There was a man once loved green fields like you,
He drew his knowledge from the wild bird's songs;
And he had praise for every beauteous thing,
And he had pity for all piteous things.

A lover of earth's forests, of her hills,
And brother to her sunlight, her rain;
Man with a boy's fresh wonder, he was great
With greatness all too simple to explain.

He was a dreamer and a poet, and brave
To face and hold what he alone found true.
He was a comrade of the old, a friend
To every little laughing child like you.

—Marjorie Wilson.

A LITTLE GREAT THING.

7 A little thing is a little thing, but faithfulness in a little thing becomes a great thing—Plato.

8 FOUR THINGS COME NOT BACK;
The spoken word;
The sped arrow;
Time past;
The neglected opportunity.

—Old saying.

SOME FACTS ABOUT CIGARETTES.

(*Extracts from A Candid Talk to Boys by J. H. Kellogg, M.D.*)

Boys cannot fully appreciate the evils of cigarette smoking, unless they know something about these wonderful bodies of ours. Looking at them from the outside, one gets a very imperfect idea of what they really are.

Perhaps you have never thought of it, but a medical man can nearly always tell the boy who smokes, by the shape of his mouth, or the appearance of his face, for tobacco using somehow changes some of the delicate machinery of the body. It hurts and spoils it.

AN UNFORTUNATE FROG.

I once extracted the nicotine from one cigarette, and then gave half of it to a frog, and the other half to another frog, and they both died almost instantly. Although there is enough nicotine in one cigarette to kill two large frogs, yet people try to make us believe that cigarettes are innocent. Nicotine is one of our most deadly poisons, and there is enough of it in one single cigar to kill two men, if it were all administered in a concentrated form, and injected into the skin with a hypodermic syringe.

You say, "Why, then, are not men killed by it?" *They are.* Everyone who uses tobacco is killed by it, unless he dies as the result of an accident or of some acute disease. It really kills him sooner or later, since it prevents him living as long as he otherwise would.

We depend upon our stomachs to digest the food that we eat, so that it can be converted into blood. The potatoes, bread and apples that we eat today, to-morrow are walking round and talking, for they become a part of us.

HOW SMOKING BRINGS ON CANCER.

Now tobacco used regularly, even in very small amounts, injures the stomach, and cripples it in its digestive duties. When the stomach can no longer properly digest the food, the blood becomes very thin, the body becomes sick, and is miserable. I recently examined a man and found in his stomach a great lump. He died shortly afterward, and we found the lump to be a terrible cancer.

The man had been a great smoker. Tobacco had spoiled his stomach to such an extent that the cancer parasites could *begin* to grow there. just as the mould can grow on a wall or weeds in a flower garden. So the cancer parasites grew there until they destroyed his life. He was a very rich man, but his money could not buy him a new somach. I saw a man the other day whose lever nearly filled off this abdomen. He died two or three days later. Because nothing could be done for him. This man had first ruined his stomach by tobacco. Afterward it attacked his liver The same thing frequently happens with the lungs and the heart.

IS YOUR HEART WEAK?

I have here a little instrument which, when placed on the pulse, writes down on a piece of paper the kind of heart a man has This is the tracing of an ordinary, healthy man. Here, on the other hand, is a tracing made from a confirmed tobacco user. (*Illustrations are omitted.*) His heart was sputtering like the tongue of a boy who stammers. It was weak. If he should start to run a little, his heart would palpitate, or perhaps fail entirely, for tobacco paralyses the heart. This is the reason why a boy gets so sick the first time he smokes.

> Nicotine is admitted widely to be a deadly poison, especially to the young and still it finds favour with several youngsters. It is a great pity that the *Juvenile Smoking Act* is almost a dead letter—is it because that anything connected with smoking is so deadly? This candid talk should appeal to all and it is hoped those who read it will fight this devastating habit, both in themselves, if unconsciously victims to it, and in others.

The white blood cells are among the most interesting things in all the body. They are like the policemen who walk up and down the streets. If they find a dead cat or dog, they send the scavenger to take it away. So with these little cells; if they find a tiny speck in the body, they put out little lips and eat it up. If they cannot swallow it, they pour out something that digests it. They are doing this kind of work all the while, and that is the way the blood is kept pure and clean. As long as these blood cells are in good condition they are capable of destroying typhoid fever, pneumonia, or tubercular germs, even if they get into the blood. If it were not for these white cells we should all speedily die, but tobacco paralyses these cells so that they cannot fight off the germs. When a smoker gets pneumonia he is very likely to die.

BAD MEMORIES AND THE REASON WHY.

The boy who smokes cigarettes soon begins to lose his memory. When we see things and hear things, we store up images in the brain. In order to recall them it is necessary to have contact between the branches of the nerve cells. If the nerve cells are in good condition, we can think clearly and have good, strong minds and retentive memories. If we only have a few that are in contact, then we can remember some things and can only be about half ourselves.

CAN YOU THINK QUICKLY?

I have here a little instrument that I had made in Paris some years ago, which measures how long it takes a man to think. The little hand revolves once every second. The dial is divided into one-hundredth parts of a second. When a man takes a little whisky or a small amount of tobacco, I have found that it lessens the rapidity of his thinking. (It took only one-sixteenth of a second for a nerve impulse to travel from the hand to the brain, and be sent back again into the left hand of a young man who had never used tobacco. In the other young man, who had smoked fifteen or twenty cigarettes that day, it required nearly three times as long).

There is nothing good in tobacco—cigars, cigarettes, or pipes. It is a savage custom that was learned from the American Indians and has ruined the health of thousands of boys and young men.

SPOILS THE INSIDE OF THE BODY.

If every time you smoked a cigarette it should produce a wart on your nose or blotch on your face, you would soon

CAMPAIGN AGAINST DISEASE.

The following bulletin has been issued by the National Health Association of Southern India, Madras :—

His Hated Highness Prince 'Death' —the War Lord, in the chair.

President,—I have called you here to-day to deliberate on a very important question; but before going to that, I would like to hear from you how you have been progressing in the respective campaigns under your charge.

His Excellency Field Marshal 'Disease' (Chief of the General Staff) :—Your Highness, there is nothing that I have to add after what was expressed at our last meeting; but the reports of our generals of the field expeditionary forces will, I expect, give ample information.

Major-General, 'Mosquito' :—I am using very well the three weapons in my armoury, so far. Victims of my dreaded malaria are increasing day by day. The subtle elephantiasis, I am shooting broadcast, under the cloak of making people bigger. My third weapon, Dengue, has not also remained idle. Negotiations are in progress to equip myself with the weapon of yellow fever from America and Africa. My footholds are assured, as I am getting more pits and puddles and ponds to breed in. Our enemy, Man, has not succeeded so far in doing any material damage to our vital spots. There is, however, of late, a slight awakening on his part.

Subadar Major, "Fly" Khan :—Mine is a brilliant success everywhere. My cholera has secured many victims; while my typhoid, diarrhoea and dysentery cannon have stormed many a household. My armoury is the most varied and every one of those bowel diseases has been responsible for its quota in the massacre of our enemy. Wherever I go, there seems to be vicarious welcome awaiting me and I find more than plenty of rubbish, filth and dung all over the enemy's land of which I make strongholds for myself.

President:—I am glad to hear such reports from our two Generals and I believe the same is the case with our Sirdar 'Rat' Ali Pasha and his able colleague, Dhalavai 'Flea' Singh.

Both :—Yes, Your Highness.

President :—The point I wanted you to consider has been slightly hinted at by our friend, General 'Mosquito.' It is about the slight awakening of our hated enemy, Man, which he referred to. Gentlemen, I have very reliable information that our enemy is organising his forces on a large scale through a movement which he calls by the obnoxious term of the Health Week." He is mobilising the whole country. He is drawing upon every soul in the land. He is enlisting everyone in his militia. Already I hear a great number are responding to his call. My secret agent also informs me that on the 12th of . . . . . in that central spot of the capital—the park—he is to unfurl his banner of Health. There the training of the forces will begin. There the recruitment will reach its height. There he means to put everyone to a thorough course of his new tactics aimed against us. Every soldier in the cause of Health will be equipped by him with the necessary offensive and defensive material directed against our predatory campaigns. Then will the war begin on a fiercer scale and the campaign on the enemy will reach enormous proportion. They might storm our strongholds by filling up every pond and pool to prevent water stagnation or by burning all filth and rubbish and in a thousand and one other ways. This Health Week seems to sound our death-knell. Man will be so well organised in matters of health as a result of this movement, that we will be able to make no more headway. The time is not far off when we will have to beat a shameful retreat from the land altogether and seek new avenues of aggression. It is to consider this that I have asked you to meet to-day.

(Message incomplete.)

(Note: Our secret service correspondent is no doubt an able man but our wireless has the knack of falling at inopportune moments, so that we are not able to enlighten our readers as to what the Supreme War Council of our enemies finally decided.)

(*This will make a very interesting but instructive short Tableau for Scout Entertainments. Suitable apparel should be provided.—Ed. M. S.*)

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stop smoking. That is only the outside of it. But it *does* spoil the *inside*, and then it spoils the outside afterward. I hope that none of you will ever smoke another cigarette as long as you live. I pray that God may help you to make this resolution and carry it out; also to do good missionary work in persuading other boys who are smoking cigarettes to give them up.

HEALTH AND MODERN DRESS.

Fewer and Lighter Garments Advocated.

Sunlight and air as everybody knows, are essential to health, to life, on this planet. Without sufficient sunlight we wither and die like plants in the dark, writes Dr. E. S. Chesher in the "Evening Standard" :—

Modern dress, which allows the neck and upper part of the chest and arms to be uncovered exposed to light and air, deserves a word of approbation. Any comparison between the tight-waisted, long-sleeved, neck-constricted garment of twenty-five years ago and the modern straight, short, loose, light and if you will, "slight" dress of to-day is all in favour of the latter.

No Shame in Body.

There must inevitably at the stage of evolution exist people eager to criticise adversely new customs, new ideas, new fashions. The belief that the body is in some way shameful or disgraceful is rooted in prejudice and prudery. Anybody who has travelled over the world and studied the morals and customs of different people in historical literature will admit this statement. Let us admit also that clothing is necessary for protection from the weather as also desirable from the æsthetic point of view, and that moderation in dress, as in all things, best for every-body.

Dangers of Excessive Clothing.

But the danger in the past had been excess of clothing amongst children and adults alike. The skin kept entirely covered except for a few inches of the face loses its function of efficient excretion and regulation of body temperature.

The more we clothe ourselves, the more we feel the cold, the more susceptible we are to changes of temperature and to chills. I have found children in the elementary schools wearing ten garments not including stockings and shoes. In the nursery of the modern mother trained in hygiene a child wears four articles of apparel.

(*Concluded on page 8.*)

MALARIA.

(*The A. I. L. M. Gazette.*)

One of the greatest scourages af mankind as important as Tubercle or Syphilis or Cancer is Malaria.

Malaria is found in most, but not all, parts of the tropics and sub-tropics; it kills innumerable people every year, but even more numerous are the people weakened by malaria and afterwards killed by tubercle, measles, dysentry and other intercurrent maladies. Malaria is, moreover, one of the great economic problems of the world. Vast areas of fertile territory are almost uninhabited and peopled by races so fever-stricken that they cannot work; the useful employment of these areas depends in many cases on the eradication of the malaria. Fortunately, the control of malaria in most places is by no means a hopeless problem.

Life History of the Mosquito.

The disease is peculiar to man, and is carried from the blood of an infected individual to one who is not yet infected by mosquitoes of the genus Anopheles. This is the only means of transmission, and mosquitoes other than Anopheles cannot carry the germ. The mosquitoes known as Culex and Stegomyia are harmless in this respect, but carry other diseases, and frequently demand, or rather clamour. for attention. Anti-malarial work therefore resolves itself into measures directed to the cure of the human cases, a purely medical matter which I shall not discuss further and measures directed against the Anopheles; these measures are in part the concern of the Engineer.

Larvæ of the Mosquitoes.

In order that anti-mosquito work may be efficiently carried out, it is necessary to be acquainted with your local conditions and local mosquitoes. In an article of this sort one can only indicate broadly the lines which should be investigated. First of all, it is necessary to distinguish mosquitoes from a great variety of rather similar long-legged flies. The distinction rests on the presence of a long, straight proboscis in the mosquitoes, and on their power to use the proboscis for sucking blood. Practically none of the other flies are blood-suckers, and none have the long straight proboscis. Next, it is necessary to know something of the life history of the mosquito, in order to frame measures for its destruction. The female of any mosquito lays her eggs either on the surface or just above the edge of the water. From the eggs issue minute larvæ ("wrigglers") which move actively in the water, devouring microscopic algœ and growing rapidly. The period of larval life varies with conditions of food, temperature etc., but the minimum may be put at about six days. When the larva is fully fed the skin ruptures and a pupa emerges. This pupa or chrysalis does not feed, but moves actively in the water by flipping its broad tail. During this stage the internal organs of the larvae are completely reorganised and suited far the use of the adult, which emerges from the pupa after a very few days, and crawls over the surface of the water to climb a neighbouring object and fly away. Broadly speaking, the range of flight is short; large numbers of mosquitoes in a house generally imply the proximity of the breeding-place. If, however mosquitoes are being bred in immense members, and there is a steady, prevalent wind, a few of them may be carried many miles over bare country.

ANTI-MALARIA CAMPAIGN.

Anti-Malaria work is one of the services that Rovers and Scouts can usefully render during their camps and long vacations—preferably with the assistance of some Rural Reconstruction Agency. Ask your District Scout Commissioner for information.

Location of Breeding places.

It is very easy to distinguish between either larva or adult of Anopheles and those of Culex (and Stegomyia, which is very similar to Culex); and it is often necessary that you should be able to do this in order that you may direct your energies against the malaria carrying Anopheles and not against some other mosquito which may be barmless in your particular country. It will be noted that the Anopheles larva is straight, and that it lies horizontally below the surface of the water; that of Culex hangs down at an angle, and has at the tail end a breathing tube (siphon), which is absent in Anopheles. Note the distinctions in attitude between the adult Anopheles in which the head and body are in a straight line when the insect is at rest, and Culex in which there is a conspicuous bend between head and body. The distinctions in the larval and adult stages should be studied in actual life; once realised, they can hardly be confused.

Entomologist's Help.

Now that you are familiar with the larvae of the mosquitoes, endeavour to locate their actual breeding-places. All waters are potentially dangerous, and should be searched by dipping in them with a white enamel mug, but in any country you will find that particular sorts of mosquito avoid or choose waters according to whether they are running or still or stinking, clear or weedy, sunny or shady, acid or alkaline, salt or fresh, and so on. In some countries particular sorts of mosquito breed only in water in rot-holes, in trees, in old tins, in broken coconut shells, in wells, in very small collections of water, in tree tops, and in the leaf bases of certain plants. It is obvious that by taking a little pains, and studying the creature you want to exterminate, you can very much narrow your problem, and economise work.

The actual Campaign: use of Pesternie urged.

If available you may seek the help of an expert entomologist who can tell you that Anopheles **A**, **B** and C (only his names will be much longer than that) are important carriers of malaria, and that Anopheles **X**, **Y** and Z hardly matter at all, because they are rare, or only live in the jungle or prefer cow's blood to man's blood. The entomologist will then go further and teach you to recognise the individual sorts ("species"), and show you that this one is a well-breeder, that one a rot-hole breeder, and a third an inhabitant of the paddy field; in the same way he can show you the particular breeding-places of Culex or any other mosquito to which attention must be devoted. Where the assistance of an entomologist can be obtained you should concentrate your efforts upon the species which are important carriers of malaria and upon their particular breeding-places. In fact, a properly conducted campaign against malaria is not directed against mosquitoes in general, or even against Anopheles but against particular species of Anopheles.

THE BOER AND HIS HORSE.

When I was a small child and went to school, too young to read, I heard a thing read, of a horse, that made both my cheeks wet with hot tears. The man who owned the horse lived at the Cape of Good Hope, and was called a Boer. He was a poor man of Dutch blood who was born on the soil of that land, and tilled it with the plough and hoe.

2. He was a kind man at heart, though rough in look and speech. He loved his mare ; and she loved him, and was with him by day and near him by night. She was proud to have him on her back, and would dash through swamps, ponds, and fire too, if he wished it.

3. But a day came that proved the faith and love of her stout heart and the soul of the man. A great storm came down on the sea. The waves roared, and rose as high as the hills. Their white tops foamed with rage at the winds that smote them with all their might.

4. Night drew near, and it was a scene to make one quake with fear. Right in the midst of all this rage and roar of wind and sea, a great ship, with sails rent and helm gone, came in sight. It rode on the high, white waves, straight on to a reef of rocks, too far from the shore to be reached with a rope.

5. The ship was full of young and old, whose cries for help could be heard, loud as was the voice of the storm. Their boats were gone. There was no wood with which to build a raft. The waves leaped on the ship like great, white wolves bent on their prey. How could one soul of them all be saved ?

6. The men on shore could but look on the sad sight. They could give no help. They had no boat nor raft, and their hearts were sick within them.

Then the Boer was seen to draw near at full speed on his horse. Down he came to the beach, nor did he stop there one breath of time.

7. He spoke a word to her which she knew, and, with no touch of whip or spur, she dashed in, and, with a rope tied to her tail, swam the sea to the ship's side. She wheeled, and stamped her way through the white surge with a row of men to the shore. There she stayed but for a breath.

8. At the soft word and touch she knew so well, she turned, and, once more, ploughed through the surge to the ship, and brought back a load of young and old. Once more, stood she the beach, amidst tears of joy that fell from all eyes. She stood there weak, as wet with sweat as with the sea. The night settled down fast on the ship. There were still a few more left on it, and their cries for help came on the wind to the shore.

9. The thoughts that tugged at the brave man's heart will not be known in this world. The cries from the ship pierced it through and through. He could not bear to hear them. He spoke a low, soft word to his horse ; he put his hand to her neck, and seemod to ask her if she could do it. She turned her head to him with a look that meant : "If you wish it, I will try." He did wish it, and she tried to the last pulse of her heart.

10. She walked straight into the wild sea. All on shore held their breath at the sight. She was weak but brave. Now and then, the white surge buried her head ; then, she rose and shook the brine out of her eyes.

11. Foot by foot, slowly but surely she neared the ship. Now the last man on that doomed vessel had caught the rope. Once more, she turned her head to the beach. Shouts and prayers came from it to keep up her strength.

12. The tug was for a life she loved more than her own. She broke her heart for it half-way between ship and shore. She could lift her feet no more ; her mane lay like black sea-weed on the waves while she tried to catch one more breath ; then, with a groan, she went down with all the load she bore, and a wail went out from the land for the loss of a life that had saved from death nearly all a ship's crew of men.

13. Thus dared and died, in the sea, the brave Boer and his horse. They were as friends, one in life, one in death; and both might well have place and rank with the best lives and deaths we read in books for young or old —ELIHU BURRITT (1810-1879), the "Learned Blacksmith," an American reformer and author.

—*The Young Men of India.*

(*Continued from page 6.*)

FEWER AND LIGHTER GARMENTS

Excessive, heavy clothing causes weariness and fatigue and lighter and looser garments of the modern fashionable wardrobe make for activity ; and exercise generates body heat whilst thick clothing only prevents loss of heat and perspiration—moisture containing excretions from the skin cannot freely escape, as should do from the body. Thus we should not critise but approve the modern tendency to wear fewer and lighter garments.

The days of coddling, are passing. We know now that old methods of "keeping out" the cold by shut windows, curtained beds, multiple heavy garments, did not prevent that dread disease tuberculosis, as was formerly believed. We know that draughts do not cause colds, that much food does not "keep up our strength"; it makes our brains dull, our bodies lumpy. In truth, the tendency is towards simpler and more natural living for those who wish to be healthy.
—*The Health, Madras.*

So Easy !

An elderly woman was taken to see a foot-ball match in which her son was playing. After watching for a few moments she inquired. 'What is the—er—object of the game ?'

'Why' said her guide, 'the object is to put the ball in that net.'

'Well' said the woman, with one of those rare flashes of genius. 'It would be much simpler if they would get out of each others's way.'

Exercise Special !

Stand in an easy atitude. At the count of *one* blink your eyes cunningly. At the count of *two* slightly twitch your mouth. At the count of three *smile*. At the count of *four* repeat. Class—begin ! *one*, *two*, *three*, *four* ; one, two, three, four ; continue.

Wise !

The hill had to be climbed upon
The hill had to be climbed a down ;
A boy wise
Simply cries,
'Before I climbed up I have got down !

And He Stands !

Before the public offices,
Sir Mark Cubbon stands,
He stands and stands, and stands, and stands,
He stands and stands and stands.

M. V. K., Sidlaghatta.

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EDITOR'S CHATS.

Special Health Number.

Our readers would have noticed that this August issue of the 'Mysore Scouts' has been published as a special *Health* number. Our main idea is to invite the urgent attention of all our young friends (including the aged youths) to the great necessity for physical culture. The word, 'culture' is used advisedly to note that all physical activities undertaken for health (and strength) should be scientific and on approved methods and principles. Unsuited exercise, unsuited for each individual's particular needs and development, will do greater harm than good and all exercise should, therefore, be taken with the advice of those who have the authority on the subject.

Our Chief Commissioner's appeal should stimulate even the most lethargic among us to action. Simplicity—is the burden of his appeal and simple but yet very effective exercises like the five scout exercises recommended by B.P , the Suryanamaskar, which is now being popularised in the State through the energetic support of the Director of Public Instruction in Mysore, should be done daily by all students, no less by Scouts. Fifteen minutes every morning devoted for these exercises will add jest to your life and keep you going on a four-wheel-forward move throughout the day. Sgr. Missolini, Italy's strong man, is as good as his word and has been writing physical culture in the laws of Italy. His conversation, as reported in a special interview, would be read with much profit by all.

Anti-Malaria Campaign.

The other big article is on Malaria and the principles which underlie anti-malaria work. Our readers will remember the announcement in these columns last year about a scheme which the Government of Mysore approved and wherein they were pleased to suggest that Scouts might do some work in the anti-malaria work in the State. With the help and co-operation of the several District and Medical Officers, classes for training batches of scouts in the principles and *practice* of the work. At Bangalore and Shimoga, the classes were successfully conducted and schemes have been adumbrated wherein some real practical service could be tendered. The big thing in all these endeavours is to get the lead of people who have experience and who can give proper guidance. The articles published here will, we hope, give our readers a clear idea of the vast scope, insufficient material and the urgent necessity for work

Rural Reconstruction—is a phrase which is heard of everywhere these days. Back to the Villages! Regenerate the Villages! Real India is the village India! these and other cries are raised from every platform. What we lack is practical suggestions and guidance and the man who can tuck up his sleeves, take up the spade and tackle the job in a business like manner. We are aware that scouts in several places are willing to render their humble bit of service—please remember they are only youngsters and are wedded to books and examinations and parental admonitions —in spite of their limited resources and even more limited time available. But, as in all other cases, they want adult leaders who will say—"Come on, fellows, we shall put our hands to it;" We hope that the courageous few who have taken upon themselves the vow to do something after their recent training will be able to show some tangible work. God speed to them.

Look out for our Special Dasara Number to be issued in October. Ask your friends to become subscribers. The Mysore Scout is going great! Isn't it?

Scout Census, 1929.

By the time this reaches you, the Scout census blanks for 1929, would have reached all Scouters. We have already emphasised the need for prompt despatch of the returns and shall content ourselves with the expression of the hope that our request for promptitude will be fully compiled with. The following extracts from a note which was sent with census forms are worth repeating here. They are a clarion call to all workers to devote all their attention to remedying the unsatisfactory conditions that are evidenced by facts and figures. We are sure those are not conditions peculiarly only to Mysore but that similar conditions exist elsewhere is not any consolation for our own lethargy or indifference.

"It has been estimated that every 6 of 10 scouts enlisted in a year drop out. Think out why. This rate of lapse is dangerously high. Try to keep it as low as possible.

"In an average troop of good quality it is found that over 75 p.c. in any year are tenderfoots, 20 p.c. second class and less than 5 p c. first class. Proficiency badges are few in town troops, very rare in rural areas.

"This means Scouting benefits boys very much less than it ought to. The tenderfoot percentage should be less than 50 p.c. (including recruits) and first class, proportionately raised. The badge system with all its rich interest and appeal and potential vocational significance is reached by very few scouts.

"The Scout Promise and Law and the spirit of Service will bear fruit in habits of life and conduct in proportion to the *time* a boy has been an active Scout.

"If any District loses ten old troops in a year and adds ten new ones, it has apparently held its own statistically. But has *not* held its own—it has lost its character building influence over or contact with two to three hundred boys. The ten new troops represent perhaps the normal growth. *Effective Scouting, then, involves not only recruiting but holding and serving boys as well.*

"All workers interested in boys should ascertain facts as they are, find out causes for slow growth or retardation and strive for improvement in all directions, especially towards qualitative development."

Yours scoutingly,

C. Sreenivasa Rao

Editor.

HOW TO AVOID MALARIA.

Large bodies of water should be stocked with some small voracious fish; these will materially reduce the mosquito breeding, but will not abolish it. Their activities should be increased by cutting and removing weeds. It is essential to choose a predaceous fish, and one which is small even when it is adult, so that it may reach the shallows; one wants also a prolific and hardy species. These characteristics are combined in fish of the Cyprinodon family, which are found in practically all parts of the tropics and subtropics.

The mechanical exclusion of the insect by screening and nets will be dealt with later on; so is the location of houses with reference to prevailing winds and ventilation. When there is danger of malaria many people take quinine to ward it off, not as a treatment. This is spoken of as the prophylactic use of quinine. Most modern authorities condemn it strongly, as being expensive and inefficient; the evidence goes to show that this method cannot advantageously be applied to large bodies of men, or for prolonged periods. But prophylactic quinine is valuable, if you have to spend a period of a few days and nights in an intensely malarious spot; even there it must not be allowed to produce a feeling of false security, for under such conditions your mosquito net is your best friend.

ANTI-MALARIAL SERVICES.

Best suited for Standing Water, Oiling.

Oil is used in anti-malarial work to kill the full grown anopheline larvae by suffocation; the oil, spreading as a thin film on the water, forms a mechanical barrier between them and the air.

The rapidity with which the larvae die is dependent upon the volatility and toxicity of the oil. Larvae obtaining large quantities of this toxic substance die in much shorter time than those obtaining small quantities.

Larvae obtain their fatal dose in a very short time.

Culex larvae require at least six to eight times as long to die as do anopheline larvae.

The method used to apply the oil is nearly as important as the oil itself. The method is to cover the surface of a body of standing water with a large quantity of heavy, non-toxic oil which, provided entire surface is continuously covered, will after several hours kill all the larvae. It will prevent egg laying, and will kill any female mosquito attempting to oviposit. A large quantity of oil of good spreading power and slow evaporation is necessary.

METHODS OF APPLYING OIL.

A preferable method is to cover the entire surface with a very thin film of a toxic oil which will kill the larvae rapidly and may then evaporate completely. 'Eggs will be deposited again on the water surface, and it is necessary to oil a short time before the new brood is ready to hatch out. Owing to differences in surface tension, oil placed in the centre of a water surface does not cover completely, the film does not reach the banks or flow into pockets at the sides of streams. In order to overcome this difficulty, instructions are issued to 'paint' both sides of all ditches with oil. Applied in this way the edges are treated, and moreover, the oil will spread to the centre in addition. The oil is best applied by spray cans, of which there are two general types.

LARVICIDES.

Removing the water Hyacinth.—Water vegetation is often a prolific cause of mosquito breeding, and is very difficult to control. The water hyacinth, originally a native of Brazil, is now acclimatised throughout the Tropics; fortunately it dies in salt water.

To destroy the plant in Louisiana, it is sprayed over, white arsenic and soda being used. In Burma and Cochin China the only partially successful method that has been devised is in the use of booms which confine the growth or collect floating fields. The plant is dredged out from the boomed-off areas and burnt or used for field manure.

In Bengal it is a great danger and threatens the destruction of the whole the deep-water paddy crop.

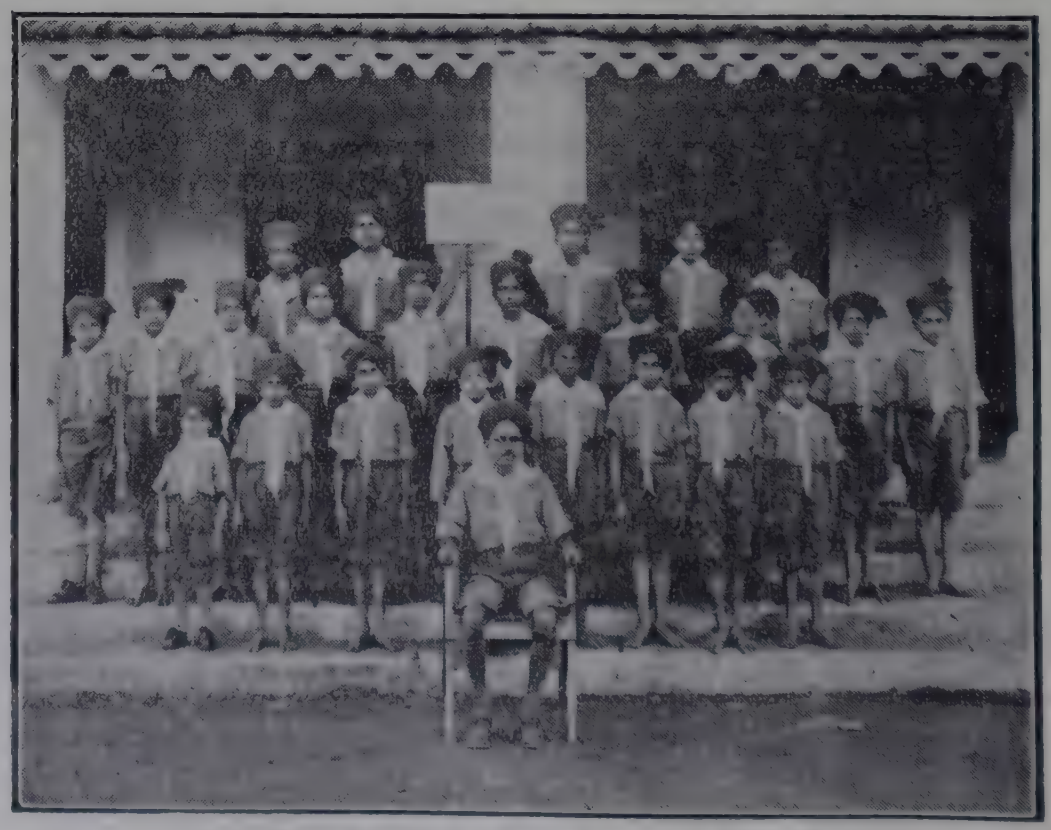
In Australia it is dredged up and floated out to sea on the tide.

A great number of methods for the destruction of water vegetation have been tried, but no really successful process has yet been evolved.

LARVAE-EATING FISH.

Larvae-eating fish have a practical value as a destroyer of the mosquito under artificial conditions. If placed in ornamental ponds, water in which the vegetation is kept well down, water barrels, etc., they are always effective. In irrigation ditches or canals kept in clean condition, fish are valuable and often the only successful expedient.

It should be noted that grasses, rushes and other water plants having straight stalks and no submerged leaves



THE SCOUTS OF THE SAGAR TROOP.

They won golden opinion at the Shimoga District Rally and a score of prizes. Seated is the Scoutmaster, Mr. H. Krishna Murty—a Scouter of ten years of experience.

offer little protection to the larvae from fish.

General experience, specially in the United States, gives as a result that the use of fish to control mosquito breeding is confined to comparatively narrow limits, but that within these limits the method is extremely valuable, and is at times the only practical one available.

OTHER ANIMALS AND BIRDS AS NATIONAL ENEMIES OF MOSQUITO.

Eels have been used with success in some cases and failure in others, and ducks have the same reputation.

Some insects, dragon-fly larvae, Lutzia tigripes larvae, Dolico podidoe though undoubtedly destroying many anopheline and other mosquito larvae, give no appreciable aid. Bats are said to be useful, and bat-roosts have been established in at least two towns in the United States with a view to the breeding of enough bats to greatly reduce the mosquito pest. A great number of bats would be required for effective work, and the introduction of these varminous and insanitary beasts is to be deprecated, and Grassi reports that the most malarious parts of Italy are those that have the densest bat population.

Many birds are reputed to be useful killers of the mosquito; amongst them the swallow has done good work in the Italian marshes.

MY HIMALAYAN WANDERINGS.

(BY A LONE ROVER)

III—In the City of the Goddess.

The very name Srinagar implies that it is the place of the Goddess of Beauty and Wealth. It was evening time when we left Baramulla. The one straight long road with tall leafy trees on either side formed a never-ending avenue. The whole place seemed as if we were passing through a park, with the Wulur lake to our left and the glistening peaks of Gulmurg to our right. After having passed through nearly 150 miles of the ascending and the descending roads alongside the roaring Jhelum, I could never expect to find within those mighty ranges, a vast plain stretched on the bank of a spread-out lake. There was no trace of the torrent nor the stream, for here the lake itself was the river-head. And Srinagar of to-day was ages ago embedded within the sheet of the once mighty lake, surrounded on all sides with huge glacier rolling peaks of snow. But then there was no river nor city. There was a lake and only that. The daily accumulating water of the lake was finding an outlet to escape, till at last it bored through the rocks somewhere and down rolled the Jhelum, leaving the lake smaller and exposing the black-silted bottom, whereon people built the city of Srinagar. Not a single pebble do you find in any of the fields in and round about Srinagar. It is all black clay of centuries, a soil whose innate richness attracted to its bosom thousands of agriculturists. who to-day have become its inhabitants. Thus grew this city of beauty. Its wealth is its clay and its beauty the snow-clad hills all around. The State Government have constructed canals which wind in and about the place.

My very first impression of the city as our car passed through its streets and shops was conjestion and dirt—about this later. My friend took me to my student's quarters—a house-boat anchored near some shady grove adjoining the Sankara's Hill. This was my first experience of entering a boat in which I found a regular house set up with study, bath, and dining rooms. A genial young man, slim and tall, welcomed me. I could easily note his astonishment at my *sadhu* like figure, with a *kambal* and a haversack, who is come to be his tutor. Well, in a moment, we fell to conversing. He took me round to the various apartments, all nicely arranged and carpetted with Kashmiri *namdas*; and then it was time for his tea and evening boating on the silent waters of the zig-zag stream, rather the cut out canal. He left orders with his boat-man, a well-built Kashmiri mussalman to have rice and unspiced vegetables for me. For here these house-boats are owned by these boatmen who let it for hire to the visitors, the rent ranging from Rupees thirty to three hundred per month, according to the size and accommodation of these boats, and the boatman himself with his family of wife and children works as cook and servant to the occupant-tenants of his boat. On enquiry, I learnt that these boatmen own no other houses nor any property on land, but they live, and marry and pass away, all in their boats alone. Attached to each house-boat, they have their own big boats, which they use as their home and kitchen. In addition there are one or two small pleasure boats which the masters use for their evening drives.

We set out on one of these tiny barks. My student, let me call him by his familiar name, Balwant Singh, was stopping with two of his cousins, one an Europe returned gentleman who used to entertain us with accounts of his Alpine adventures in Switzerland. We rowed round the main thoroughfares, I mean the water-ways, and I could see that ladies in gay attire and boys with their oars and buckets were being rowed here and there, as people do on the marina in their motor cars. Small steam-boats too were plying. The orange coloured rays of the setting sun were giving a picturesque hue to the whole scenery. But .. ..some clicking note was heard within, troubling my inmost heart. 'I have come not for pleasure, to enjoy, but for penance to do —to find out the feet of some *guru*.....'

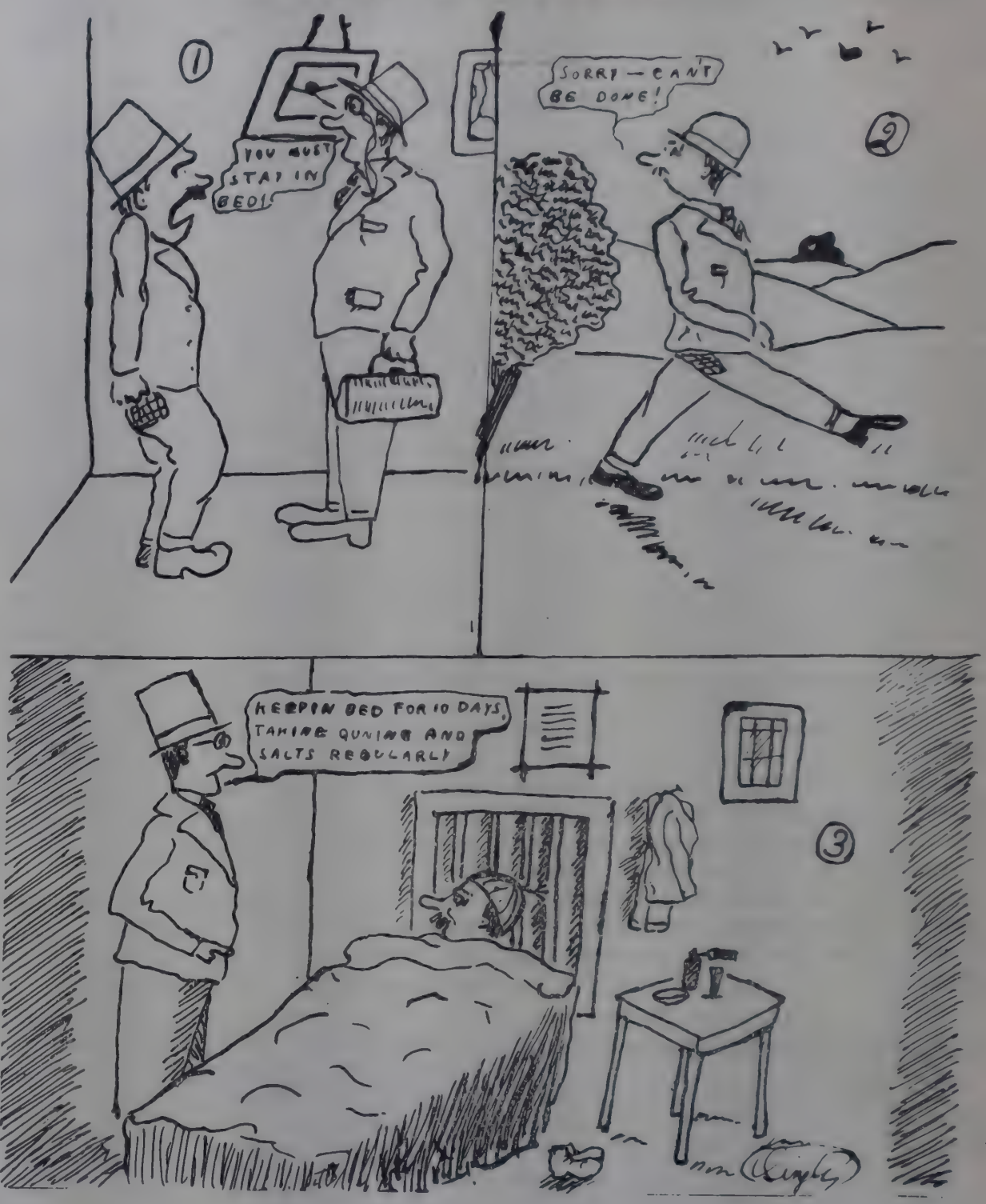
At night-fall the whole place was illuminated with electric lights and sitting in the bark, I felt as if we were all enjoying some floating festival of the gods. We returned to our boat and after wash and prayers, I sat at the table with my friends on the terrace-deck. My friends, they were brought up in the Western style. with forks and knives, and dish after dish of poultry, fish and roasted meat was served to them. Naturally my presence was unique at such a gathering. I had my plate of sweetened rice overflowing with ghee, (for ghee, milk and butter were cheap beyond compare,) and cooked cabbage Kashmir, is a land of plenty. Vegetables of all descriptions are grown in abundance and for fruits and nuts, it is the very home itself. Next morning we all went out for a swim in the lake and then began my classes for a couple of hours. Having come with the definite purpose of rovering, I chose the evenings for my lonely wanderings and it took me only a few days to know the topography of the whole place and the important points therein.

Let me warn my readers at the outset about the exaggerated climate of the

place. It is not always biting cold. It is no doubt very cool and at nights it is chill. This is from April to October. Simple cotton wear for the day and one good *kambal* of wool for the night are enough. Only I have found that a cotton *chadder* bed-sheet below the woollen blanket helps to keep us quite warm in the coldest weather. Every morning we have cool dips in the river or the lake and occasionally in the evenings too. But only when a cloud passes overhead and showers begin to drizzle, it gets suddenly cold. And then we feel the need of a warm sweater or over-coat. My first place of visit was the Sankar Mutt, where I went to discover if there was any *sadhu* from the South bent towards the Amarnath cave. Having reached Srinagar my next aim was Amarnath, the Peak of everlasting snow. The Sankar mutt is situated at the foot of the Sankharacharya Hill and is managed by one Adwaita Mahant who provides free boarding and lodging to sadhus and sanyasis, who come on pilgrimage to spend their summer there. There were nearly fifty such souls having their beds spread on the verandah and in the rooms of the mutt. At 12 noon they are all given boiled rice and dal curry. Many a day I used to go there to share this feast of simple fare, for somehow I felt a peculiar pleasure in the company of wandering friars. One of them pointed out to me a short-statured young man with thin beard, newly grown, as the *Madrasee baba*. It was Gopal who afterwards became my companion for months, till we all reached Lahore after crossing the Khyber and bathing in the Indus. Gopal could talk Tamil—he comes from Salem, a young Vaishya boy of poor parentage, who had taken to this life of wandering for a change from the dreary and oppressive life of his village and his family. He was also bound for Amarnath. We became thick friends and every morning he called at our boat to go with me on my walks and baths. In the evenings we went round the city and visited the other mutts, temples and places of interest, collecting all possible information about the further journey and new companions as well. Twice or thrice during my stay in Srinagar, we climbed up the Sankar hill and from above, there is a small temple dedicated to Shiva it is said that the great Acharya Sankara had installed the idol to denote the limit of his extensive

(*Continued on page 16.*)

INDOORS FOR HEALTH!



Indoors or outdoors? When doctors disagree, who shall decide? The lure of the open is too strong even for the inpatient.

Peerage for B—P.

The following cable was despatched to the Chief Scout of the World on 3rd August 1929.

To—Chief Scout Baden-Powell,
World Jamboree Camp,
Birkenhead, England.

Mysore Boy Scouts offer hearty congratulations on your Peerage.

Chief Commissioner.

THE MYSORE SCOUT CLUB.

MR. H. V. KULKARNI.



LETTER FROM A GERMAN FRIEND.

My dear Indian friend,

I regret to learn from your letter that you did not receive the coin, (Munze).For this reason I am enclosing another coin for you which will, I hope, reach you. If you like please tell me, and I will send you more coins.

Did you hear that our Zeppelin, the good air-ship, will cross again the ocean just as last year? It is really a pity that an accident has happened, so the "Graf Zeppelin" was obliged to return to Germany in order to have her motors repaired. When last year, I believe in October, the air-ship was crossing the ocean and disembarked at Lakehurst near New York, U.S A., I was listening over the Radio to New York from where I heard everything. This year, that is, in the next weeks, when the Zeppelin is beginning her new trip to North America again, I shall again listen over the radio and hear all news. Do you have also a radio-station at your home?

In about a fortnight we, both my friends and myself, go on our trip to the black-forest. I shall send you a pretty post-card from our destination. Also my camera I take with me, so that I can adhere all sights and send them to you. You will be doubtless wondered. (Sic,)

As you do not ask me anything I suppose that it will be the best, if I am writing you something about Frankfort-on-Main which is a wonderful city.

To mention "Frankfort" is to strike a unique key. Nature and history have joined forces in creating, on the ford of the Main, in a fertile frequented valley, an abode which, regardless of its age, will ever stay young. This city owes its importance above all to its advantageous location. Situated at the junction of the great thoroughfares: Leipzig, Eisenach, Gelnhasuen, Darmstadt, Strassburg, Basle and Paris, Mayenne, Wurxburg, Nuremberg, Prague, bordered by the silhouettes of the Taunus, Odenwald, Spessart, Rhoen and Vogelsberg, Frankfort soon grew into a world-renowned centre for traffic, commerce and industry and developed into a citadel of cultural endeavors.

During the middle ages, the Free city of Frankfort, where German Emperors were elected and crowned, was the capital of Germany, which justly inscribed "*Specialis domus imperi*" upon its seal. Twice a year, merchandise of the world was stapled at the Imperial Fairs at Frankfort, and thus Frankfort became the great German Emporium of Commerce, and her fairs the most important in the whole empire. In politics, too, Frankfort kept pace with the times. In the 19th century, the first German Parliament convened at St. Paul's Church; and at the Bundespalais (Federal Palace) the first German Diet took place. In 1866 Frankfort became a Prussian city, and since then, from a medium size town of high cultural standing,has developed into a leader of commerce and trade into an international metropolis of great traffic. It is the connective link between North and South, East and West, the centre of German high finance, commerce, industry and numerous scientific and cultural institutions of world-wide significance. After the war, there was a revival of old imperial Reichsmesse. The newly organized Frankfort Fair, after five years of gradual development, now can well hold its own, and compares favorably with the famous Leipzig Fair. The central station is second in size only to Leipsig, five great halls open to the fast throng of tourists emerging from innumerable trains. Leaving the station, the beautiful, oval Bahnhofsplatz greets them, from which seven wide thoroughfares lead into the city. The main artery, the "Kaiserstrasse" takes one right into the heart of Frankfort, to the Rossmarkt (the ancient horse market) to the Schillerplatz and Hauptwache. From this point, many of the principal streets radiate into various directions, West, the Steinweg and its continuation, the Goethestrasee and Grosse Bockenheimerstrasse; North—Schiller and Grosse Eschenheimerstsgrasse; East—Zeil; and South up to the river Main, Katharinenpforte and Kornmarkt. They all cross the former rampart which encircled the city and was adorned with thirty towers Defying time and decay, the Eschenheimer tower, a bold witness of periods of war and strife, still stands on its original site. But where formerly canons and fortifications had been erected, a ring of individual parks, with beautiful flowers and great trees—the Alagen—enclose the old inner city. whilst a second circle of parks in late years has been added to the outskirts of the new Frankfort, affording breathing spots and recuperation to poor and rich alike, no matter where their residence may be. Spacious suburbs arose adjacent to numerous private parks, now open to the public, as the Holzhausen, Gunthersburg, Bethmann and Rothschildparks. Above all, the palm garden, the zoological gardens and botanical gardens make Frankfort a real garden city and one of the best and healthiest places to live in.

A stroll through the north end leads to the main cemetry, with its unique grounds and eminently artistic tombstones, created by famous sculptors such as, Thorwaldsen v.d. Launitz, Varnesi, Hub, Belz, and many others. Within a short distance, in exquisite surroundings, lovely resorts and watering places greet us; Konigstein, Cronberg, Oberursel, Bad Homburg, Friedbern and Bad Nauheim. They can comfortably be visited in a day, by train or street car.

South and West, Frankfort is bordered by its own Stadtwald, beautiful woods inviting to walks and drives.

Wiesbaden, Mainz, Darmstadt and the Bergstrasse: Erbach Michelstadt i. o. Aschaffenburg, the entrance to the Spessart Mountains; who would not pay them a visit, each place offering sights and relics of its own.

Turning to the old part of Frankfort,

(*Continued on column 3, page 16.*)

THE WORLD JAMBOREE.

By the time this Magazine reaches our readers, the Great International Jamboree at Birkenhead will be drawing to a close. As soon as possible, we hope to issue a special number emphasising the international aspect of Scouting.

Last month, we wrote a short note about the honour won by Mr. K. N. V. Sastry, one of our Mysore Scouters. We are glad to inform our readers that, since writing that note, we have been reliably informed that Mr. Sastry has been appointed a member of the Jamboree staff and that he would have the honour of working in close touch with Sir A. Pickford, the Overseas Commissioner. In honouring one of our Scouters, the Imperial H. Q. are certainly honouring the whole organisation in Mysore and we have to thank Mr. Sastry for the excellent impressions he has been able to win for the Boy Scouts of Mysore.

INDIAN SUCCESSES IN INTERNATIONAL SHORTHAND COMPETITIONS.

Entries from all parts of the Empire were received in the International Semi-Annual Shorthand Competitions of the Sloan Duployan Society (Headquarters, Ramsgate, England), the results of which are just announced. India has scored a conspicuous success in securing three of the awards out of the total of sixteen.

The highest award, the Colonel Watkins Silver Cup, for the best paper at 150 words a minute was won by Mr. Govind H. Joshi, of the Shorthand and Typewriting Institute, Belgaum. Second in this class was Mr. L. R. Krishnamurti Iyer, M.A., of Trichinopoly, the third position being taken by Miss Costello, and Official Court Reporter at St. John's, Newfoundland.

The other Indian successes are in Class II, the silver medal for the best paper by a self-taught writer being won by Mr. G. Muniswami Chetty, Suli Magistrate's Office, Hosur, and the silver medal for the best paper by an instructed writer having been awarded to Mr. M. Mahalingam, Forest Panchayat Office, Chepauk, Madras.



The Swimmers of the Sri Tuppada Anjaneya Swami Seva Sangha celeberated the anniversary of their club recently. Mr. P. Krishna Rao presided. Mr. K. H. Ramayya, President of the Sangha, and several sympathisers are seated in the front row.

TEN MAXIMS FOR LONG LIFE.

HINTS FROM AMERICA.

By a remarkable coincidence the collective wisdom of three centenarians, who unanimously brand over-eating as the greatest cause of ill-health and premature death, is made available to the American people to-day, stated the New York correspondent of the *Times* in mail week.

A favourite saying of Dr. Smith was. "Every man who dies before a hundred practically speaking, dies by his own knife and fork." His ten maxims for longevity are:—

Eat hardly any meat.

Drink lots of milk; if it disagrees with you, drink more.

Take a ten or fifteen minutes' nap after luncheon and dinner.

Sleep ten hours.

Sleep outdoors when the weather permits.

Don't smoke.

Don't eat sweets.

Take no alcoholic or other stimulants.

Avoid the easy chair; absence of work is the first step to the grave.

Finally, just be natural; quit all foolishness.

"My great rule (he says) is moderation. Eating too much is as bad as drinking too much. And I haven't smoked for eighty years."

KEEPING TEMPER LIFE'S GREATEST ART.

One of the greatest arts in life is to keep your temper. It is also the most difficult. To keep your temper is the very essence of self-control. The man who can do it is the man who is in a fair way to becoming somebody. If a man can control himself he can control others. For, to control others, is the less difficult task.

"I always think that to lose one's temper is to confess to a lack of reasoning power. A man who can reason and see things in their real light rarely thinks it worth while to get angry. He has enough sense to see that the things that make him angry are not worth an exhibition of temper. Nearly always an exhibition of temper is due to something being treated with a seriousness it does not deserve.

Mostly, of course, temper is really pride. The person who gets angry over nothing in particular is giving himself an importance he does not possess.

To control the world might be the task of superman, to control oneself is the task of a god. It is a task that we can all perform if we try. For men can be as Gods if they will. That is what makes them men.

—*The Students Own Magazine.*

A Wealth of Reading Matter.

There are more than seven thousand great libraries in the world. The British Museum stands at the head with over 4,000,000 books.

Collars make men Bald.

A hair specialist has stated that the chief cause of baldness in men is the wearing of tight collars. The pressure on certain blood vessels in the neck prevents healthy circulation to the scalp.

AT THE ALTAR OF MAMMON.

(By our Ghost Story-Teller.)

Tramp! Tramp! Tramp! was heard the the trat of a distant horse. It was a dark midnight in a thick wood. The heavens and the earth seemed to have conspired to accomplish a woeful deed that night. The sky was black with clouds, and sent down thunder and lightning at short intervals The tall trees, rustling and waving in tne air, appeared like ghosts at war with the creatures of the wood. The dark animals of the jungle, were loud in their yells, roars and lamentations.

'Tramp, Tramp, Tramp,' was heard louder the trot of the approaching horse. One could see two dim figures on the horse. A nearer view, however, showed that they were a horseman, and a harse-woman, riding, at a trot.

The horseman was tall, stately and could be called quite manly in appearance, but for the troubled and somewhat cowardly expression in his face. He was about twenty-five years of age, but looked much older. Behind him was seated, a fair frail girl of about seventeen years of life, beautiful and bright, now full of fear and presentiments. She clung to her masculine companion. From their conversation, which could be heard distinctly, it was evident they were lovers and were flying

"How far! my Love" whispered the damsel, trembling in her body and in her accents. "Hush my child" was the rejoinder—"we have lost our way and it is pitch dark. I am with you, and all will be well."

A distant light twinkled and to this lone guiding star, they made fast. "It may be a house, some forest guard's; it may be a temple, it may be a den of thieves. But we will make for it all the same. Hospitality is secured for us, in such a pitch dark night, and under such threatening conditions."

"But my love! can we not ride away, till dawn and then look out for our path," rejoined the girl, as the suspicion that the light may, after all, bring them to a den of thieves.

"No, my child, it were better we passed our night under some solid shelter and persue our journey at dawn. It is likely that we have not strayed far away from our track"; and so they rode for the light.

A few minutes more, and they were near the exterior of an old, and ruined, fortress one of those that the ancient chiefs had built for protecting themselves and their stock from robbers and neighbouring enemies.



The horseman with his fair companion arrived at what seemed to be a secret passage in the delapidated, thickly shrouded ruins of a fortress.

The rude, thick walls, were overgrown with prickly pears and stunt growth. Through cracks and crevices tall banian trees had sprouted and flourished, sending their aerial roots to make their homes in many an other crack and crevice. The jackals, porcupines, and other unpleasant animals had made their home in the many nooks and corners of the walls, and were now loud in their protests against the intruders of their night's prowls. The owl and the bat were at their highest and flapped their wings against our friends and bemoaned their fate.

This fort had a gate—two massive wooden doors turning on noisy hinges. At this gate awaited a man with a lantern, the light that guided hither our lover travellers of the dark midnight.

The horseman and his charge, approached and halted. The light bearer approached and helped them to dismount.

He was an old man and bent in his backbone. A stick in his hand, and crooked, he looked like a jackal in his eyes and like a pig in his body. But he was a human being all the same and spoke:

"All is well and ready; how did you fare."

"Quite alright, but for the weather" was our man's rejoinder.

A dark suspicion flashed across the fair companion's mind. Her face, already troubled, became pale with fright. The expression of confidence in the man who bore her was melting. The tears trickled down her cheeks. And she lamented.

"Fair my love, where are we?"

"Hush my child! we are friends—all of us here." Andhurrying her away they passed through the gates, followed winding and zig-zag paths along the rude walls, and came to an opening, where awaited, to the terror of the maid, a devil and a light.

No, it was not a Devil. It was a human being more like a devil. He was tall, hory, and had the twinkling and cruel eyes of a blood thirsty God. His tattered garments, his thousand beeded strings, his matted and clodded hair on the head and beard on the face, his pouting lips and protruding nose, all described his person that of a monster sent to earth by Satan, for evil purposes. This human being also held a lantern in his hand and awaited the arrivals at the open.

(To be continued.)

MY HIMALAYAN WANDERINGS.

(*Continued from page 12.*)

travel and propagation of the Vedic faith—from above the hillock we have a beautiful view of the lake, the winding canal with its many bridges, connecting one half of the city with the tall houses terraced with earth whereon grass has grown and goats were grazing, the parks, the palace, the college, hospital, and the Residency, the golf-links and polo grounds—all these were visible in a panoramic view. We could also see the neighbouring hillock with its broken fortifications, once the seat of the Muslim, Hindu and Sikh rulers. Sankara Hill is a common rendezvous of the tourists. One thing I saw throughout my Kashmir wandering, it was the spirit of adventure and sport which animated the young and the old of both sexes. It seemed as if people had come here for climbing and skating, rowing and running. There was a holiday atmosphere everywhere. Unlike other places where people go to see some historic or religious remains, here people came to enjoy Nature and open their limbs and hearts to Her free play.

Gopal and I used to go into this city of zig-zag canals and arched bridges—the Venice of Himalayas. A friend of mine when questioned about his impressions of Kashmir said, "This 'Paradise of Earth' is so only as God has created it, but not as Man has twisted it." Nature, as she nakedly is, is all beauty and grandeur. But the houses, streets, and their own bodies are all without exception dirt and squalor. The canal with its black green water is nice only beyond the city bounds. In Srinagar itself its banks are so dirty and dung-covered that it repels one's sight. The streets, they seem to have no sanitation at all. No doubt, the important thoroughfares, where hotels, banks and clubs are situated, they are well-kept. But within the city, to walk is an ordeal. Only lift your heads up and there on all sides you see the distant blue hills with caps of snow on their conical peaks. About the people, I mean their personal hygiene, the less said the better. As they are born, this is what I guess from looking at their kiddies, they are the creatures of Heaven; but their faces are smeared, their hair, I mean the ladies'—God knows when they last combed it—is a tangled lump of thick oily mass

Then their dress—of both sexes—it is a long loose gown of hand-spun wool that sees no wash till it is torn to rags. On it can be discerned the dirt of ages. But the men and women of the higher castes, they are scrupulously neat and tidy and their faces and bodies shine with intelligence, beauty and lustre. There are only two castes in Kashmir, the Brahmin pandit and the Musalman, the latter numbering about 90 per cent. of the total population. Hence all dirt, ignorance, poverty and illiteracy is the lot of the latter. The muslim is the trader, the artisan, the carder, spinner aud weaver, the agriculturist and fruit grower, the cow-herd and shepherd, and he is also the cooly to carry loads over the steep heights.

Gopal and myself wanted to equip ourselves for the coming journey to Amarnath. Fortunately for both of us, being both equally needy, a gentleman from the South met us one day and after a brief conversation became our friend aud patron. We persuaded him also to join the pilgrim party to Amarnath. Gopal easily secured a good blanket from the Palace, as the King has set apart a big sum to supply the wants of the *sadhus* bound for Shiva's cave. My friends arranged my kit. The shawl and blanket industry of Kashmir is world renowned. Sitting in their mud-walled huts, right amidst the snowy slopes, the Kashmeri women, spin at their heavy wheels from the wool collected out of fleece goats and sheep. A country of snow is always the home of delicate arts and crafts, for Nature without being too severe for human beings to come out especially in the wintry days, they have to sit within for nearly six months of the year till the snow melts and the sky clears. Hence embroidery, wood-work, painting and allied arts on copper, silver and gold—all these are the specialities of the land. These arts thrive mostly in the big towns and Srinagar is their capital. In the smaller towns carpet weaving, dyeing and ordinary weaving of *Pattu* and *Pashmina* for clothing, these are the home industries. Silk-weaving and sericulture also form an important part of their occupations. It will be a wonder to many to peep into the ill-lit dirty rooms of the Srinagar workmen, painter, smith or carver, and find therein the old firm fingers busy at work at the window-side and the broad forehead with its acquistive nose knit over the creature he was creating to beautyfy the drawing rooms walls, or tables of his would-be patron from far-off western shores. Though nothing to purchase, I have for hours feasted my eyes. To me the worker was more than his work. And my enquiries resulted in nothing other than their poverty, their meagre income and the little or no attention paid to them by the Indian lords and their own rulers. In spite of daily disappointments, he is hard pulling at his long-learnt art and it will be a regrettable day if, for want of sympathy and support, his children and children's children leave the chisel and the brush for other avocations that be.

(*To be continued.*)

(*Continued from column 3, page 13*)

one is in the midst of lovely specimens of medieval architecture. Impressive testimonials of old culture awe him who for the first time looks upon the Gothic Cathedral, the kaiserdom, built in the 14th century. The city hall with the Roemer, the historic Kaisersaal, and the Roemerhallen.

In the center of the city, located in the Neue Mainzerstrasse, the Museum for Applied Trades and Crafts, is rich in masterpieces of industrial and technical art. No matter how limited one's time who would not devote an hour to the old house in the Grosse Hirschgraben. Goethe's birthplace, filled with tokens and remembrances of the great genius. The original furnishings jealously cared for by friends and admirers, are still in perfect condition. Do you know our great Poet "Goethe"?

Well, dear friend, this is *my latest* composition about Frankfort-on-Main. Of course here it was printed in our newspaper in German but as you do not know German I have worked it out into English.

Well, I had better stop writing and mail this letter, therewith and receive interesting answer from you soon.

I am, your German friend, who is anxiously waiting for your reply.

PAUL WILKE.

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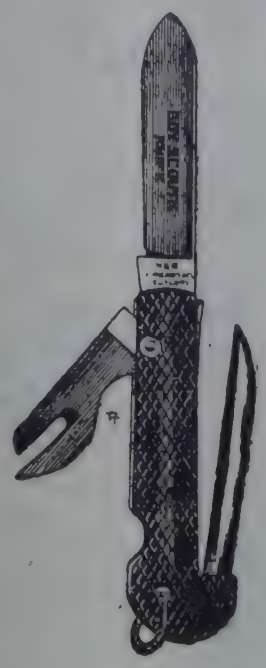
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THE MYSORE SCOUT

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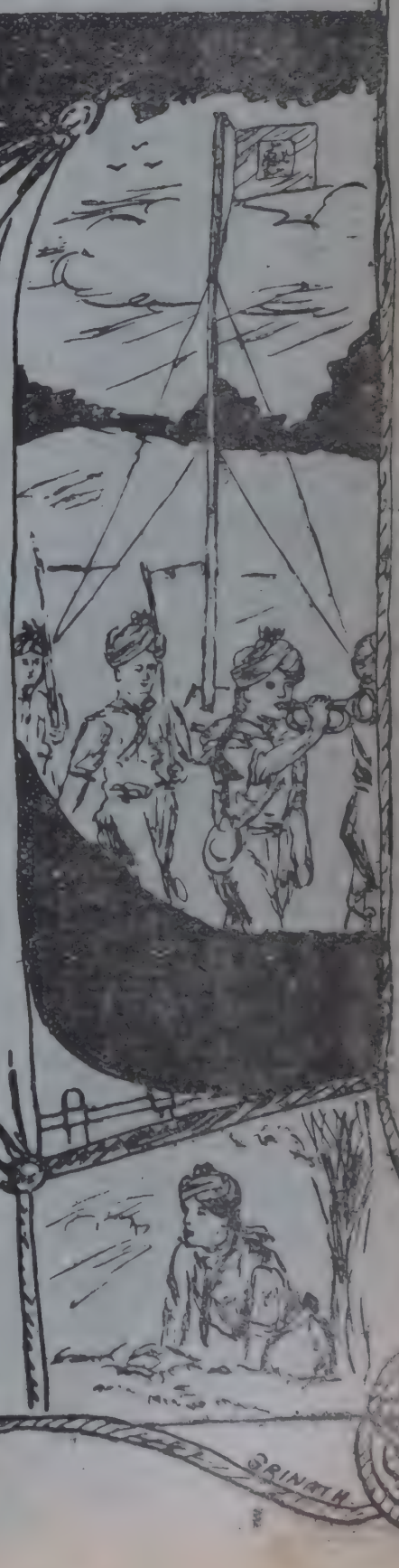
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To apologise for a wrong,
To begin all over again,
To forgive and forget,
To control a bad temper,
To keep a high standard,
To remember that the sun will shine.

BUT IT IS WORTHWHILE

Do all the good you can,
By all the means you can,
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In all the places you can,
At all the times you can,
To all the people you can,
As long as ever you can.

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TOWARDS FULL MANHOOD.

Letter II—The Ruin of my Early Years.

Dear Brothers,

Let me wish you all a life of purity and therefore of health and happiness. Such painful letters reach me every day that my heart bleeds and I desire to lay before you the naked truth of our being—how we sin knowingly and unknowingly against this sacred trust, this Human Body. I do this with much hesitation. I am well aware of my own unworthiness. Even now my life is not perfectly ordered. But my only hope is that my confessions will prove a warning guide to many a erring soul and with God to protect, lead him on the right path.

This aspect of our life is so grave and yet so essential that to attempt it is 'to walk on the razor's edge.' But, how can I see you, especially those of you in school and college, approaching your sure fall into the pit of disease and shame, without coming to your rescue, if so I can, with my own experiences in that self-same mine and also try to point the way to you, by groping in which I am to-day able to perceive the faint streaks of the Light of Vitality and Life. Being just one of you, not far removed from my teens, I can feel and contemplate the various emotional fits to which we young men are subjected to in this age of wasteful luxury, mis-styled necessities, and of mechanical ease. But, dark though the heavens seem, there has been provided for our guidance, great souls of perfection and purity, who move in our midst even to-day. With complete faith in the goodness of our creator and absolute confidence in the ringing words of counsel and wisdom of our Elders, let us march ahead to our goal of perfect and harmonious living.

Born in an ordinary average middle-class family and being unfortunately gifted with a fair skin, I was the pet of my aunts and cousins. My hair was dressed like girls and I had to play at house-keeping even before I was fit to be clothed. To add to these, my feet and hands were weighted with silver and gold chains, and ornaments were tied round my neck and head. What more was needed to effiminate me and completely root out the *Man* in my being. Has this not been the state of many of you, and are you not even now seeing the foolish but fond parents gloating their eyes with sights so repulsive and degrading that all manly virtues are nipped in their very bud. Away with these hair-dressings, these ornaments and these plays at house-keeping! Free yourself from all taints of the softer sex and come out into the free open air to fight the battle of life. Along side my small family, I had to see my dolls dressed and prepared for their marriage and with me, provide them with soft beddings and pillows for the head and feet. Ah! this pillow for the feet. How I shudder at it now! This has been the ruin of my early life and these doll matings tended to prepare my young imagination for a wedded life. Where was my mother to tell me of Prahlad and Hanuman, of Dhruva and Markandeya, of Dayananda and Rama Krishna? How can I then be grateful to a mother, though love I may, to whom I owe nothing but my birth and my downfall?

When I went to school and sat at the feet of old pedagogues with their nasal cavities drawing in profuse quantities of snuff, regularly alternated with their nodding sleepy heads and the birch rods in their sovereign hands, I had none to save me from the hawk-like claws of lusty elderly students. Let me beg their pardon, for did I not myself step into their shoes, when the time was ripe and season fair? This time my soft and smiling face led me to the slaughter-house and made me a victim of all foul-play. I was tempted I yielded—the result was, I was ruined and wrecked. My father, a loose disciplinarian, getting into fits of angry passions, only cared for my returning home before sun-set. And my teachers wanted me to complete my home exercise and score marks at the examination. None of them ever cared to look into what company I kept, nor did they offer me their own. I, who built castles of a happy and luxurious married life, when as a boy of five, now in my early teens found my bed-sheets wet and my yet un-formed vital forces flowing out my body. Shyness and shame prevented me from confessing to my parents and a secret longing to enjoy the pleasures of a wasted life was creeping into my being. I saw my sinking cheeks and hollow eyes. Still to crown all came the opportunity of my taking the 'female' part in the school dramatic society. The kisses and dances repeated on the stage and the long sleepless rehearsal nights, the loose uncontrolled imagination of youthful minds, and above all the talks of malpractices of other students and

teachers, as if I were not one of them —all these doomed me. The development of histrionic art may be all too good for waking the powers of imagination and action. But, having experienced and seen with my own eyes, the conduct of teachers and students, may I be pardoned for stating the naked truth. Let me raise a note of warning. There are many noble exceptions, but delinquents are not wanting. At any rate, if we cannot avoid, let us beware.

A word about my food. The land of rice eaters is ever spiced. My food, as does most of yours, consisted of kanji-less rice, boiled vegetables with their essence thrown out, dal in tamarind water, and red-hot chillies, with a very meagre quantity of ghee and milk. How can I expect my blood and my vital energy not to be dissipated and broken up. To add to all these, a city school life tended to make me a shallow-faced, pale featured, lean boy of fifteen, with all my passions prematurely ripened. With this equipment, I reached the metropolis to enter college. Of course, the bracing sea-breeze would have kept me healthy, but there was the coffee-hotel and the cinema, the one supplying the physical stimulant and the other steaming up my sensuous imagination. I felt my sinking health and took to the stealthy devouring of raw eggs, dosed with a spoonful of brandy—all these to keep up my studies and my scholarship.

Now about this time came the wave of National agitation, the cry of Home Rule and Swaraj, organised by mother Besant and I was drawn into its vortex. I heard their message and touched the feet of Tilak and Andrews, Tagore and Arundale. And a hearkening irresistable call came the voice of GHANDI to inner purification and self-control. But how shall *I* be able to do it ? It seemed past my very powers. Ramamurthy, the Indian Sandow, who always addressed us as the Rising Diamonds of the Indian Nation, broke the chain of my mental bondage. I vowed for ever and gave up coffee—as a righteous protest against Besant's interment, and then the cinema slowly lost its charms. My mind became serious and the daily "New India" and political literature occupied all my leisure hours and lonely walks.

Still the flight of my imagination never ceased, only it had to wage battle-royal within me, for the Gandhian trumpet was ever at work in the secret recesses of my being. My fondness for the young transformed itself into the ennobling ideal of my life—to serve and educate them as worthy citizens of the Mother. I became a teacher, with such previous record of inner immorality, and that too in a National institution. It pricked my conscience, but the God within rose equal to the occasion to put down the brute in me. As a teacher, I began to respect the sacred individuality of the young creatures entrusted to our care, and the more I tried to unfold that individuality, the more awakened became my finer and nobler feelings. The purity of the innocents must be kept unsullied and let me no more sin and be sinned.

At the bidding of Gandhiji, I decided to remain single, despite my mother's protests. I was suspected by her and my other relatives. But my unceasing service to the Nation's cause and my own simple sincere life, convinced them of my yearning ambitions and I was left alone. To deserve that trust and claim that previlege, our little actions of every day—prayer, dress, talk, food, and conduct—all these are cent per-cent responsible. Let us be truly sincere and regulate our life, so that we shall be servers not only to the world outside but to the family within, then our elders will only be too glad to permit us our own ways.

Do you wonder how such a depraved wreck as myself could take up such a sudden vow of celibacy ? It was again my passion—but this time, it was the transformed one of sacrifice and service, effected by the magic wand of Gandhi and Besant. The fight within still continued and raged more intensely, the more I determined upon the only path. I had to bend low at many a hermitage and sit listening to many a Yogi. My studies took an entirely different turn. It was the Gita and Arobindo's "Arya." I had neither time nor inclination nor means to shave my face and trim my hair, nor attend to my wardrobe. With one Khadder dhoti and a shirt, I went from village to village, preaching the Gospel of Gandhiji—Temperance, Swaraj, Spinning and Untouchability. I had now taken up congress work alongside education. I began my regular prayers and every week-end footed twenty miles to and fro to attend the Gita lessons, which Vishudhananda gave me at the Ramakrishna Mutt. Paramahamsa's conception of the Mother in all womankind dawned upon me and in my solitude I filled my imagination with one intense Motherhood. This acted as a tonic to my already tired being. Then came my contact with Panditji and his words of advice and caution encouraged me to a life of complete celibacy. He spoke in such plain but natural terms that no shyness ever attached to process like procreation and preservation of vital forces. The way indeed became easy: but not all too smooth. I had to grind wheat and bake breads, having by now dispensed away with the tamarind water and the chillies. I returned to the natural, well-masticated diet. I became absorbed in my daily prayers—meditation and studies to the young, which brought me into close contact with the great souls of the day.

I wandered far and at last beneath the shadow of the snow heights in Kashmir, I found my Guru. I asked him how best I could keep up the vow of Brahmacharya and thus serve my Nation and elevate myself. He patiently listened to all my self-committed follies and promising deliverence gave me the *Mantra* of my life. I prayed, I fasted and I wept over my early sins. As aids to strengthen my spiritual and mental efforts, he initiated me into Yogic means of inner cleanliness through water and physical exercise through Asanas, exercises which need no costly apparatus but which in their efficacy are unsurpassing. These have been my mainstay to help me in my struggles to keep to the true path.

May these, my follies and my deliverance, help to guide you as well.

RAMACHANDRA.

The first monthly Scout Rally under the auspices of the City Scout Association, Mysore, was held in the Sri Chamarajendra Ursu Boarding School premises on Saturday the 10th August 1929. The Chief Scout Commissioner for the State, Mr. K. Sankara Narayana Rao, M.A., B.L., presided on the occasion. A hundred Scouts had assembled. Many gentlemen of the place interested in Scouting were also present. The programme began with the breaking of the Flag, salute and march past. The President then invested 40 Scouts as Tenderfoots. This was followed by a very interesting display by the Scouts of the Ursu and the Adi Karnataka Boarding Home. This included Scouting games, magic, gymnastics, scoutcraft, etc. The Chief Scout Commissioner then delivered a most inspiring address. The programme concluded with the National Anthem and loud yells of joy.

These Rallies proposed to be had every month in the schools of the City by turn will prove to be very helpful in inculcating the feeling of brotherhood among all Scouts of the city.

C. Krishnasami, Scoutmaster.

FRIEND TO ANIMALS.

A FEW HINTS ON THE CARE OF ANIMALS.

MR. J. D. SAMPATHKUMARAN.

Medalist in Veterinary Hygiene, Animal Husbandry etc., Lahore.

'Service' is the motto of our tribe and for the fulfilment of this unique and onerous task we are time and again trained in one thing or the other ; and the training in Ambulance domineers all other works. Though it is not my intention to refuse the good ascribed to the Ambulance work, with greater confidence it is to be impressed here that there are other fields where better work can be turned out. Instead of strolling in the streets with a first aid set dangling on the sides it would be a thousand fold better to enter into the slums of any village for it is there that one can find numberless opportunities to help and uplift our countrymen.

India is an agricultural country and her main prosperity depends upon the welfare of her life stock. To the Indian agriculturalist the ox is indispensible as a means of ploughing the land. He uses the ox for drawing water from the wells, by which he irrigates his lands. At the harvest time he cuts the ears of the corn which is grown in the field and collects and heaps them and when sufficiently dry they are thrashed by his oxen. They are then carried to the nearest market in carts drawn by his oxen. Thus the life's cycle of an Indian farmer rotates round these animals. A large percentage of death among Indian cattle is due to starvation, mismanagement, want of attention to water-supply, improper fodder and exposure. In the Mysore State only there is an annual economic loss of nearly eight lakhs of rupees due to cattle morality. Such a heavy loss can be controlled to a considerable extent by the enforcement of proper hygienic principles and helping the veterinary officers to combat the contagious and infectious diseases which devastate the cattle population every now and then, leaving the farmer entangled in ruins.

Before describing the ravaging diseases of cattle, a few elementary ideas of hygiene is deemed of paramount importance since this principle can be taught for ever and anon to the rustic for his economic benefit.

Hygiene is a word employed to denote a pursuit connectd with the health of the living beings and the word is derived from the *Greek Hygeia* the Goddess of health. The factors which govern the health may be grouped for the purpose of convenience under the following headings—(1) Air. (2) Water. (3) Food. (4) Habitation and (5) Freedom from injury.

Deprivation, insufficiency or unsuitability of either one or all the factors means disease or death. Excess too has the same untoward effect on the animal constitution. Let us take into consideration the significance of the above mentioned factors, the influence of which is obvious.

AIR.

Without a sufficient quantity of oxygen animals will not survive for long. Men will succumb in about three minutes in the absence of oxygen. Carbon-dioxide which is present in the atmosphere has a far-reaching effect upon the health of the living subjects, particularly on plants, which serve as food stuffs. This gas is continuously exhaled by the animals and the percentage in the habitation should not exceed a certain limit, for if the amount presents too much, the animal will be devitalised for want of oxygen. By experiments it has been found out that in order to maintain the carbon dioxide of the shed constant, for an animal weighing 1,000 lbs. the body weight, there must be nearly 15,000 cubic feet of air per hour, with ten convenient changes. That is to say that the shed should have a capacity of 1500 cubic feet such that with ten changes in an hour the total quantity required for an hour will be 15,000 cubic feet of air. Roughly the byre should be 12′ by 12' x 10', and such a byre would keep the animal insured against the devilalising effect of bad ventilation.

Drastic measures should never be taken to house every cattle in such a hygienic byre, but keeping the principle and ideal in view every attempt should be made to make use of the places available and the farmer should be instructed the importance of good ventilation and its relation to the health of the animal.

WATER.

Regarding water, it is to be borne in mind that the animal body contains 70 to 80% of the total body weight. The nutritive elements demanded by the body-cells are transported by them and in like-manner the waste-products of the body are got rid off from the body in watery-solutions through different channels of the animal body as fecus, urea, sweat and etc. Water has another important function, that is by its evaporation in the body the temperature is regulated. Considering the above facts a good quantity of water is inevitable for the domesticated animals. The following points are important in so far as concerns the health of the animals.

There must be a constant supply of water, accessible whenever the animal has a natural desire for drinking. In the case of horses water should not be given in large quantities when they are fatigued, but otherwise it may be given at any time before or between meals. It is important in the case of working animals to water them quite regularly.

The water supply should be clean and free from any gross suspended particles, notably sand particles, as are present in large quantities in water pools in which animals are allowed to 'puddle' while drinking. The sand particles thus taken along with water tend to settle in the bowel and is responsible for a malady known as 'sand-colic.' The presence of earthy matter in the alimentary canal is the main cause of marked unthriftiness in condition and it may lead to severe colic and consequent loss of the animal.

Stagnating water in a low-lying area is highly detrimental to the health of the animal, for such a condition will enhance the chances of parasitic worms and eggs of the same to gain entrance into the animal system which will cause havoc. An examination of the Indian cattle invariably reveals the presence of a number of parasites, frequently belonging to several different species, without any apparent ill-effects being produced on the animals in which they occur, although in some cases the parasites are usually in small numbers. On the other hand, under certain circumstances some of the these parasites would appear to be capable of setting up severe and at times fatal complications

The use of public water-troughs should be condemned particularly in towns for horses, since a fatal disease known as "*glanders*" is transmitted by the infestion of material contaminated with the discharge from the nostrils of the glandered animal. Natural infection probably occurs in most cases by way of the digestive tract, although it is not improbable that in some cases the bacteria are introduced through abrasions of the skin or mucus membrane of the mouth, hence the utmost importance is attached to the purity of water supplied to the domesticated animal.

The water-supply should receive more attention that it does at present, for more diseasee in animals are due to impurity of water than people have any conception of. If possible a tank should be excavated in a suitable locality and one side of it should slope gradually to the water's edge; to which the cattle should be driven twice a day to satisfy their thirst, but care should be taken that they are not allowed to enter or otherwise pollute the water and persons should be prevented from washing their bodies, clothes etc., in it.

When water lies deep beneath the surface, wells should be sunk and masonary troughs attached, into which fresh water could be daily poured, after they have been washed out. Unless liberally supplied with good water, cattle will quench their thirst at any stagnating pool or other foul source and sicken in consequence. When a stream is available a pit might be excavated in its bed or immediate vicinity for the use of the cattle.

FOOD.

Since the food supplies energy for the maintenance of the body, material for its growth and energy for the performance of the work, its importance cannot be over-rated. Unfortunately the average Indian ryot who lives on a meal of ragi or rice and perhaps a few herbs to season the same with, expects that his cattle will, in like manner, pick up what they can in the way of pasture about the village or its adjacent lands, so that he never troubles himself to grow green fodder or prepare dry food for them; the same plant that supplies him with grains, feeds his cattle also with its straw. In most of the villages cattle are driven out at all seasons to graze abroad, and they more frequently return home with their stomachs as empty as when they started, to receive perhaps a few handfuls of straw, just sufficient to keep body and soul together. Sufficient improvement needs in this direction, such that the standard of animal life might be bettered in India. The following are the articles best suited for a milch cow.

When cows are in milk in this country the food may consist of cotton-seeds, oil-cakes, rice, bran besides green-grass and straw.

The drink comprises washing, of raw rice and strained conjee from boiled rice in a state more or less of fermentation.

Cotton-seeds—These are either given wholly steeped in water or are pounded in a mortar so as to break them up when they are moistened with water to soften the shells and given to cows either alone or mixed up with substances named above. The quantity given to a single cow, night and morning, averages from 3 to 5 pounds according to the size of the animal. When given with either oil-cake, or rice bran, the quantity is reduced to 2 or 3 pounds at each occasion.

Oil Cake—There are many kinds of oil-cake availabe for feeding cows, e. g., the gingelie seeds or yelloo (*Sesamum Indium*) the ground nut (*Arachin hypogea*) and the cocoanut (*cocos nuli etc.*) The first is more generally procurable but a little more expensive, the second is the cheapest and perhaps the best when available. All these oil-cakes form good nourishing food not only for cows but cattle generally and are invaluable for the formation of the various tissues that enter into the formation of the animal structure to enrich the blood and promote the secretion of milk.

Rice bran is largely used to feed not only cattle but also poultry, for it is believed to be nourishing food. It is mixed with water to form a mash and given to cattle or it may be usefully and with advantage mixed with cotton seeds and oil-cake and given to cows. From 2 to 3 measures twice daily formed into a mash is about the quantity given.

Green food, a bundle of green grass, given every night to those cows not let out to pasture is good, as they enjoy the grass much ; each cow should receive from 25 to 30 pounds of green grass and 20 to 30 pounds of paddy straw during the day, but those animals that pasture out in day may have the straw at night instead of the grass. Cows in milk are the better for a spoonful of salt with their food every day.

In the Punjab, the dried and bruised leaves of the wild bhere (*Ziphus jujubu*) is given to milch cattle to increase the quantity of ghee : green wheat, and mustard and maize, with the ears on, and jowar are said to increase the quantity of milk. Cows that have lately calved and whose milk is deficient, get milk mixed with goor (molasses) and also wheat and barley made by boiling into a kind of candle called kunji.

Indian agriculturalists should be encouraged to arrange during favourable seasons to stock large quantities of grass or straw. They would nearly save all their animals which now either die from starvation during the dry months or succumb to disease brought by eating greedily of the abundant green fodder which springs up after the rains and which proves fatal from the lengthened period of abstinence which has preceded the monsoon.

Siloes are easily constructed and are perhaps preferable to stacks on the hills where the continued moisture might prove injurious, but in silo-packing, care must be taken to see that the fodder used is closely packed and well pressed down before being covered in; of course, in the plains stacks are preferable, as there is very little expense or trouble in erecting them and for the best part of the year no heavy moisture to contend with. All that is essential is to see that the fodder is perfectly dry before being stacked.

HABITATION.

A cattle shed for housing animals during the wet months should not only be water-tight but well-ventilated, drained and lighted, and the floor should be raised at least a foot above the surrounding ground to prevent stagnation of urine. The centre should be somewhat raised and the ground gradually sloped towards the sides, round which a small drain which can be easily flushed with water should run.

(*To be continued.*)

SCOUTING AND TOLERANCE.

MR. K. SHANKARANARAYANA RAO, M A., B.L.

My Brother Scouts,

Most of us scarcely realize what a great and wonderful privilege it is to be a scout. If we could but visualise all that we can accomplish as perfect Scouts—as the humble fellow workers with God Himself, who is our ultimate Chief, we would, I dare say, work with greater zeal than at present. We must, therefore avail ourselves of this glorious opportunity we now have as members of this Organization, putting Scouting above everything else in our lives.

Of the several promises that we have taken, the first and the most important is to do our duty to God. In one sense every act of our daily life is in discharge of that duty and must therefore be done with love and devotion. But I do not wish to "talk" to you now of this all-embracing aspect of our duty—I would for the present confine myself only one phase of that duty, viz., the practice of religious tolerance.

In one of my previous talks I stated that "the various religions vouchsafed to humanity for securing peace, harmony and spiritual uplift, have ceased to inspire their votaries," and that the spirit has fled from them leaving only the lifeless outward forms, which are undergoing decay. Our experience of the conditions around us shows that this is nothing but the truth. Each community considers that religion is its own exclusive property, that what it professes (not practises) is the only true religion and that everything else is anything but religion. The result is that religions are becoming more the occasion for hatred, strife and division than for harmony and unity.

To properly understand this rather important and subtle question, to be able to speak correct ideas on the subject and create an atmosphere of religious tolerance, we must try to know what religion stands for.

Religion is what facilitates "the manifestation of the divinity already in man," what enables him to become perfect in every way, to be eternally free and happy. To teach humanity how to reach this goal, God's messenger have appeared at various times and in various countries, taught the same fundamental truths, proclaimed the same message, and set the requisite example by living pure, noble and inspiring lives.

But each messenger adapted the teaching to the particular needs of the times, suited to the temperments and the stage of the development of the people, in a way that would best help the nation to whom He came. At one time, they stood in need of a proper sense of Duty and Order and a Great One appeared and taught Dharma, which is the keynote of Hinduism. At another, they needed a sense of purity and that note was struck by the Great Zoroaster. Again, they needed Righteousness and Buddha appeared and gave his sublime teaching. Later, another part of the world stood in need of individuality to be strengthened and perfected through the path of service and sacrifice, and Christ incarnated and delivered his noble message. Yet another race needed spiritual teaching in a new form and the Holy Prophet appeared with his soul-stirring message of Islam—utter resignation to the Divine Will and the recognition of Divine Sovereignity. Many another teacher has appeared over and over again—with message of Beauty, Harmony, Truth, Love and Hope.

LOOK OUT.

These monthly "talks" by our Chief Commissioner are getting more and more interesting. Look out for a special nice yarn in the Birthday and Dasara Number to be published next month. Tell your friends how the "Mysore Scout" is growing great !

Hence religions *appear* to be different. Each religion emphasizes a particular aspect of the one eternal Truth and differs in outer details from the others. But a careful examination shows that the essentials are all common. They all relate to the same Divine wisdom They all speak of the Eternal Life and all have a common purpose—"The helping of man through purification to perfection."

But, by efflux of time, the original pristine purity of each religion was gradually lost. Sects and sub-sects arose in each dividing adherance into various groups—differing in forms of belief, modes of worship, and in matters of teaching and ceremonial. Gradually the spirit gave way to the outer form, and the symbols came to be mistaken for the inner life. The result was that bigotry and superstition supplanated spirituality. Religions have thus ceased to a very large extent to perform their true functions and have engendered hatred and communal bitterness.

To-day in India, which was once the Home of spirituality, we see a great deal of intolerance and discord. The inter-communal zealousies and the Hindu-Moslem problem have assumed such vast proportions that they threaten to disrupt national solidarity. It is therefore the duty of all Scouts to divise ways and means for combatting this unfortunate "religious" evil.

As Scouts we must remember that it is God in His infinite love and compassion for humanity, that sent all the Saviours and Prophets of the world, that all the religions are His and have a common purpose, that He could never have intended, when he sent His Messengers, that their teaching should beget so much strife and hatred. It is therefore our duty, as His children and humble servants to realize the fundamental unity of all religions and to try, as far as it lies in our power, first to so live our daily lives as to prove our abiding faith in this unity and then to spread correct ideas on the purpose of all religions.

In this garden of the world all kinds of religions have a place. They are like various kinds of plants or trees yielding flowers of different sorts of fragrance and beauty of colour, bearing a variety of delicious fruits, suited to different tastes and temperaments. So all religions are needed. If your garden consisted of only one kind of trees and yielded only one variety of fruits and flowers it would scarcely give you real pleasure. You would feel a sort of monotony. If, on the other hand, it has a variety of useful plants and trees, the diversity would make it delightful and useful, satisfying various tastes and temperaments. The greater the splendour of the diversity the more magnificient the vision of the Unity that it unfolds.

Each soul has its own personality and its "individual uniqueness" and the path of each to the ultimate goal

differs from that of another. Indeed there are as many paths as there are individuals, though all paths are His.

When it has pleased Him to allow myriads of other paths to exist, why quarrel and judge and say that the paths of others are wrong? Would it not be better to live and learn?

What does it matter to Him in what particular form I worshiped and what particular words I chant, so long as I do all that in His name and try to fill my heart with love and devotion in adoring Him? Does a Hindu earn more spirituality by insisting upon going in front of Mosques with music? Does our Mussalman brother lose his spirituality if he suffers his Hindu brother to go in procession? Would it not, on the other hand, be more pleasing to Him if all worshiped and adored Him—each in his own way with music or without music? Are not all His children and are not all doing it in His name? Then why quarrel?

My brothers, we have been tinkering with our religion. We have been giving undue importance to outward forms, which are non-essential in character and have driven to the background the essentials of our religion. We are blinded by bigotry and superstition. Each of us quarrels because he knows very little of his own religion and much less of his brother's. We have been wasting our time with the leaves in the forest losing sight of the timber behind them which we really need.

As Scouts we have a great deal to do in this matter. We have to direct our attentions to the fundamentals and to seek Unity in diversity, to spread ideas on the basic Unity of religions, to concentrate our attention more on the essentials than on the non-essentials, to speak our fellowmen of the need for a better understanding and to play the part of Ambassadors of goodwill and peace between the various communities.

That the Chief Scout of the Universe may give us the inspiration to live the true Scout life and the capacity to create an atmosphere of tolerance and brotherhood is my earnest prayer.

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achieve this one thing at least, there is reason to be satisfied with our work.

But how to do it? How to get ourselves prepared? I will tell you in the letters that follow.

Your Brother,
G. K. RAMASWAMI.

YOUR WORK IN VILLAGES.

Dear Scouts,

Whenever I see you, I am reminded of the Brahmacharies of ancient India, who prepared themselves for the tussle and turmoil of life in their forest dwellings and wanderings They were there, in the Ashram of some old sage freely mixing with Nature, enjoying the crystal clear water of brooks and lakes, as it flowed down with fragrance of flowers growing on its banks. They sang with the birds, played with the deers, and the cow, became one with Nature thus realising the maxim that the principle of creation is one in all. They wandered from place to place across the whole of India, studied the different parts of the country, came in contact with realities of life and were prepared to find a clear path in the wilderness of the world. When they left the Ashram in their forest, to enter the world, fully prepared, they had such beautiful parting messages as "Regard father, mother and guests as your gods; follow my good actions discarding my vices. Give alms to the poor, educate your brothern etc." In fact, that life of Brahmacharya was a good preparation for citizenship. So prepared they came to the world, some to become true gurus, others to labour for social emancipation and some more to rule and make laws; a few of them became government servants and many more settled in villages.

Of all the forms of ancient Indian communities, the village community is most developed and perfect. It is the results of the successive efforts of these people, who utilised their life time learning to better the condition of their village brothern who had not had the same privilege to learn as they had. Such great men as Manu, Rama, Arjun etc., came from these forest dwellings and perfected the village organisation.

Now, what are the villages? Villages are the life and blood of India. Eighty-five per cent of the population of India are in villages. The villager is the supplier of food to all the world. Our prosperity and greatness to a large extent depend on those of the villagers You are all Scouts. It is expected that you will become good and patriotic citizens. Your training for citizenship will never be complete without knowing and performing your duties toward the villager. Some of you may become teachers others government officers, some more editors and authors. In all these capacities you can serve the villager. You can teach him the elementary principle of health and hygiene. His house is invariably most unclean. You can instruct him how to keep himself and his house clean. You can advise his ladies to keep children from dirt. If you go to villages as revenue officers—which many of you do—you can do immense good. But only you must know what is required to be done and how you can do it.

You often go to the village parts for sight seeing and excursions. You meet many villagers. To them you are a sort of military man with your khaki uniform on. Even if you talk to them they will not answer you. You must try to avoid this kind of aloofness. You must mix with them more and more. I have seen them wondering as to what these uniformed birds would do. The gulf which separates the educated and the villager must be bridged. The villager must feel that the Scout is a person who can be of real help to him. If you cannot identify with the villager to serve his cause, you have not done your duty by him and the country. I was a Scout like your self. After my educational career I went back to my village home. One day I was making a show of my Scout uniform. One of my own farmers came to me and after gazing at my dress for a minute, asked me what the purpose and meaning of this uniform was. I told him that it is a preparation for citizenship and urged him to make his boy also a Scout. "Well, alright; but tell me how I can overcome this dire poverty. Why do I get malaria? Why are my children weak? Are these not taught to you in your training for citizenship?" I was not prepared to answer these questions. No body had taught me what the villager needs and what their solutions are. Still I was there, ignorant and useless without being able to do anything for them, after all my training as a Scout and countless medals. I do not want you to go out into the world with a closed and narrow mind like myself. You must be prepared well to play your part and no better duty there is than to improve the condition of the village and offer him useful suggestions. If we

WHAT MAKES THE KAISER

A YOUNG MAN AT 68?

AN INTETVIEW WITH THE KAISER BY GEORGE SYLVESTER VIERECK.

In November 1918, Emperor William arrived in Holland a broken man at the age of sixty. He had suffered in body as well as in spirit from the burden imposed upon him by the war, by the collapse of his Empire and by the maledictions of the millions throughout the world who considered him responsible for the most dreadful calamity that has befallen mankind.

That was eight years ago.

Any ordinary man would have succumbed under this burden. The Kaiser, too, had reached the limit of of his endurance, but—he saved himself by Physical Culture.

The impediment of his left arm, a handicap under which he worked from birth, had taught him how to build up his body inspite of physical obstacles. He had been abstemious in his habits of life and never permitted a day to pass without some form of physical exercise.

Reminding himself of his physical training and the battles with his own body which he had won in his youth, he increased his physical efforts in Holland, chopped wood, took long walks and eliminated, as far as possible, every injurious element from his diet.

In that way he built up his body and his spirit anew. To-day, only two years from seventy, the Kaiser is physically fit, his mind is clear and vivacious and, except for his grey hair, there is no physical evidence of the terrific ordeal to which he had been subjected. Four years ago he married a woman almost 30 years younger than himself—Princess Hermine of Sehoenaich Carolath. The marriage is ideally happy.

There is no question that the Kaiser would have been unable to rebuild himself, to regain his youthful resiliency at his age, if he had not lived the simple life, combined with strenuous exercise, recommended by advocates of physical culture.

"Physical culture is not a fad but a civic duty," the Kaiser insists. "We are beginning to recognise that there is such a thing as the science of physical culture," remarked the man who ruled the German Empire for thirty years, to me a few months ago, "We are beginning to realize that the soul cannot be healthy unless the body is healthy likewise. This knowledge is not new. It was known to the Greeks and to the Romans but it was forgotten in the Dark Ages and we are rediscovering it only in recent years."

As the Kaiser addressed these words to me he paused in his self-imposed labour of sawing wood. The scene where this conversation took place was Doorn, Holland, where the exiled monarch has lived since his abdication.

The Kaiser's face was bronzed by the sun. His blue eyes were clear, his gaze steady. The Kaiser was sixty-seven on January 27, 1926, but he makes the impression of a man many years his junior.

HE-MEN.

Last time we published the views of Sgr. Mussolini, the strong man of Italy, about Physical Culture. The views of Kaiser Wilhelm of Germany will also be read with much profit. These are times which call for he-men for the service of the Motherland. Every Scout should aim to make himself healthy and strong thro' exercises recommended by well-known physical culturists.

We are not here concerned with the rights or the wrongs of the Great War, nor with the rights or wrongs of the Kaiser. We are merely concerned with views on physical culture of the man who exercised more power in Europe than any monarch since Napoleon, and with the fact that in spite of his fall from his great height, in spite of the buffetings of fortune, he still retains his phenomenal mental and physical elasticity.

The Kaiser's physical fitness at 68 is all the more remarkable because, all his life, he was compelled to contend against terrible odds. Through a blunder of his doctors his left arm was wrenched or broken at birth. It remained crippled to a certain extent throughout his life.

Now-a-days, science is able to cure or at least ameliorate those conditions.

In addition to this difficulty the Kaiser inherited a grievous predisposition to cold which he has never been able to overcome entirely. "With me," he says, "every cold is a catastrophe." He does not permit this predisposition to interfere with his walks.

On one occasion, while I was his guest at Doorn, he walked with me for two hours in the rain. When I called his attention to the fact that he had only recently recovered from an attack of the grippe he remarked, "I am not made of sugar. I don't think I will melt. Fresh air," he added, "is more likely to cure my cold than being shut up with a medicine bottle in a closed room." As this was good Macfadden doctrine I was unable to contradict His Majesty.

The Kaiser's right arm is, of course, far more developed than his left It must practically do the work of both arms. With one arm he manages to saw wood, to water plants, to shoot, to row, to hold himself in the saddle, and to play tennis.

"How did your Majesty ever learn to ride under such conditions? I asked.

"In my new book," the Kaiser remarked, "in which I tell the story of my Youth, I also relate how I was taught to ride. They put me, a small trembling child, on a horse, and made me ride, no matter how afraid I was of a fall. Owing to my inability to hold on to the horse firmly with both hands, I fell again and again. Each time I was put back on the horse. It was a brutal method, not a method I would recommend myself, but it taught me to ride."

Unlike some of his royal relatives, the Kaiser, in spite of his arm, never falls off his horse.

"I taught myself with infinite trouble to use both my arms although the left arm is naturally unable to do the work which ordinarily would be its share."

* * *

"Like Bernard Shaw," the Kaiser remarked to me, "I do not believe in overmuscled men. I believe in the harmonious development of the entire

body. It is much more important to see 10,000 men, women, and children go through a series of carefully planned exercises than to watch some professional athlete beat the world's record in some useless attainment by one-tenth of a second.

"I am not the first monarch to take this attitude. Philip of Macedon, the father of Alexander the Great, said of the so-called professional athletes, 'Of what use are they? I can do nothing with them. I cannot put them in the army because they cannot even run. The only thing I can do with them is to hang them.' I am less drastic in my condemnation than Philip but I regret over specialization at the expense of a beautiful body, harmoniously developed.

"Whatever may be said against the German army, whatever may be said for or against 'militarism' so-called, our military institutions performed wonders through physical training. They combined moral with physical instruction. If Germany ever again has an army and if I have any voice in its organisation, we shall lay even greater stress on exercise than heretofore and apply the most scientific methods of physical culture to the greatest possible number of persons."

"But, your Majesty," I said, "the army training applies only to men. What about women?"

"In the future," the Kaiser replied, "more attention will be paid to the physical development of women. The experience in the last war has shown us that upon women falls no small share of the physical burden of war. Women as well as men, should be equipped for their task in peace as well as in war, more adequately. While military service may not be required of women in future, there is no doubt that compulsory physical instruction and body building will be extended through the world to both sexes."

(*To be continued.*)

Work with him; play with him;
Talk with him; pray with him;
Encourage him whenever you can;
Teach him how to be—a man.

SOWCAR KEMPANNA.

"A SCOUT STORY—A SCOUTER."

I am positively certain that there is not even a single respectable inhabitant in my town who has not heard the name of Sowcar Kempanna "Very dogmatic," you might say. Yes, reader, I assert it with all the emphasis at my command. Not to know, Sowcar Kempanna of C—! Impossible! He is such a well-known figure that you can see his distinguishing turban-nearly a foot high—towering in any great assembly. Be it a Harikatha or Music performance, a Hindi meeting or a Rathotsavam festival, a Taluq conference or a Deputy Commissioner's "At Home," Municipal election or a Sericultural conference, an Ayurvedic Sammelan or a Co-operative conference, this nice old gentleman of pleasing and amiable manners was sure to be present. Even by some unavoidable circumstance his physical presence was not there, his sympathy used to be taken for granted when the subscription list was opened. There was, one thing in this vast universe, which, this rich, generous minded philanthropic gentleman refused to tolerate even, and that was Scouting. It is indeed very strange that he should have such an aversion towards this noble movement of the land. Yet there it was.

I half suspected that this deep rooted prejudice must have been the result of some unhappy incident in the past. So, one day, when I had the opportunity of being alone with the gentleman, I gently asked him to narrate to me in detail the circumstances that brought out such an ill-feeling in him against scouting in general. The mention of the word "Scouting" made him foam, fret and frown; but realising that the cause of his prejudice was the thing that I wanted him to explain, he finally condescended to explain it thus:—"Well Sir, I hate it because it is against our tradition."

"Pray, what do you mean by tradition, Sir?" queried I.

"Why, sir, all that the holy vedas and shastras teach us and all that our ancestors have been observing from time immemorial go to make our tradition. I never thought that the word was so difficult to be comprehended by a man like you."

"That is not it, Sir," said I, in reply "What I wish to know is in what way it is opposed to our tradition." "You knew then, Sir, that our Hindu society is based on caste system; and this movement, I am told, is trying to cut it at its very root." "Excuse me, Sir. You are thoroughly mistaken," said I. It was at this stage that he gave me this little bit of information. It seems long, long ago, a young and enthusiastic scoutmaster (shall I call him tactless?) approached him for some financial help, and during the course of his conversation, told him by way of praising the cause that he advocated, that the movement knew no distinctions of caste, creed or colour. "What, no caste distinction? Do you really mean, that all of you sit together and take your meals?" was the question put to him by the orthodox Sowcar. Unfortunately for the Movement, the gentleman gave him an affirmative reply.

That was enough; its doom was sealed, at least, as far as Sowcar Kempanna was concerned. The indignation felt by the old conservative gentleman was unbounded. With tremendous effort, he suppressed his feelings, and told the young scoutmaster with studied calmness, that he regretted much that he could not do anything in the matter, for he was not at all in sympathy with such Movements that tend to disintegrate our Society.

The learned Scoutmaster, a distinguished Honours graduate, who had made a special study of the caste system, was ready to argue with him at length and to convince him about the unsuitability of the system for the altered times. But no, the old Sowcar was not prepared to give him a patient hearing. Poor Mr. Govindaswamy had to leave the bungalow with keen disappointment and intense objection.

Ever since that fateful day, Kempanna began to shut his ears at the name Scout, and turned his eyes away from all those who passed by in khaki uniform. (Of course, he made no mistake about the constables, because he was able to recognise them by their special head dress).

Now, of all his intimate friends, none

(*Continued on page 10.*)

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EDITOR'S CHATS.

The Scout Uniform.

I have been out recently meeting Scout Troops and 'investing' and admitting a few of them as members of our jolly brotherhood. While our Association is growing strong almost daily, I wonder if Scouters responsible devout as much attention to small details which go a long way in making our Scouts a disciplined, all-round, efficient body. I have often heard complaints about the shabby way in which some scouts dress themselves, looking more like a fancy dress-show than a uniform of a well-organised, universally recognised Association. I had occasion personally to see some of these freakish examples myself and I appeal to all leaders concerned to pay a little more attention to the proper way in which their boys put on the uniform of the Scout. Extracts from a letter which appeared in the '*Scouter*' is given below to draw pointed attention to the various causes and remedies for this state of affairs.

Faulty Wearing of the Uniform.

"The chief causes of the trouble seem to me to be :—

1 Not reading P. O. R. attentively and often.
2 Trying to be original.
3 Want of discipline in an Association.
4 The lack of the words "MUST NOT" in our Rules.

"It is said that the Scouter should not be bound with red tape. With this, as regards freedom to exercise imagination in running a troop, no one will disagree, but to insist on a rigidly correct uniform would cramp nobody, while it would add no little dignity to our Association.

"A well-known Scouter told me that on an occasion when he was endeavouring to persuade a friend to take up work with us, and had nearly succeeded, a freak Scouter came in sight.

"Do you propose, seriously, that I should look like that?

"Of course not. That is a freak.

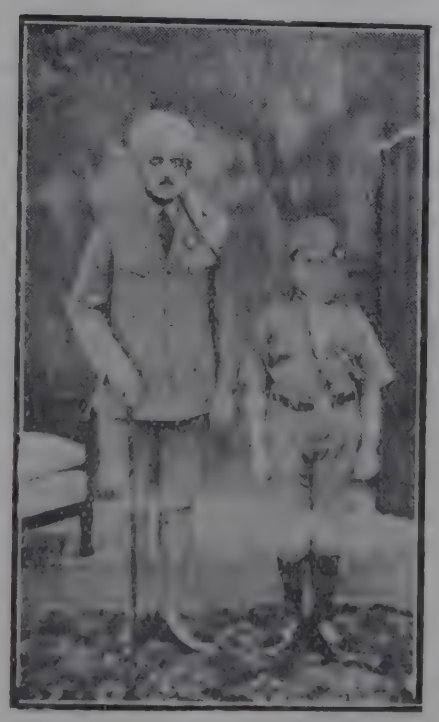
"I'm very sorry, old chap, but really I could not join a movement that allows any of its members to go about in such a rig.

"And thus a good man was lost to the cause.

"Ignorance of the Rules may bring about all sorts of errors in the uniforms of boys, especially in the way the adjuncts are worn.

"Thus one sees badges in the wrong place, Second's stripes on the left side

OUR CHIEF SCOUT AND CHIEF CUB.



This is a reproduction from the post card photo, copies of which are available for sale at 2 annas each. Every Scout should possess these cards, which are sold at the Scout Headquarters at Bangalore.

of the pocket, and Troop Leaders who have not got their 1st Class Badge. One finds troops who do not turn out uniformly dressed. Some boys lack greater tabs, others appear in knapsacks, while the remainder of the troop does not, and so on.

"The wish to be original prompts the display of pull-overs, berets, the substitution of silk for worsted, and the Sam Browne belts this last happily now very uncommon.

"There is no other movement that prescribes a uniform for its members and, at the same time, permits any departure from what is laid down. Why, then, should we?

"If they can bear these restrictions, and it is evident that they can, surely we can do so too.

"On the day when we can say nothing is now worn that is not allowed by our Rules the better it will be for us. We lose far more by allowing freakishness and disobedience than we should do by insistence on the recognition of the meaning of the word Uniform."

Amendment to Rules.

The following amendments to rules referred to in a previous issue are given below :—

Rule 14—The Cub Law No. I.
Substitute 'Lion' for 'Wolf.' The law would read: "The Cub gives in to the Old Lion."

Rule 16—Test (a) for Second Star.
Omit the words 'Morse or.'

Rule 26—Test (J) for First Class Scout
For 'within 20% of error' substitute 'with reasonable accuracy.'

Rule 28—(to become Rule 27)—Maharaja's Scout :
Maharaja's Scout: Must be a First Class Scout and duly qualified to wear any five of the following proficiency badges, two of which must be First Aid and Life Saving :—First Aid, Public Health, Path-finding, Signalling, Life Saving, Firemanship, Markmanship and Cycling.

Rule 27 to become Rule 31—
Incorporate Rules 32, 33, 34, 36, 37, 38 of the All-India Rules and re-number other rules following :

Rules 35 and 36—(41 and 42 of the revised rules). **No honorary rank and uniform necessary.**

Rule 43 (existing)—
The second sentence shall read :—
"A Scout's service is considered to date from the time he is registered—an Officer's from the time of his first warrant"
instead of
"A Scout's Service is considered to date from the time he passed his tenderfoot tests—an Officer's from the time he actually began work with his troop."

Birthday and Dasara Number.

The magazine for the next month will be issued as a special Birthday and Dasara Number to mark the Eleventh Birthday of Scouting in Mysore. Contributions from readers on all topics of interest are invited. The magazine, it is hoped, will be double

SOWCAR KEMPANNA.

(*Continued from page 8.*)

possessed so much influence over him as Ayya Sastry of Pudukkottah fame. For nearly three or four generations back, Sastriar's ancestors had been the hereditary family gurus for the sowcar's family and hence that great reverence and regard. For almost anything and everything, the Sowcar used to consult this learned pandit and take his advice. In fact, it had become a part of the daily routine of Mr. Sastriar to spend at least half-an-hour a day with the Sowcar in some talk or other.

Somehow, this fact came to be known to the camp officer in charge of the Scoutmasters' Training Camp at N—, a village with a romantic and picturesque scenery of its own, barely two miles from my town. The very first thing the chief did, as soon as he reached the village, was to send for Mr. Ayya Sastry. A day prior to the commencement of the actual camp, Mr. Sastri and the Camp Chief had a rather long talk for nearly three hours. This diplomatic officer made Mr. Sastriar understand that though the movement stood for Brotherhood, it was only an ideal, and that realising well the limitations of our times, they themselves were following a very guarded and cautious policy, trying their best, not to wound the religious feelings of any; that the practice of interdining was not at all so common as was generally supposed, that there was no enforcing of that or any such irksome rule, that suitable arrangements were really made to suit the convenience of really orthodox people; that the active vigorous open air life they were leading would do them a lot of good; that a life of extreme simplicity was led by them whilst in camp; that the Scoutmasters, by instilling in the minds of the young ideas of sacrifice, dignity of labour, kindness, courtesy etc., were really working for a better India, and that men of his type could be a pillar of strength for them in their uphill work. if only they lent their moral support, and that he was even welcome to visit their camp, observe and verify things for himself and to give his valuable suggestions for future improvement etc., etc. Enough to say that this stroke of diplomacy was a capital triumph for the officer and the movement which he represented. What the officer really wanted was that Mr. Ayya Sastry should put in a word, on behalf of the movement, into the ears of the rich Sowcar, and if possible, should try to bring him once or twice to the camp. His expectations were fully realised; for the very evening, when the two (Sastry and Sowcar) met, naturally the topic of conversation was Scouting and its advantages. Though at the outset, Kempanna showed the usual unwillingness to listen to anything connected with scouting, his inherent regard for the spiritual preceptor of the family made him listen to the interesting sermon of the pandit for a while.

The Sowcar had so much confidence in this Brahmin priest, that after completely listening to his learned discourse, (the Brahmin had taken care to present it in the most attractive garb possible) Kempanna decided to pay a visit to the camp and verify for himself as to how far the caste scruples were being observed. To his great surprise and joy, he found that the camp—as remarked by the Sastriar—was really run on quite satisfactory, unobjectionable lines, that interdining had not at all been made obligatory and that even the orthodox Sastries and Pandits of the old, conservative, priestly families, were provided with adequate facilities in the camp routine for their daily prayer and worship. The Sowcar was mightly impressed with the hearty co-operation or team spirit evinced by these young men. Their remarkable sanitary arrangements, their systematic and well disciplined exercises and games (one of them purely national and indigenous) their never failing courtesy to all and ever smiling faces—all these created such a good impression in the mind of our Sowkar, that next day, he brought with him his little son Annappa and in a way initiated him into the mysteries of the Scoutdom (though in an informal and unofficial manner.)

This old man's regular and punctual visits became a source of great inspiration to the camp chief, for anything it indicated that his strategem has been successful not only in destroying his deep rooted prejudice, but even planting in its place a lively interest for the movement. The officer really felt that that camp of his was the most successful of indifferent young men, compulsorily sent for the training by Departmental circulars.

The camp chief was certainly right, for not only did the Merchant Prince henceforth come forward with his magnanimous help for all Scout activities in his district, but even succeeded in instilling in the mind of his young son, Annappa, the manifold advantages of this excellent character building movement. It is said that within a year or two, Annappa displayed his keen interest in the movement, by organising a troop among the sons of the agricultural labourers in a neighbour village. The influence wielded by him, because of his wealth and social status rendered his works comparatively smooth and easy. Real, solid work it was, though it received very little advertisement.

In course of time, Sowcar Kempanna's interest in the Scout movement came to be known to the Government as well. He was, therefore, made a District Scout Commissioner at the age of 58. Within two years, thanks to his indefatiguable efforts, especially in rural parts, the movement made such rapid progress, both in quality and in quantity, even in the remotest corner of the district, that the Chief Scout himself presented the Sowcar with a gold medal in addition to an extraordinary Thanks Badge. During the Viceregal visit next year, Sowcar Kempanna was duly introduced to His Excellency the Viceroy. H. E. Lord H—was so well pleased with the disinterested work of this young Sowcar Scout, that he took care to note his name in his pocket diary. Next year, when the New Year Honours were published, none was surprised at finding the Sowcar honoured with the epithet "Dewan Bahadur"

May the Dewan Bahadur Sowcar Scout Kempanna live for many more happy years and may his son, Chiranjeevi Scout Annappa emulate his worthy father by popularising the movement in every noble and corner of the entire state!

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the usual size and contains several special articles and pictures.

So long! Cheerio!

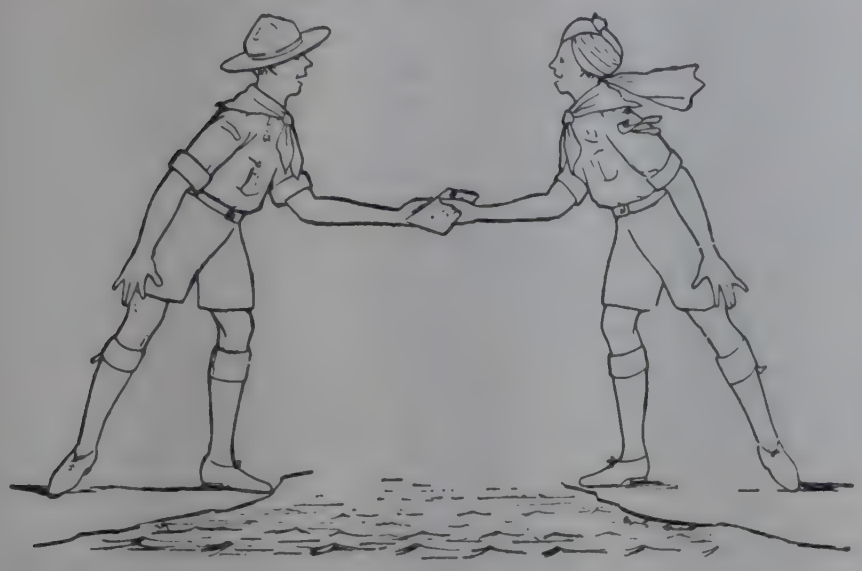
Yours Scoutingly,

C. Sreeraley

Editor.

THE MYSORE SCOUT CLUB.

ROVER V. H. KULKARNI, Mysore.



Coin Collecting.

This is a very fine hobby indeed. A collection of old and ancient coins and study of them carefully will reveal to us very rich information. With the help of the coins, that the unrecorded history of a country can be traced. This science, dealing with the study of coins is known as "Numismatology." It reveals much of a people's country. These antiquities have a great historical importance. The famous poet Browne says:

"Time antiquates antiquities and hath an art, to make dust of all things, hath yet spared these minor monuments."

"In a recent Official Gazette of the Government of Palestine among a host of other rulings appeared one under the designation of the Palestine Currency Order-in-Council, 1927. Outwardly as a matter of fact and legislatorial as the rest, this order, beneath its prosy exterior concealed a new and romantic chapter in an ancient people's history.

"The inscriptions on the coinage, ran the enactment, shall be in English, Arabic and Hebrew. Hebrew, let it well be noted! After 1800 years of estrangement, Hebrew is again to appear on the coinage of Palestine Much has befallen the Jewish people since Bar Cochba struck the last Hebrew coin in the year 133. They have lived through holocausts of fire and war, and borne affliction and tribulation the most tragic and unrelenting. The nation has been tortured, mentally, morally and physically, and has seen its most hallowed treasures defiled and demolished. And yet it has survived all this, and lived to see once again its own language on its own coins in its own lands.

Through this new coin have the Jews lessened—once again in history—their economic dependence on Egypt, and through this same coin have they strengthened their compact with Britain"—P. and O.

Thus we see that coins play a very great art in the history of a land.

SRI KRISHNA.

How dear is the name of Sri Krishna to every Hindu heart! How interesting is his life! Lovingly the mind lingers over the exploits of his life, and especially over those of his child-hood. It still has power to inspire us with that noble sense of disinterestedness from the lack of which India sadly suffers to-day.

His parents belonged to the Royal family of Mathura. The then reigning King was Kamsa. Nothing can describe the sad state of affairs that existed in the family at the time of his birth. His parents, chained hand and foot, were shut in the jail and a strict guard was kept This was due to the prediction of the immortals to Kamsa, that he would die in the hands of the eighth son born to Vasudeva. It was a unhappy thing indeed for the poor wretch, so he tried to avoid the Divine Destiny.

He killed every baby born to Vasudeva. Now the eighth babe was born! How could the poor parents save the babe from destruction? To their astonishment and joy, they beheld a wonderful spectacle. The babe was the very incarnation of the Divine Lord. Sri Krishna told Vasudeva to take him up to Gokula, and place him in the lap of Yasoda Devi. After saying these words to his father, our Lord changed his divine form into that of an infant. At this point the chains fell asunder and Vasudeva became free. He took up the infant and went to Gokula. There he placed Sri Krishna in the lap of Yasoda, taking away the child which was already there, who was a Devi, and started back.

Vasudeva reached Mathura, entered the jail, and everything became as it was before the birth of our Lord. The child began to cry. The guards, hearing this, reported to Kamsa. He soon appeared on the spot. The Devas had told that the eighth child would be a son. But lo! here was a daughter!

Kamsa was perplexed. He stood mute for a time. Then he took the child, and threw it down on the floor with great force. Wonder of wonders! the babe soared into the air, assumed her form of a Devi and said to Kamsa, "You Cruel Wretch! What can you gain killing me, a female? The man at whose hands you are destined to die, is in Gokula."

See the inexorable destiny of Kamsa!

COMPETITION CORNER—NO. 2

SQUARE PUZZLE.

1 — — — —
2 — — — —
3 — — — —
4 — — — —

1 Cease.
2 Ribbon.
3 Gem.
4 Skin.

Rules—Entry fee 2 annas. The answer should reach on or before the 26th September 1929.

1st prize—Rs 3-0-0.
2nd prize—Rs. 1-8-0.

Results of the July Competition.

1st prize goes to B. Nanjundiah of Shimoga.

2nd prize goes to H. G. Narahari of Hassan.

CORRESPONDENCE SECTION.

Indenting correspondents are invited to write to the following addresses:—

1 Edward Johnson, 25 Budge Budge Road, Kidderpore Road, Calcutta.

MY HIMALAYAN WANDERINGS.

BY A LONE ROVER.

IV

Before we finally bade good-bye to Srinagar, we wanted to see all its notable places and buildings; and to our great convenience, we found Srinagar is not a place of distances. It is only long stretched and boats are always available to take us from place to place. From the number of hotels and Banks spread along the canal, near and about the Residency, one can gather that this place is a resort of Western tourists. A walk through the avenue brings us in touch with many of them. If Europeans were permanently colonise here, Kashmir will become their Highlands, and the plains and plateaus of Hindustan will be relegated to us. This is by the way. In my wanderings I have learnt where to spot out the right thing. To understand the best in the art, architecture and archeology of a place—its ancient glory and its modern attempt, one has to peep into the Museum. Though passing along a Museum is tiresome, yet each little piece and exhibit has a world of knowledge to tell us about the past and present of the land of our visit. Hence I went into the Kashmir Museum, situated on the right of the Bank of the Jhelum Canal. It is housed in a fine building with big windows which bring in the cool rays of the sun. Kashmir situated as it is in the Northwest part of India where Bhuddistic influence was predominent in the days when the Lord wandered with his bowl, still possesses on its heights, embedded within its forests, the massive remains of those days—broken and ruined temples. Statues of Bhudda and of the later Hindu Gods, especially the Siva Incarnation, are all found exhibited in the Museum. Pictures and photographs of these out of the way places are kept there for the visitors to have an idea of the historic remains. As a religion even to-day the Siva cult is more in prominence than the cult of Vishnu, so much so that one day an ardent follower of Ramanuja told me that he had vowed himself to stay there to instal Sri Rama in Siva's temples and turn the people towards 'Ram Nam' But the real Kashmir we see as we go into the room in which are kept the tapestry, the fine weaving and lavished embroidery of flowers, fruits and birds on the silken cloth, the beautiful work on copper plates and wood, painted lacquer work and thick piles of carpets on which colour has been thrown—is an art to please the eyes. We see also some of the old earthern ware, copper vessels, iron implements and rows of the old arms and bows, and rifles and swords of the defenders of the land. It is impossible for any camera rightly to bring out the colour and glare of the Kashmir scenery. It is the eye alone which can feast on it wherever it turns to gaze. From the Museum we pass on to the Library, a fitting adjunct to a place resorted to by visitors. It is stocked with old records and all the anti-deluvion literature which is thought of as ornaments to adorn the book shelfs of our fore-fathers. My piercing eyes could find only Macdonald's, "Government of India" worthy of study. But I know of Sadhus who are great scholars spending hours over old and rare Sanskrit manuscripts and books on Philosophy for which the Kashmir Library is famous.

My visit to the Palace had to be arranged. It was the Birthday of the late Highness. My friend who had found acquaintances in the Durbar got me clothed in a long coat, a turban and a waist band, so that I could go in the proper dress; but only no one could notice the short dhoti that I was wearing, for the coat was long enough to reach the ankles. This I mention only to hearten my brother scouts to get themselves prepared for any unexpected functions. I quietly seated myself in a corner blessing my stars for this opportunity to have a glimpse of court life and court manners. I have studied enough of cottage life and have yet more to study. But palaces are only few and admission to them are rarely within our reach. His Highness, an old but dignified figure, came in his simple robes and sat on the carpet specially spread for him. Portraits of his forefathers hung on all the four walls. One by one, beginning with the Young Raja of Poonch, a subsidiary State within Kashmir, offered their homage and respect to their Patron Ruler .The Officers—Members of Council, Judges of the Chief Court, Heads of Departments came one behind the other. This was an excellent occasion to see the courtiers in their best attire and catch a glimpse of their faces. For Rovering must carry with it understanding of men and things at first sight. As I sat hugged up within my big coverings—there was this one thought, why all this show for me? Because I had come out for experience and anything in it to teach a lesson or give an added inspiration was welcome. From the Durbar Hall we went to the Palace temple overlooking the River. The place was kept scruplously clean, for the Maharaja himself conducts the worship, and baskets of flowers are emptied everyday into the stream beneath. And the Palace is not a lonely spot miles away from where the people live. It is in the heart of the city itself; and as I had occasion to see later, His Highness mixes with the people, poor and rich alike, in the most unostentatious manner.

That evening we went round the crowded bazaar streets, for the next day the Amarnath Pilgrims were to start and we had to equip ourselves to join the party. My friend took me to the fruit stalls where we purchased a few seers of almonds to keep us up in our higher climbs. The stalls are kept very attractive and after all, the price you have to pay is very little, especially for almonds and apples. I know people go to Kashmir not only for the sights

(*Continued on page 14.*)

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2 H. S. Rama Rao, Room No. 11, Maharaja's College Hostel, Mysore.

3 B. P. Samaratunga, The Book Depot, Kegalle, Ceylon.

4 A. T. Lahiri, c/o The Lahiri Medical Hall, Rangpur, Bengal.

5 Erwin Fletcher, R. F. D. S. Box No. 117, Mountain-Grove, Missourie, U. S. A.

6 Lester G. Shepard, 145 Fairlawn Ave, Waterbury, Conn. U. S. A.

7 Keitha Rhodes, Walnut Avenue, Akaroa, South Island, New Zealand.

8 Mary M. White, School House, Winchester, South Canterbury, New Zealand.

9 Nancy Brydon, Solway College, Masterton, North Island, New Zealand.

10 Norman Clothier, Michaelhouse, Balgwan, Natal, South Africa.

KAMALA.

A TRAGEDY OF EARLY MARRIAGE

It was all joy and expectation in the house. Some dear visitor was about to come. He was always welcome. He brought with him, every time he came, joy and happiness. Ramu, the eldest of two brothers and two sisters in the family, had just returned from his rambles and had made the very welcome announcement of his friend—Subbu's visit. Subbu would come to dine with them that evening. He was to be congratulated on his success. He had secured a first class honours. Good news, indeed, to Ramu who was his college mate and two years junior in class. Subbu was the most welcome. To him Subbu was a kind of would be deliverer. He would help to remove a weight that pressed down his heart. Subbu was a brilliant scholar at college, had sat for B. A. degree examination and just received information of his grand success. He would go for Law. He hoped to be a star at courts. He would be-dumb the judges. He looked it. He was, besides, a social reformer, was a prominent leader of debates in his college parliament. He would set aside all old customs and superstitions, and break through an orthodox society. He advocated post puberty marriage, widow remarriage, inter caste marriage based on mutual love and affections. To him, the dowry system was the very bane of Hindu Society. How many poor, but very deserving girls, girls that were fit enough to be queens in life, were thrown into the hands of servile clerks, cooks, etc., simply because their parents could afford no dowry. Subbu would set an example. He had a young virgin widow in view. He only waited to complete his B.L. and begin practice. He would show to the world of what metal he was made up.

But Subbu's parents were not similar in their outlook, nor were they well-to-do. The little that they had had been spent on their only son's education. They expect a large return from the courts when the time comes. But where was the means to that end? They wondered! There was only one way. Subbu must lay aside his prejudices and accept a fat dowry that could see him through his law classes. Many offers had come and gone, ever since the time of his matriculation. Even now a few customers were at his doors, with ready bags to sail him smooth over the wide waters and land him in England for the English Bar. But Subbu was incorrigible. "Let him hang himself;" said the old father who had become disgusted with his son and his queer ways. The mother was, instinctively, more hopeful. Subbu will still reform and make them glad—before their death. Subbu was an ideal—he wanted to be one. He would equip himself thoroughly, make for himself a name and a small fortune; this done he would look about to welcoming a wife. This was the burden of his song whenever the poor old parents made bold to approach him with proposals for marriage. The time, now, was up for action. The examinations had come and gone. Results were already out. Subbu had gained a first class Honours. What was next; would he stop with it like a fool and take to a job, or would he go to Law?

The news of his success spread like wild fire amongst Subbu's friends and relatives. Ramu caught it from the air, hurried to his friend's quarters, congratulated on his luck, and extended to him a hearty invitation to come home that evening and dine with him in his house. That will pour gladness in all—especially in one. This was all.



Ramu escorted his friend to the door, followed him into the street a distance and bade him 'good night.'

As stated before, Ramu was the eldest child of Mr. Dasappa and his good wife. Mr. Dasappa had just completed thirty years of hard service in the local revenue offices. His clerkship had told upon his health. He was glad to retire and set the burden of his affairs on Ramu's brows. He wanted peace. He could not have it. He had still another daughter, already old enough to marry, but where was the withal? Srimati Lakshamma was an ideal mother and dutiful wife. She never had a word to say against her husband and lord. At his advise, she had striped herself naked of all her jewels—even these she brought with her when first she came to live with her husband—and bestowed them upon the needs of the household, on Ramu's education, on the marriage of her first daughter Kamala, on the various debts that Mr. Dasappa had incurred on both these accounts. She was now empty and that was the problem. Kamala was next—next to Ramu in age. She was at an age when girls usually looked happily forward to a life of conjugal bliss, when they expected their husbands, every moment, to come

(*Continued on page 15.*)

MY HIMALAYAN WANDERINGS.

(*Continued from page 12.*)

to see and air to breathe, but also for the fruits to eat. We too had it to our fill—only it was after our return from Amarnath, for the fruit ripening season had not yet begun. We passed through shops where the short, thick-booted Central Asian with his unkempt beard and sturdy face, showing his likeness to the Mongoleon and the Chinese, keeps his hand-spun woollens, his thick rugs of beaten wool, and also hand made cotton khadi. Passing them on we went to the house of a rich merchant, Pandit Nehrudeen, a wholesale dealer in shawls and carpets. He blessed us on our attempt to go to Amarnath and lent us a number of shawls to keep ourselves warm. This affection and trust on the part of a trader towards unknown pilgrims evoked my admiration, but on his face was lit the universal sympathy of his ancients. In addition, he handed to my friend three crisp currency notes to help this *Baba*, as he called me. As a matter of fact all along the way I was popularly called the Baba, because of my meagre dress and the mendicant life I led.

Having got ourselves equipped, we proceeded to the pilgrim's Head Quarters, the Dasanami Mutt, where Sadhus of various types and *Pants*, had all congregated before their final start. The *Mahant* or head of the Mutt, was specially kind to us and promised us all help *en route*. We also went and saw Pandit Kasiramji, the officer appointed by the His Highness's government to look after the welfare of the pilgrim party and accompany them throughout. Panditji was struck with our courage, for very few Southerners, especially educated young men have ever dared to climb the heights and walk over glaciers. He promised to give one full tent for our use and fuel and food on the way. Rather he took us as one of his party. You, reader, will wonder if it is so easy as that to get all our equipment and convenience free for the mere asking of it. An ordinary journey to a place distant only a few miles from our home frightens us and we fret ourselves to find the needed cash first for trainfare and then for keeping the 'body and soul together.' But pray, ask any of the numerous *Sadhus* you meet, especially those who hail from the North, how they manage wandering all through life, they will reveal to you wonderful accounts of their exploits and how unexpected food was served to them at the proper times—only because they had one secret in their life. They left the whole thing to be looked after by God, their Creator, and believe that one who has created so much must have kept the food for the day waiting somewhere, unless He desired them to throw off this coil and return to His feet. Then we are sure of our bare maintenance. And as for true scouts, filled with a spirit of adventure, there is no home in the whole of India (I can vouchsafe to this though I do not know about countries beyond our own) which will refuse a morsal for a hungry mouth. I got my inspiration from these wandering Sadhus. When we were told of a certain great Yogi Maharaj who was staying in the Ram Bagh, we wanted to have his *darshan* and take his advice and blessings. In our search for him, we stumbled into a dingy, smoke-filled room in some corner of the Sadhu's quarters, where we found a number of them offering worship to the figure of the Goddess installed before them. A log-fire was burning in the centre of the room and we could easily make out that these were *vam-margis*, those who offer the cruellest of sacrifices to propitiate their dieties, and their own passions and palate. We soon guessed that we were in a dangerously wrong place and quietly slipped out, in spite of their request to us to stay on. We were fortunate to have escaped their clutches. Such danger spots are not few to the wandering youth. Scouts and Rovers as we are, we must be quick to judge and scent the situation. Thrown in the wide open world, it is upto us to protect ourselves. Else temptations will be hard for us to resist and will engulf us and we shall be lost. But let not these dangers prevent us from making the attempt itself. Only we must be forewarned and therefore forearmed. Our conscience must be our instinctive guide and we must possess enough physical vigour to rise up and strike ahead.

At last we did meet the Yogiji and opened our hearts to him, and while parting he advised us to take with us almonds, the perfect preserved food, having in it a lot of protied and fat. He asked us to take pepper, cloves and sugar candy, as an antidote against dizziness. For we found later on how these things were useful to give us vigour. To learn true rovering, we must become one of the party with these life-rovers, these wandering Sadhus, to whom the camp fire has become not a luxury nor a piece of routine entertainment, but a mighty necessity. And their simple kit, reduced to the very minimum, gives them freedom to move about and climb the heights, which to us seem impossible.

It was four in the evening. The Dasnami Mutt was all abustle. Sadhu groups we saw scattered all about the place and under the trees. In the middle of the quadrangle stood the pillar over which was flying the Flag of Sankara, the ochre coloured cloth, the emblem of fire and renunciation. Pandits sat on the carpet awaiting the arrival of His Highness. Exactly at the appointed hour, the majestic old figure, full of smiles, entered the congregation and took his seat amidst the Pandits. The Flag was worshipped, we Scouts call it the Flag Salute. And at the sounding the conch-horn, the leader of the party, took the flag in his hands and marched ahead—the whole party crying Jais and rushing in mad joy behind the Flag. Thus the Rally dispersed and the March began.

(*To be continued.*)

First Hunsur (Kesari) Troop.

The Troop consisting of 24 Boy Scouts held a camp on the 25th August 1929 at Ramenahalli, about two and a half miles from Hunsur. The camp programme consisted of staff drill and games. Pizes were given to the winners in kit-race, written test in laws and signs, and kim's game. The Munsiff, the Magistrate, Lawyers, other local officers and gentlemen attended the camp at the request of the Scouts. The party returned to Hunsur, in the evening, marching the whole distance with marching songs. On the whole it was a splendid camp and all enjoyed well.—N. VENKATESAN, Scout.

SCOUTERS' RE-UNION CAMP.

DURING 'DASARA—15TH—19TH OCT.

Will YOU be there? Ask H. Q. for full information.

KAMALA.

(*Continued from page 13.*)

and carry them away to a land of plentiful prosperity, when they built beautiful visions of a happy home, comfortable days, bright and smiling faces, and above all, a loving hand and protector. Kamala too would have been one such girl had not fates ordained otherwise. Kittu was third, in order of births, and world of toys, models and mischiefs. He would soon be an L. S. pass. He did not care. He was three juniors to Kamala. He built his own castles for future, they were great machines, electric wires, power stations, workshops and what not. Fond hopes! He was technically inclined and was a good handicraftsman already. He had filled his study with curious articles made by himself. Working models of curious machines, engines, locomotives, broken ware, old wires, glass bottles, waste paper etc., etc., filled his space, his time, his thoughts. Rukku, the youngest and brightest of the lot was small and pretty. She counted 10 years of life, and was a big problem in the household. She was one of those fitted and gifted to be queens, if only things were better. In two years more she will look a fairy and the poor father was worried from now. To find her a suitable match, cheap enough to meet his purse, was a task. A graduate will mean Two Thousand Rupees down in cash besides a hundred extras. A humble clerk, less exacting, was not the family's ideal. Rukku's mother had a distant relative who had just appeared for S. S. L. C. He would soon enter office. He worked a typewriter deftly and banged away twenty-five words a minute. He had besides a hundred and fifty words per minute of Pitman's Shorthand. This was indeed an achievement for such a youngman and a fortune as well. Who would not take him for forty rupees a month? He was as good as a graduate minus the tail of it and hence without the exactions of a graduate. He was, besides, handsome, gay and liked aunt and daughter very much. Yet, even in this case a cash of five hundred must be counted down and who knows about the extras. There was more time to think and plan and the father, as stated already, was busy.

Now that introductions are over. We will turn to the events of the day.

It was past six of the clock. Ramu was in his best moods and clothes. He awaited impatiently the arrival of his friend. To him he was much attached, because he liked his ideas very much, because he had taken help from him in his lessons, because he hoped that Subbu would solve one of the very perplexing problems in his mind. He had never expressed his difficulty to him, though he had no great misgiving about the final results. He would wait till time was ripe. Ramu was attattached to his sister, Kamala and her case deserved all his sympathy and thought. "There will not be much difficulty" he would say to himself and return to his work after teaching Kamala her lessons. Kittu was at one of his tools and was carving out the destiny of his crystal set. Rukmani was wondering when the world of music would light on her ears and from that curious meddle of glasses, loves and liquids. Mother was busy at the kitchen and at the dainties and father had just returned from his evening walks. Far away in the Varanda, in a dark room full of bedding, clothing, and pots, was a fairy amidst books, papers and pencils. This was Kamala at her place. The light of day was shut out from her life, the joy of friends was denied to her, the pleasure of company was not her lot. A cloudy future, in which were gathered dark days and nights, loneliness and all its horrors, fasts and privations, vows and worship, servitude and ugliness, hung about her and was enough to bring a slight affectation in her lungs, which confined her to bed at present. She too anxiously expected the arrival of the family friend and hoped to catch a glimpse of that personality through the partly open door of her cell. How she wished, he would soon finish up his LAW and be enrolled to practice at the courts. Have not clouds a silver lining? Her clouds had them too!

The shades of evening fell fast. The boy and girl left their vocation and gathered round the kitchen door. Ramu and Kittu became restless. Mother was over with her preparations. A few minutes more and Subbu himself arrived. The season began with handshakes, embraces, kisses and namaskars. Loud were the exclamations of the young, hearty were the congratulations of the elders, deep were the hearings of lonely breast afar, earnest were the offerings of prayer and thankfulness to God. An hour passed away in a minute and dinner was served. It was a modest dinner in quantity, robust in quality, and a loving hand had prepared the most of it.

"What is your further programme Subbu"? queried Dasappa. Mrs. Dasappa stretched her neck and nodded the same inquiry. "Why, to be sure, the Law College," ejaculated Ramu with a thud on the mat. "I cannot say" rejoined Subbu, "I had chalked out Law for me, I never worried about the means myself up till now. My parents, resources have come to an end, it appears. If my expected scholarship arrives, I shall go to Madras and join the Law college. In the meantime I must hold my tongue." This was quite an explanation for all. But the mother of the house could not be silenced.

"Such an educated man," began she, "should have no difficulty in finding a fat father-in-law who would only be too ready and happy to finance him to the very end of the world." She took breath and began again "Why, you will go to England in that case and be back in a couple of years, full blown barrister." Here she stopped long, deliberated a while, and charged for the third time." What a pity, that young and promising ones, should get so perverted to their own detriment" She stopped and could go no further. She must reinforce.

"Why mother, are you mad? Can you not keep your silly notions to yourself. There is one in a thousand that would be bold and you will cow him down to cowardise."

The young ones were not interested in the topic. They got bored and departed, dropping one by one into sleep.

"My God,' exclaimed the old woman, "are you turning a reformer, too, my child, may the Gods save me! I am old, Ramu, and for Heaven's sake, do not break my heart." "Never fear, mamma," said Ramu in an apologising manner. "I shall wait till your heart will need no breaking. It is three years yet for me to leave college, and God knows what would happen in the meantime." With this he threw a sharp glance at his father who, to escape it, turned round to his guest Subbu and asked: "Why, Subbu, where is the difficulty? It is a sound proposal that comes from my wife. You will get your B.L. or LL.B. easily, your old parents will be happy, you will have an accomplished and loving wife to await you on your return from the law college buildings, four years hence; how sweet!"

Subbu became mute. The prospect of going to England was indeed a consideration. He became confused. He would go home and dream. The dinner was now over. They rose and washed. It was late already. Subbu felt drowsy, he said. Ramu became cloudy, and with him the other at the farther end of the verandah.

Leave taking ceremony took little time. Ramu escorted his friend to the door, followed him into the street a distance, and before he left him for the night put in :

"Are you shaking, Subbu ?"

"No" was the answer.

They bade good nights and returned Home. Two individuals had no sleep that night. Kamala languished in her bed. Subbu, in his war of ideas and resolutions, had broken his mind. He gained sometimes, he lost many times. The next morning dawned as usual.

The outside world had not changed a bit. The sun rose ; the day was busy as usual.

Months passed by.

Subbu had gone to his distant home to take a long rest and brood over his future. Ramu took to his classes after vacation. All was dull as before.

A bright but still day had terminated in a stormy evening. The dark clouds had gathered thick, sharp flashes of thunder drove frightened youngsters indoors. The silver lining about the dark heavenly masses had disappeared. All was black and pitch dark, rain had began to pour in torrents. Ramu returned late, all dripping and agitated, with a wet 'Hindu' paper folded about his clothes. His attention had been drawn in his class hours, to a short matrimonial paragraph inserted in the day's issue of 'Hindu.' That brought about the agitation and the storm that raged within him.

"Amma," cried he "here is news for you." Appa hurried to hear the news too. Ramu read out and explained. Subbu was married to a rich and handsome girl of his native place. His friends and relatives gave him a hearty dinner to congratulate him on his marriage and an evening party to wish him a haypy voyage to England. Subbu was proceeding abroad for further studies. This was the gist of the paragraph.

"Splendid" cried the old man.

"I knew" burst in the old woman. "Subbu was always good and wise."

"Sabash," ejaculated the little ones from under their rugs, "we shall have a feast." Ramu was tired. He did not want supper ; he felt no hunger, he said. He was drowsy and went to bed directly.

Kamala had been more ill of late ; her lungs had become more affected ; she was more in bed and in that dark room. This day her condition had become somewhat anxious. But now she appeared bright at the news. She sprang out of her bed and was out to learn more. The mother said the worst was over with her. She would now recover. It was the hot day and the cold night that worsened her. Now with the clearing of the clouds, with the appearance of the serene moon, with the twinkling of the stars, she will be well and once more herself. Indeed, the clouds had actually dispersed, The rain had ceased, and all went to bed cheerily. Ramu was alone cheerless, and slept late.

The next morning was in mourning, at least in that part of the street where the family lived. Out in the bath beyond the well, in the back yard of our Dasappa's house, a dark tragedy was played the preceding midnight. Kamala was no more. She had burnt herself ! She poured over her clothes a bottle of kerosene oil, retreated into the farthest part of the house, namely the bath room beyond the well in the back, and there had lighted a match to her clothes. She was burnt down. Now she lay amidst a bundle of rubbish, naked and baked, dark and monstrous, the ruin of an evil custom. What was her crime ?

Kamala was a widow at nine. She was married at eight. She died at sixteen. This is the end of my woeful story.

SRIPATI.

(This story is from life. Only a web has been woven round the main incident to make it readable.—*Author.*)

A One-Sided Argument.

Doctor (to old patient) : Yes, my dear Sir, those pains in your left leg come with age.

Patient (with suspicion) : But, doctor, my right leg is just as old as my left, and I have no pains in it.

terminated after singing the National Anthem, with the distribution of flowers and loud cries of "jai, jai, jai," to Their Highnesses, the Chief Cub and the president of the day.

THE CUBBERS' TRAINING CLASS, BANAGLORE CITY.

BY SRI KASYAP.

The Cubbers' Training class organised by the Bangalore Dist. Scout Council, commenced its work on Monday the 12th Aug. 1929. Twenty-one members, representing several Scout troops and educational institutions in Bangalore attended. The class was in charge of Mr. V. S. Ramachandra Rao, B. Sc., Assistant District Scout Commissioner and met for work every day from 7 to 9 A.M., in the premises of the Scout Head Quarters.

The daily activities consisted of Physical jerks, drill, games, cub-stories and general talk on interesting cub subjects. During the course of the training, two lectures were delivered, one by Mr. M. R. Srinivasa Murty, B.A., on "Child Psychology," and the other by Captain Y. V. K. Murty, M. B. B. S, D. T. M., the District Scout Commissioner, on "First Aid"

On the afternoon of Saturday, the 24th August, the members started to Kumbalgud for a camp. Mr. C. Subba Rau, M. A., (Hons.) Organising Scout Commissioner, Dr. Venkata Rao, M A., P.H.D., Mr C. Seshachar and many other Scout-masters, attended the camp Among other activities, tracking, biking and camp-fire in the nights attracted much attention. They returned to Bangalore on Monday morning with hearts full of enthusiam.

Their investiture ceremony took place at 5 P.M., on Saturday, the 31st Aug., at the Scout Headquarters, Mr. C. Machaiya, B.A., President City Municipality, presided over the function. After hoisting the flag, the president was introduced to the Cubbers under training one by one. Then after a short display consisting of Physical jerks, cub-dances and games, the cubbers took the cub-promises and were admitted into the great brotherhood of scouting.

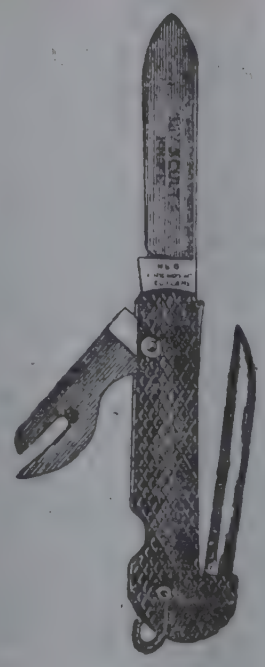
Then, the Organising Scout Commissioner, made an inspiring speech, during the course of which, he appealed to the city-fathers and members of the municipal council to help, in all possible ways. the progress of cubbing in the city. Afterwards, the president rose and delivered a very interesting and instructive talk. He gave out his experiences of boyhood and asked the cubbers to train the youngsters in good manners, as they will become the future citizens. The pleasant function

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THE GREAT WORLD JAMBOREE.

A LETTER TO THE "*MYSORE SCOUT*" FROM THE REV. MR. A. W. BOOTE

Dear Brother Scouts of the Mysore,

When I sat down to write for you an account of the World Jamboree at Arrowe Park, Birkenhead, I little thought what a great subject I should have to write about. It has been great and wonderful in every way; and I cannot hope to do anything like justice to it in this letter. Fortunately you will have many other accounts; for one remarkable thing about the gathering has been the attention given to it in the leading English newspapers. Some of them have had special Jamboree news pictures and articles every day. No doubt much of this news and comment will have found its way into the Indian papers; and I hope many of you are able to read detailed accounts of all that has taken place. However, a little description, and some personal impressions, may be useful and interesting to those of you who have not had a chance of reading much about it.

The Camp.

How can I picture the great camp itself? Imagine a big park, more than a mile from north to south, and about half a mile from east to west, covering 450 acres. It is mostly undulating grass land; but belts of thick woodland almost surround it, and intersect it here and there, dividing it into several large camping grounds. Each of these contains two or three "sub-camps"; and because of the rise and fall of the ground, and the stretches of woodland, there is no point from which you can see all the camp at once.

Towards the middle of the eastern side, a beautiful avenue of trees leads to Arrowe Hall, an old country house surrounded by lawns and almost hidden among the trees. Near it are the Staff Camp, for officers in charge of various departments of the whole camp life, and the Rover Scouts Camp, for the 200



Lt.-Gen. Lord Baden-Powell of Gillwell, Chief Scout.

Rovers who are helping them so well. There is also a Hostel Camp for Scouters not camping with their contingents. It was there that I was offered half a small tent, since none of you fellows could be there to make a camp. How I wish that some of us could have been together with the All India Contingent, in the Indian Camp which we must visit soon. However, I must try and help you to see something of it in imagination; so let us take a stroll round.

Rain and Mud.

It is a lovely day for it, for the Camp is flooded with sunshine, and the ground dry and hard under-foot. But if you had come last week! Well, you would have understood, without any telling the reason for these lengths of wooden fencing, not standing up like the fencing round our potato fields, but lying on the ground to make foot-paths; also for the thousands of old railway-sleepers doing the same work. All the 50,000 Scouts are in tents, of course; and some of those are pretty flimsy little scout tents. The 30,000 of them who attended the religious services on the first Sunday morning got it rather badly. But there was no falling out. The services went on in true scouting way, independent of circumstances, and were well worth the wetting.

Then came the mud! The Mud!! The Mud!!! No one who was at the Jamboree will ever forget it. All that rain, and the tramping of tens of thousands of feet, turned the park into a sea of about the muddiest mud to be found anywhere—something like our Mysore black cotton soil, you know,—and it was soon pretty difficult to move about. But do you suppose anyone forgot Rule VIII? Not likely! Soon there were mud-slides going, and "Alpine Sports," with mud in the place of snow and ice. But, of course, that mud had to be tackled, if only for the sake of the visitors. The Rovers rose to the occasion, under "Officer Commanding Mud"; and with the help of

rakes and shovels, 200 tons of railway-sleepers, two miles of wooden fencing, thousands of bricks, and loads of cinders, they soon made walking possible in place of wallowing.

The Camp Again.

But to continue our stroll. Through a thick plantation, past the Rover sentinels that bar our way to Arrowe Hall and a very busy Chief and his Staff, we come out on the Great Rally ground. This long tunnel-like tent here to the south is the World Theatre, and it will seat 2000. But when the weather is all right, scenes and stage can be made to face the other way; and the open-air theatre on the other side of the Great Rally Ground, with the Grand-stand in the middle, will seat many thousands of spectators; and they are filled most afternoons for the displays and pageants and march-past.

From the Grand-stand we look northwards, and slightly downwards, to the street of shops—the Bazaar as we Indians would call it. There well-known firms have branch establishments, including some of the big English Banks; so we can bank our money, if we have any, and draw it out when we are short of our cash. The clerks must get pretty good at the foreign exchange business, with so many countries' coinages to deal with. Some of the scouts seem to have plenty to spend, to judge by the way the shops are always crowded. But with patience, and a little good natured push, we can get near enough to buy refreshments, or cameras, or films or scout-kit, or presents to take home—almost anything we are likely to need. Or we can turn in and have our photos taken. Or we can step inside the "Boys' Own Paper" stall and shake hands with the jolly editor himself. There he is, the sport, with a smile and welcome and greeting for all who come, especially for us from overseas. And look at the piles of back numbers he is getting rid of—at 3 pence a copy! He seems to be a good Scouter himself; so we wish him "good scouting" in return for the jolly welcome he has given us.

But we are on our way to the Indian Camp, and must not stay longer among the shops. There is no mistaking it, even from this distance, for its gateway is the most striking in the Park, and rises high above the tents, its bright red and blue shining in the sunlight. Most of the camps have rigged up some sort of an entrance, more or less indicating the nationality of the contingent, or displaying its flag. Ours is a lofty, solidly-built structure, accurately representing a type of Indian architecture It must have cost money as well as labour; but I understand that the cost was telegraphed by a Hyderabad gentleman greatly interested in scouting. With such a land-mark we easily find our way, past Middlesex, Japan, and Trinidad, to India at last, partly surrounded by Cheshire, Leeds, and Denmark, with America just across the way. What geography! But that is the beauty of it. We are gloriously mixed up, in deliberate defiance of mere maps.

And geographical distances are not the only ones, nor the chief ones, that the Jamboree wipes out. The flag over our gate-way bears the legend "All India Boy Scout Contingent"; and here at any rate we have a United India. In a World Camp, where you step over a bit of rope from Yorkshire into Palestine, it is no great thing to find together Travancore and Madras, Bombay and Baroda and Bengal. But here we have Moslems, Parsees. Christians, Hindus of a dozen castes and creeds, living together in the intimacy of a plot of land about 40 yards by 65. We from India see in that a depth of meaning hidden from most of the visitors who will be crowding in this afternoon.

And how they do crowd into the Indian Camp, and take photos, and ask for autographs, and generally make more fuss of your brother scouts than they are used to! That is so, of course, in all the overseas camps, especially where there is more strangeness in dress, or looks, or language. But the Indian Camp is one of the most popular, and most photographed; and it is certainly one of the neatest. Mr H. W. Hogg, D.C.C., A.K.L., of Lahore, is in charge: and few will ever know how much we owe him for his work at the Jamboree. It was not here, however, but in the Staff Camp that I came across one of my old Mysore High School students, his name conveniently shortened to Mr. Shastri for English usage. He is studying, and scoutiug, in England, and was serving at the Jamboree on the International Bureau Staff.

Crowds of Visitors.

This mention of the crowds leads me to a further digression on the subject. One day over 41,000 visitors were admitted. Big motor-busses run every minute, or as fast as they can empty and refill, between Birkenhead Pier and Arrowe Park, five miles distant. To get a bus as you leave the park you will probably have to take your place at the tail-end of a procession about a quarter of a mile long, and slowly move forward as bus after bus fills up and leaves, fortunate if you get a seat after waiting twenty minutes or half an hour.

This turning of the Jamboree into a great show is necessary, I suppose. The Jamboree is intended to be a demonstration to the world of what scouting has become in 21 years; and it is not in the spirit of scout selfishly to keep to itself anything of interest and profit to others. But it is not quite like the ordinary scout-camp for the scout, and it cannot be so easy to enjoy the usual pleasure and advantage of quiet scout-camp life, with an eager, admiring, enquiring crowd swarming everywhere most of the day. However, it is surprising how happily camp life does go on under these more difficult circumstances; and the boys are making friends, and siezing the other advantages of this great international family gathering, even thus under the public gaze. But in the morning, before the public is admitted, those things for which the Camp really stands have a better chance. Here a little group from one camp is exchanging ideas, and presents. with a group from another. There two boys are making friends, with no spoken language in common. They seem to have no more difficulty in exchanging ideas than in changing presents; and they get over differences of language as easily as they step over the rope between one camp and the next.

We could easily spend all the morning in this northern sub-camp. But away to the south-west of the Great Rally Grounds we sight another town of tents; and making our way down Panther Lane, which, you must know, runs between Poland and Lancashire, we step into France by its back gate, and out of the front to the Irish Free State. Then we must choose between a whole lot of camps—Switzerland, West Africa, Yorkshire, Australia, a dozen others; for we have not time to visit all. And still further to the south, almost hidden by the trees but showing the tops of their tents and flags, are Hungary, Scotland, London, Canada, Austria, and a score of other countries.

Displays etc.

This hurried look round will have given you some idea of the size of the Camp and its opportunities for international friendships. Another way of getting an impression of the greatness of the gathering is to watch the march-past, at the close of the afterooon's display on the Great Rally ground. I am not going to describe any of the displays or pageants themselves. They go on for about two hours almost every afternoon, three, four, even up to eight, on the ground at the same time; so that there have been as many as 18 in one afternoon. Some are well-written plays, like the story of Joan of Arc, given by France; or Robin Hood, by the Derbyshire contingent. Others are just bits of clever buffoonery. Sometimes we have national dances, sometimes physical exercises, sometimes ordinary scoutcraft, but always by well-chosen contingents and well done. Whatever it is, at the close there is generally some sort of massed march-past. The grandest was on the opening day, when most of the 50,000 were present to salute the Chief Scout and the Duke of Connaught. That first march-past was by contingents, first a foreign or overseas contingent, then an English. On later occasions the nations were even more intimately combined, file of 25 having scouts of various nations, linked arm in arm. Then came the great "Urge Forward." Many of you have taken part in a similar rush forward, at the beginning of one of our rallies; and you know how thrilling it can be. Can you imagine what it was like when 50,000, of 42 nations, with hundreds of flags and a thousand different cries, rushed towards the point where the Chief stood, and suddenly stopped dead, silent, as one man. The same thing happened two days later, when the Prince of Wales was there. It is impossible to describe the thrill of it.



A view from an aeroplane of the March Past of Nations of the World at the opening of the Jamboree at Birkenhead. We get a glimpse of a portion of the great camp dotted over with tents, and the Grand Stand where thousands of visitors witnessed the pageants every day.

Meaning and Message.

And it is still more thrilling to think what it stands for. It represents the forward urge of the youth of the world, united, irresistibly making for a common goal. That brings me to the real meaning and message and purpose of the Jamboree and the whole Scout Movement. All through we have been reminded that this welding together of the boys of the world into a great brotherhood, independent of nation and language, race, colour, and creed, is a mighty movement towards world peace. The Chief Scout has spoken to us quite a number of times; and always it has been clear that this scout fellowship he has founded means to him a League of the Nations' Youth, more powerful for peace than any that statesmen can devise. Others share his vision; and the King's message, the words of Archbishops, statesmen, leading journalists, and all who have spoken and written, breathe the same hope. The friendships formed in the Scout-Camp are to be carried forward into the world and into manhood, to form an unbreakable network of fellowship embracing the world. Every one of the 50,000 goes from the Jamboree to his own little sphere as an ambassador of peace and good-will; and the whole two million scouts of the world must take up the same work.

The most moving scene of all to me was the great Thanksgiving Service in Liverpool Cathedral on the last Sunday afternoon. There are special reasons, of course, why that should specially appeal to me. I need not give them here, nor describe the whole service. It took in only a comparatively small number. In fact, only about 1500 chosen scouts and scouters could be accommodated in that beautiful building, in its present unfinished state. But all, of whatever creed, could have united, had they been present, when we knelt at the close in the presence of the God and Father of all, and dedicated ourselves to the sacrifice and service which the Chief Scout has so often told us is the aim of our Movement. We did it in these words:—

"I vow to thee, my country, all earthly things above—
Entire and whole and perfect, the service of my love,
The love that asks no question; the love that stands the test,
That lays upon the altar the dearest and the best;
The love that never falters, the love that pays the price,
The love that makes undaunted the final sacrifice."

Then in words most beautifully sung by the choir, we were bidden. "Go forth into the world in peace; be of good courage; hold fast that which is good; render to no man evil for evil; strengthen the faint-hearted; support the weak; help the afflicted; honour all men; love and serve the Lord." And the whole company rose to go forth into the world singing the "Song of the Pioneers." The Bishop and Clergy led the way along the aisles of the Cathedral, followed by the Choir. Then came representative of all the nations with their many-coloured flags, the flashing procession left thus, as it had entered, and we all followed, singing words in which Scouts in the Mysore and throughout the world can join.

I will quote only the first two verses of the "Song of the Pioneers":—

"All the past we leave behind;
We take up the task eternal, and the burden, and the lesson,
Conquering, holding, daring, venturing, so we go the unknown ways!
Pioneers! O Pioneers!
Not for delectations sweet.
Not the riches safe and palling, not for us the tame enjoyment;

(*Concluded on page 6.*)

WHAT MAKES THE KAISER

A Young Man at 68 ?

(*Continued from the previous issue.*)

"There is no reason," the Kaiser's doctor assured me, "why William II should not live to be one hundred. His day is divided systematically into periods of work, recreation, and exercise. There is not a day in which he does not exercise both mind and body. He never permits his mind or his liver to become stagnate."

The Kaiser does not, like his second wife, the Empress Hermine, ride a bicycle every morning, but he never neglects his morning walk. His life in Doorn somewhat restricts his physical activities. He is not actually a prisoner but nevertheless he does not leave the little Dutch village where fate has fixed him except for brief motor rides or walks in the immediate vicinity.

"Alles ginge besser wenn man mehr ginge," the Kaiser said to me, quoting a German philosopher. "Everythig would go better if we were more on the go"—in other words, if we took more walks. This too, is pure Macfadden doctrine.

"I walk and sit as much as possible in the sunshine," the Kaiser continued. "Perhaps you have not seen the inscription on my sun dial: 'Sinesole sileo'—without sun I am silent. I too feel depressed without sunshine. I believe in the curative value of the sun's rays. I love to bathe in the sun."

The Kaiser gazed straight into the sun. He seems to have inherited from one of his ancestors, Frederick the Great, the ability to look into the sunlight without shading his eyes.

"Is there any definite principle, according to which your Majesty arranges the day, and definite regime of physical culture?" I asked.

"My life" the Kaiser replied, "has always been simple. It is not easy for those who sit on a throne to live a simple life. However, I have always insisted upon plenty of physical exercise and I have always eschewed gastronomic excesses. The principles according to which I conduct my life are very simple.

"Before the war my day was arranged as follows. In the summer every day I took a two hours' gallop from seven to nine before breakfast. At nine I had breakfast in the garden. From ten to one I worked with my ministers, the chiefs of my cabinet, I received reports and signed orders. At one I lunched indoors. After that I rested for an hour and a half. In the afternoon I played lawn tennis and rode or sailed for two hours. Then I devoted myself again to affairs of State. Tea was taken out of doors. Dinner was served at eight o'clock in the garden. I went to bed at 10·30.

"How did your Majesty manage to diet in a palace?"

I always insisted upon simple cooking even when I was a guest elsewhere. Where I could not escape big dinners I refrained from eating more than one or two courses. One reason why I never went to America was that I feared your American dinners. My poor, brother, Henry was almost killed by your kindness. The generous hospitality of the Americans, he assured me, is as inescapeable as it overwhelming.

"Fruits constituted always an important part of my breakfast. I often took fruits in place of meat. Generally I confined myself to unfermented apple juice.....As a rule I did not dine at all in the evening when at home..... When invited to dinner parties, I partook a little of every course to please my hostess. My real meals are breakfast and lunch. Most dishes invented to tickle sophisticated palates I detest. I eat as much vegetables and fruits as possible at my meals, especially apples, strawberries, peaches, oranges. I avoid pine-apples and bananas and such like. In the evening I drink a glass of orangale or fruit lemonade. I never touch whiskey or any mixed drink."

Compared with the habits of most Europeans and especially with those of his own compatriots, the Kaiser's habits of eating are exceedingly simple.

"During the war," the Kaiser continued, 'my meals were reduced to one warm dish at lunch and at dinner. Twice a week we dined from the field soup-kitchen, eating exactly the same fare as the soldiers. Delicacies were excluded. Champagne was only allowed after news of a great victory."

"During the war I covered a distance of forty to fifty thousand kilometres (31,000 miles) in my motor car. Whenever possible, I rode or walked. I was compelled to spend many hours in my train. When not tied down in this manner, I galloped on my horse in the morning or worked in the woods or the park felling and sawing trees.

"In the afternoons whenever possible I took long walks. It is to this that I ascribe the fact that in spite of the terrific excitement of the war and the heavy responsibilities resting upon me, I was able to maintain my physical and mental equilibrium. I continued the simple habits which we acquired during the war in Doorn.

"Here in Doorn, I have ample opportunity to live the physical culture life. The morning service is at eight forty-five. The Kaiser usually reads some chapter from the Bible. On Sundays he delivers or reads a sermon. Breakfast is at nine. The time from nine-thirty to noon is employed in wood cutting or sawing. The Kaiser has planted hundreds of flowers, bushes and trees on his estate.

"In the summer I often water the rhododendrons myself. My suite, two, gentlemen and the gardener help. We sometimes manage to pour between seven to eight hundred pails.

"This is a splendid exercise which I highly recommend. It keeps you from getting muscle bound or from contracting the gout.

"In Doorn on my own estate I have sawed 3000 stems of pine, oak, birch and beach. I now cut wood in a place belonging to a neighbour. This involves no wanton destruction of trees but is a measure carried out in accordance with the most advanced dictates of the science of forestry.

"After I return from wood chopping or from watering or pruning my plants, I read reports and study articles appearing in the foreign press. I do a good deal of writing and research work .....I wish every man could have a garden of his own in which he could work. I feel that this is the most desirable form of exercise. I realise, of course, that it must be supplemented by regular and systematic exercises which bring every muscle of the body into play. People who are not fortunate enough to live in the country and have a garden or a horse of their own, must necessarily pay more attention to setting up exercises.

"It seems to me that it is most important in all these matters to preach the necessity of all-round training, of exercising both body and mind. The toxins with which modern civilization poisons our lives are such that man cannot survive without an antidote. The best antidote to the poisons of civilization is a harmonious system of Physical Culture."—From Macfadden's "Physical Culture."

SCOUT MAGIC.

By Myron M. Stearns.

My oldest boy is fifteen years old. His next-down brother is twelve. They're both good lads, as boys go, but we've had our troubles with them, as parents do. Lying, for one thing. Lying seemed to come to them naturally. They did quite well with it, too—really fluent work.

About two years ago the older boy joined a Boy Scout troop. The other was too young for that; he was only ten. But since, naturally, he wanted to do what his older brother did, he got into the experimental troop of a younger edition of the Scouts, called Wolf Cubs.

A swimming-hole incident came along a little while after that—a regular old-fashioned swimming hole, in a brook less than a mile from the house.

You can see the pond from the road. For some reason or other, probably as a half-measure punishment for overstepping privileges the day before, I gave orders one day that there was to be no swimming.

But that evening, coming home from the city while it was still light, I saw two heads in the pool. A little later the boys showed up at the house, with their hair soaking wet. Their mother sent them in to me.

"I said there was to be no swimming to-day."

They looked at me in apparent surprise. Sometimes I think they both ought to be movie actors. I thought they were going to spring the old excuse about not remembering anything of the sort, but they didn't.

"We didn't go swimming."

They said it together. Pretty good teamwork. It made me rather tired.

"I saw you," I said.

It hardly seemed necessary to discuss it any further. But I was mistaken. They looked at each other, then back at me. "Father," said the younger of the two, "we didn't go swimming."

I said nothing. Merely looked at them, trying to make it out. I knew I had seen them both in the pond less than half an hour before—and their heads were still wet. The older boy looked squarely into my eyes. He flushed a little, straightened himself and drew shoulders back a bit.

"Scout's honor!" he said.

"Scout's honor!" repeated the younger, and saluted.

Well, that was a new one on me. But they were so deadly in earnest about it, so clear-eyed and straight forward, that I knew they weren't lying, even with the circumstances all against them. As it happened, they had wet their hair by turning the garden hose on each other; the heads I had seen in the pond were those of a couple of neighbor boys. But—"Scout's Honor!" They had learned the honourable scouts do not lie; andthey, too, were honourable scouts and proud of it. Or at least, one scout and a cub.

Since that time our problems with both those boys have been considerably simplified. Not done away with, to be sure, but made easier. Some strange magic came to assist us when they joined the scouts and although their connection with the organization was brief—for we moved a few months later into a vicinity where there were few boys and no scout troops—it has remained to assist us ever since.

Any organization that can work such miracles as that is worth looking into. It may hold hints that can be used at home as well as in a scout camp.

The scout movement was born in the mind of an Englishman, Lieut.-Gen. Robert S. S. Baden-Powell. Thirty-three years ago when he was serving with his cavalry regiment, the Thirteenth Hussars, he organized training classes in camping and scouting among the men of his squadron. They took to it as ducks take to water.

Mind you, this work wasn't with boys and girls at all. It was with full-grown British soldiers, from the fields and from the slums, hard as nails and tough as horsehide. But it succeeded almost past belief: the lure of the open, the satisfaction of learning how to do things that lay close to the primitive nature of man, carried the new requirements easily. Honor and trustworthiness were put on the programme with field training and carried readily along. Baden-Powell wrote a booklet called Aids to Scouting, telling about it. In 1908, after other experiments, including some with boys, he worked out an elaboration of his little book and called it Scouting for Boys.

Then the procession began. Scouting for Boys appeared as a six-part fortnightly serial. Before half of it had been published scout troops for boys had been started in different parts of England. Instead of being merely an aid to The Boys' Brigade and other church organizations, scouting took on all the proportions of a new movement. Inside of two years, 123,930 English lads were enrolled as Boy Scouts, and Baden-Powell, engulfed in the sweep of the movement he had himself started, resigned from the army to take it in hand. That was in 1910.

The jump to America came about through an interesting incident. An



Show a boy something connected with the world out-of-doors and see how quickly he learns.

American publisher, William D. Boyce, was lost in a London fog. A boy helped him find the place he wanted, and then refused to take a tip for the service.

"I'm a scout," he said. "Scouts don't take tips for courtesies."

Boyce had never heard of the scouts; he was interested. The boy took him to Baden-Powell's headquarters, and he learned the whole story. He grew enthusiastic about it, and on his return to America started the movement over here.

In the United States scouting received new force and impetus when the service of a man already prominent as a leader in children's welfare work, James E. West, was secured as chief executive. To the already established principles that Baden-Powell had formulated, West brought a splendid executive capacity for organization that at once sent the new movement rolling to all corners of the United States, with an adaptation of the British idea to meet the particular needs of American boys and girls. By 1912 a Girl Scout organization had came into existence, based on the same formula used in England with Girl Guides. Camp Fire Girls started up, Girl Pioneers got a lot of attention, and Girl Reserves brought scouting principles to the Y.W. C.A. for better all-round development.

Scouting divides, fundamentally, into two parts. One part is the application of certain sound principles of training and development that any parents can profitably bring into their own homes to help them with solving the problems presented by their own children. The second part utilizes the power of group influence under intelligent direction, to bring about results that can be secured in almost no other way.

High Moral Code.

A starting point for scouting is a high moral code, so that each new boy, each new girl, can get the advantage of the high ideals others have already accepted. Honor and loyalty and obedience and helpfulness and cheerfulness are all looked upon with favor, when all the other fellows feel the same way about them; cowardice and selfishness will be regarded with suspicion because the other fellows are down on any chap who gives in to them. So, to raise the Scout code to the highest possible level in this country, nine fine English laws already framed were re-worded and improved to meet American conditions more fully. Three additional laws were added. Here they are:



"Doing" keeps him out of mischief.

A Scout is Brave—He has the courage to face danger in spite of fear, and to stand up for the right against the coaxing of friends or the threats or jeers of enemies; and defeat does not down him.

A Scout is Clean—He keeps clean in body and thought, stands for clean speech, clean sports, clean habits, and travels with a clean crowd.

A Scout is Reverent—He is reverent toward God. He is faithful in his religious duties, and respects the convictions of others in matters of custom and religion.

And here is the Scout Oath;—

On My Honor I Will Do My Best:

1. To do my duty to God and my country, and to obey the scout law.
2. To help other people at all times.
3. To keep myself physically strong, mentally awake, and morally straight.

To put into constant practice the idea of service that underlies all scouting, there is the famous rule: "Do a Good Turn Daily."

Give boys something that they like to do, that has at the same time instructive value, and they will learn quickly. Baden-Powell stumbled on that when, with his first training squads in the Thirteenth Hussars, clear back in 1893-94, he showed them camp lore. The world of outdoors, with woodcraft, and fieldcraft, and campcraft, the knowledge of how to swim and how to chop wood, and how to build and whittle and decorate and cook, makes and keeps "doing" enjoyable. Show a boy something connected with the world of out-of-doors—how to fishhook, how to fly a kite, how to clean a gun, or set up a target—and see how quickly he learns! Show him; don't merely tell him. Then let him do it himself. That will win his allegiance as well as his interest, and you can begin to work in the habits and ideals that go into character building at the same time.

Nothing means more in the enforcement of discipline with boy or man than the disapproval of the crowd. Suppose a boy wants to break a window; the fear of punishment may or may not keep him form it. But if he knows that his gang will disapprove of his breaking that window and be down on him when they learn of it, why that alters the entire situation. In scout troops, even more than at home, disapproval, whether openly expressed or merely felt, has a weight carried by no other form of punishment. Increase the numbers of those who disapprove a course of action and you increase automatically the disciplinary effect of disapproval. By securing the interest and allegiance of his boys from the first, a scoutmaster is able to guide the gang opinion into channels that make for

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(*Continued from page 3*)

Never must you be divided, in our ranks you move united!
Pioneers! O Pioneers!

Next day after the Great Rally and March-past, the Chief Scout said good-bye to the contingents, massed around his platform in the form of a great wheel; and he passed on the same message of peace and good-will, in the form of a symbol. Holding aloft a hatchet, which, he reminded us, has always stood for war and strife, he buried it, and stamped the earth upon it. How the great crowd cheered! Then he told us that the Jamboree badge, a golden arrow, would henceforth stand for peace and brotherhood; and he handed a golden arrow to each section, that the arrow of peace might be carried into all quarters of the earth.

Brother Scouts, the Chief calls us all to help to build a better world, a world made safe from war and strife where sacrifice and service take the place of selfishness. Surely it is God who has given him this vision and inspired him to found a movement that may make it a reality. Let us rally round, be true to the Scout Promise, and help to make the dream come true.

character. The scout oath and the scout laws are the signboards. Working under those laws the gang gives the boy who obeys them its approval; the scout who disobeys them is "in bad" all around. And honorable habits of conduct, right attitude and speech and spirit, grow month by month, fostered by the approval of the whole gang. It is really only when, because of inadequate leadership or unfortunate surrounding circumstances, an entire troop—or the majority of it—goes wrong that any particular problems of discipline are encountered in scouting. Those instances are rare.

More than Three Million.

By 1913, 80,533 Boy Scout badges were issued for the year, while 5521 boys earned "merit badges" for proficiency in different subjects, and 126 won "honor badges." Scouts participated in first-aid work during the heavy spring floods in Ohio and Indiana that year. On June 15, 1916, the Boy Scouts of America received a Federal charter from Congress—being the third organization to receive such an honor. War-work activities jumped the membership roll to 132,491, merit-badge figures to 15,050 and honor badges to 701. Another eight years and there were 447.009 active boy scouts, with 149,784 merit badges and 8310 honor badges awarded. Last year there were, in all 811,681 Boy Scouts and officials, with 24,352 troops—about half of the troops affiliated with churches, and more than 2000 with public schools.

Think of it! Scouting was brought to this country in 1910, and since then more than three million American boys have subscribed to the scout laws and put them to active practice in their daily lives—not as a matter of precept or because they felt they "ought to," but gladly, voluntarily, joyously, because they liked being scouts; One boy out of every seven in the whole country who has come to scout age during those years has been proud to be a scout. Even England can't show a record like that, although their own scout membership shows around 350,000 to-day.

And what about the girls?

There are three big girls' organizations using scouting principles to-day. If they could all be combined into a single effective whole, as the Boy Scouts are, they would be nearly as large and almost as inflential as the boys' organization is to-day. To an outsider, noting the strong points of each of the three, it seems it would be a great thing for them to get together.

Closest to the Boy Scouts, in principle and method, come the Girl Scouts. There are more than 132,000 of them in the country now. Perhaps their greatest single contribution to the movement so far is in the matter of leaders; from coast to coast they have induced colleges and universities to take up the matter of training prospective Girl Scout leaders. Their oath, their mottoes, their laws are practically the same as those of the boys. A slight difference has been worked out in troops and patrols, with the idea of splitting the groups into as small units as possible, for greater effectiveness in leadership and instruction. Also in the matter of merit badges and subjects, there is, of course, a considerable difference in emphasis, the outdoor crafts appealing somewhat more to the boys, and the household crafts finding highest favor with the girls. But in the main, methods that apply to Boy Scouts are used by Girl Scouts as well.

There is somewhat more of a difference when we come to the Girl Reserves, since, as a branch of Y. W. C A. activities, they carry a definite religious note. In their outdoor work and camping, though, their methods are close to straight scouting. There are nearly 200,000 of them.

The Camp Fire movement has gone farthest of all in adapting the main scouting principles to bring them still closer to the needs that are peculiarly those of girls. Organized in America almost as soon as the Boy Scouts, Camp Fire has already passed the 150,000 mark, the total membership figures in the last annual report being 158,000.

Adding Girl Scouts, Girl Reserves and Camp Fire Girls together, with one or two minor organizations thrown in, you find there are half a million girls active in scouting to-day and nearly two millions more who have benefited from it at one time or another.

Sir Robert Baden-Powell dreamed magic.—(*Extracted from the Ladies' Home Journal and sent by Miss Mary K. Neff of Adyar*).

MORE WORK AND LESS WORK.

Dear Brother Scouters,

I know that some of you are not likely to agree with me in some of the remarks made by me in the body of this letter. The general gloom of pessimism that pervades through it may not be so disheartening as depicted by me. It may be that sheer fact of getting oneself admitted into the great Brotherhood of Scoutdom had its moral value and that any day, when all is said, a scout is decidedly better than a non-scout, physically, mentally and morally. Nevertheless I sincerely believe that there is abundant room for a little introspection and hence it is that I give vent to these reflections of mine and earnestly seek your advice and co-operation.

Too often are we reminded by outsiders that we Madrassies (Mysoreans are not excluded) are mostly tall talkers; that we talk much and do little. In fact, I have heard it said in some quarters, that an apt synonym for one who preaches much but fails to put into practice even one-tenth of his preachings is "the long tongued Madrassi." The touring Secretary of the Bombay Youth League, after his recent tour in South India, was pleased to give expression to some very uncomplimentary remarks and Sirdar Patel has only confirmed it in his recent presidential speech at Kumbakonam. All these must make a sincere well-wisher of the motherland pause and reflect a little. On closer introspection, it will be found, that the above mentioned remarks are not entirely unjustifiable to most of us. Very often, we boast of our high intellectual powers, a higher standard of correct and idiomatic English, profound knowledge in Sanskrit and philosophy, and a remarkably high percentage of passes in most of the competitive examinations of the world. But alas! should we not admit that often our achievements stop with these, and seldom trespasses into the realm of solid work and substantial progress? Friends, please do not misunderstand me. I am not at all belittling the great work of those few countrymen of ours (Sjt. C. Rajagopalachari and Dr. Muthulakshmi Reddy stand foremost in this kind of constructive works). I know that, of late, more young men have come forward with an iron will and strong determination to see that real and tangible work is turned out, no matter whether they are applauded by the public

or condemned by the critic; and that they are, in their own way, doing a bit of service to their fatherland, be it by hawking khadi or educating the masses about the evils of drinks and untouchability, or Hindi schools, co-operative societies, night schools, rural libraries, physical clubs etc. All glory to these earnest and sincere workers and I too offer my humble salutations to them. I also know that an increasingly large number of us (myself inclusive) are content with our splendid speeches and grandiloquent paper resolutions! We are also the victims of another weakness—allowing the initial enthusiasm pass into a feeling of apathy and later on, utter neglect. How many of our young and energetic men have started, times out of number, societies, leagues, clubs, associations, sabhas, magazines, etc, for promoting our social, religious, literary, economic, cultural, political, aesthetic and physical activities? and yet, how few of them have worked satisfactorily even for a few months? All of us know that sustained action is indispensable for success in any walk of life; and it is because we are lacking in interest and zeal, that most of our ventures die a premature death.

I hope that I am not misrepresenting things when I say that even in our Scout work a little more action is needed. Keeping in view the well-known adage, "Example is better than precept," some of us, Scoutmasters, have to be real pioneers and do some constructive work in villages and rural parts. It is high time for us to lessen our trumpet advertisement and to make our works—our lives and deeds—talk eloquently for the movement. The so called popularity and progress of the movement in the interior is not very genuine or creditable. It has not begun to make any headway, alone and unaided; if at all we find it penetrating into the nook and corner, we have to remember the official favour and the artificial support at its back. Strictly speaking, things must not be like that. The movement must spread of its our intrensic worth. Our villagers are shrewd enough to appreciate the blessings of a new thing when once they are convinced of them. Hence there is no fear of the movement languishing in rural parts for want of support, if it really has so many advantages to its credit, as some of us claim for it.

I think that the time has at last come for every one of us to put this question, viz., "Am I true to the solemn promise I took at the time of my investiture," and answer it in an unambiguous way. That there is still abundant scope for social service and improvement work in our own state, none can deny that substantial progress is quite possible provided we carry on our work, along right lines, with unflagging zeal, is also a self-evident truth. Here it is that we have to learn a lesson from our missionary friends. Whatever may be our difference of opinion about the work turned out by them, every one of us must acknowledge their untiring zeal, indefatigable perseverance, industrious habits, and remarkable success. They never do a work in a slovenly, slipshod manner. They put their heart and soul into it and that is the very note of their success. Let us, also, like them, take "Thorough" as our watchword; let us also make up our minds, to toil hard, not for selfish, personal ends, but for the mere joy that such work of service to our fellowmen brings with it. Saving children from drowning, restoring them to their parents when lost in crowd, helping the people to extinguish a casual fire, maintaining order and discipline in big crowds, directing strangers to proper places, ministering first aid to the victims of street accidents, are all acts of good service in themselves. But are we to be satisfied with it? I, for my part, would answer the question with an emphatic. 'No.' Have we not got work of great utility? Works, that is bound to appeal to our ryots and villagers? Why not we co-operate with the Village Panchayets, in making a new road, or cleaning a well, or planting some trees? During the holidays and excursions, we have to set an example to the villagers, by ourselves making the villages neat and tidy, instead of giving them an address or two from the raised platform. I know that a programme of this type would mean some expenditure. But monetary difficulty is not likely to be an insurmountable obstacle. When once the public are convinced that we are not mere prattlers but doers, when once they see us with our weapons—be it, axe, spade, plough or broom—I am sure that the local bodies and the philanthrophic gentlemen would come to our rescue. Hence what we need, first, second and last, is MEN: Men with enough grit and will power in them, to take up such work, purely out of love of labour. It is true, that some of the boys in our troop are tender and young. It matters not. Let them render tender service and assist the strong and the sturdy amongst them. As for the rich and aristocratic youths, who have been born with silver or gold spoons, let them learn to do things with their own hands and realise the much talked of 'dignity of labour.' Once admitted into the brotherhood, such distinctions ought not to count.

Even in learning to do things let us have in our view, the hard realities of the world around us, so that this right habit, formed so early in life, may be continued in later stages of life even. One chief reason why most of our Scouts cease to take greater interest in their village affairs after their scholastic career is, they have not been taught in their school days to tackle the *real* problems of life, but only things of academical or theoretical interest. The tendency in the present day educational system of the advanced countries seems to be to convert the classroom into a miniature world and to train the boys to lead the life of good citizenship (compare, for instance John Dewey's Project Method in education). If the existing gulf between the school and the world outside (and hence between the educated few and the ignorant many) is to be bridged, perhaps, the best way of doing it is by making this interesting game of scouting, a little more serious or purposeful and hence, more useful, without depriving it of any of its romance or picturesqueness.

In conclusion, may I suggest in all humbleness that in the next Scoutmasters' conference—no matter, when and where—that we must all put over hands together and try to evolve programme of constructive works and thereby Myssoreanise Scouting. Above all, let us not quantitatively go on swelling the census figures of our troops and packs but put into practice whatever programme of our work we draw up for our use. Wishing you all good luck and merry camping,

Yours Scoutingly,
"A MOFFUSILWALLA."

Nothing in It.

Teacher (trying to explain meaning of word thief): Now, Johnnie, if I were to put my hand in your pocket and take out a dime, what would I be?

Johnnie: A magician.

SUBODA AND SUSILA

Or the King and Queen who laid down their Lives that Others might Live.

BY OUR GHOST STORY TELLER.

There had been no rains for a number of years now. The minor tanks of the locality, the major ones, rivers, had all of them, dried up. Household wells, river-leeds were all deep dry. People from starvation plunged into death. Diseases spread like wildfire and raged right among cattle as well as humans. Babies died at birth. Old hags dragged a miserable existance. All was dry and there was a virulent famine.

But, there was a heart—still wet. Another one beat equally damp. These were those of the chief of the place and of his dutiful wife. They were a pair of the most loving and lovable type. They had been first in all suffering that affected their tract of country. They had opened their private granaries, coffers, to the needs of the poor and hungry. They had distributed their all to the starving thousands. They had offered prayers to the Gods that guided human destinies. They were with the common populace in their privations.

One dark night, the plague played havoc more than usual. Thousands died in the streets, in their houses, everywhere. The cry of the surviving died away in the groans of the dying. The pains of the living were dulled in the multitudes of the dead. That very same night was destined to witness a holy man at the gates of the chieftain's palace.

He was hoary and could be counted to have seen a little more than a century of years. There was a wild rumour that a man, hoary in his head and beard, aged in his years, godly in his looks, divine in his LOVE for all, lived in the mountains of this capital, the capital of the chief. No body had ever seen him though many had heard of him. He often appeared in the streets and children had often followed him, lured by his sweetness; elders had somehow missed his sight. Yes! This was a sage who sat and meditated, making his abode the top-most of the principal hill. There he sat and contemplated on his MAKER and HIS UNIVERSE and wondered to know HIS PLAN OF WORK that went on its round so regularly and effectively. But, then, he also was reeked, though not plagued, as others were. He would see all, his men and women that were starving, suffering and dying. He would plunge himself into the fire in which his fellowbeings burned themselves up. Yes! he resolved, he descended, he wandered about the dead and the dying, and he prayed to know the cause of it all. The cause was a mystery; a remedy came.

His peak was holy. Gods resided on it and round about it. He was in tune with them. When all places dry up the abode of Gods does not dry up as well; no! not unless their hearts dry up too. There was sure to be water at the foot of the group of hills, round about them, in between them, in the deep valley encircling the central group of rocks. There would be, not only water, but life in them. Life being there, there would be everything else, drink."



He fell prostrate at the sage's feet and remained so till the aged father bent and gave them blessings.

everything that could make for health and happiness. There he was, and so his solution. He sought the chief and his wife. His mission was to solve the puzzle and he told it to the chief.

The King's court was sadly lacking in its usual splendour and decoration. Silver and gold had slowly disappeared to feed the hungry and the poor. Vases, jewels, had all been exchanged for foreign grains and footstuff. Costly furniture had yielded place to mats and carpets of mean value. Amidst this scene of sacrifice and self-abnegation sat the chief of the country and his faithful consort.

"Dearest mine" said the masculine voice, "if it was my life that would feed the hungry, I would gladly give it.....what shall we do?"

"So would I" joined the femanine voice, "if my blood would quench their thirst. They say that the Gods are angry with us and would have blood to

"Blood, I would give, even if it flow from my veins. I am doubtful if my body is not dry as well." This was from the chief. "My Lord and Love! I will take vow to-night and sit in prayers. If it be the will of Gods that aught should be done to dispel their displeasure, they will let us know, in my dream" entreated his wife.

"Do so, my dearest. We are trusty of our people. We will give them all, if necessary, ourselves."

This conversation was broken in by a meagre looking servant who ran in hastily without the least ceremony and exclaimed:

"My Lord and Lady! The sage of the sacred hills is at your doors. May God bless you both."

At this, a cry of pleasure escaped the lips of the worried pair. They felt relieved, rose instantly, walked hurriedly towards their mansion door, espied the holy sage, and fell prostrate at his feet, remaining so till the aged father bent and gave them blessings. With tears in her eyes, with limbs trembling all over, with mouth parched to the throat, with feelings betwix hope and despair, the queen and mother of the country, stood up with jointed palms and spoke these words, addressing them to the godly sage of the holy mountains:

"Holy father, hast thou descended to tell us that *poverty* is no more, that *famine* is fled from our lands, that the gods have showered rains on our soil, that the agents of destruction and death have taken tail and fled, tell us, tell us immediately, what."

"Daughter" said the sad priest, "I have not come to tell you anything pleasurable. I am neither God, nor His agent to deliver any message to you. I only come to make an appeal—an appeal to appease the hunger of the little gods and goddeses of the earth, the children of the soil."

At this, the chieftain rose up and accosted thus. "Oh! priest and father! Tell us, tell us anything, anything to drive away our plague. Will the gods require our blood, our lives, our all; we will gladly surrender. Will they require of us an age-long penance, a vow of poverty or slavery? tells us, in the name of God, if you have found the causes of our woes."

"No, my children," replied the holy man. "I have only sought your help. Though the country be dry all over, it cannot be so where Gods live. I have seen them in my meditations about the hills, around them, between them. We must dig, dig a huge tank round about the hills, between the huge ranges of mountains, in the valleys around the central group of rocks. Such a place cannot be dry unless the Gods themselves are dry as fire. We must dig, dig and dig; you and I and all; dig till the valleys run down a hundred feet below; dig till we have an ocean of fresh water to drink and live or perish in the digging.

"Nobly said and like a God" exclaimed the chieftain and his wife and they rushed in, only to come out, each bearing a tool, a crowbar, an axe, a spade.

It was now dawn.

All of them rushed out of doors—the holy man in his wild mood, the chieftain in his wilder mood, his wife in her wildest mood. Onlookers in the streets followed fast.

Each took what he or she could clutch at. Men, women, children grasped spades, spears, crowbars, whatever came in their way. This procession passed through main streets, by-streets, lanes, out of the way places; passed through many nooks and corners, gathering strength and volume as it advanced, until a whole army of human beings was seen, wending its way towards a far off spot.

It was evening. The setting sun was shedding his golden rays over the mountain tops and retreating beyond them. Long and dark shades filled up the valleys below. Nothing green, nothing red and yellow, no foliage, adored the hill sides and valleys. Dry bushes, ghostly trees, hot rocks and dust was everywhere. A tremendous volume of human beings, half dead and emaciated, some with children in their arms, others bearing on their shoulders those weaker and more dried up than themselves, many or most with some kind of tool or other, including young children who bore a nail, a knife or even a dry stick, a panorama of human spectacle numbering many many thousands, eagerly expectant and awe struck, stood and watched to know what was come to next. By some mysterious process, every one understood why they were there; they but awaited a signal, a leader to begin. They would also dig; they would indeed die in the digging if they struck no water. One light kindles another, one act of kindness induces another; sacrifice spreads by contact. They would all die, all for each, each for all. Thus passed an hour, till the others, late of coming, slow of speed, should also join. Then amidst clamour of tools, cry of the multitude, clatter of feet, and chaffer of children, rose the shrill voice of the priest proclaiming loud to all that they should join in a silent prayer to the God of Gods. A dead and deep silence ensued as a result, a thousand hearts, nay, ten thousand anxious minds, strained their all to reach that God to whom they even now made appeal. A few minutes and the voice resounded a hopeful cry. The Gods have heard them. They have answered their prayer. They would fill up the monster tank when dug and ready.

One hundred long days and nights passed, slowly and heavily in the digging. A huge circle of deep bed was formed extending miles around. The lake bed was bounded by long and arching ranges of hills. A small group of huge rocks lay in the middle. A hundred days passed. But there was no water. The worst had happened. Many more would die of thirst and hunger. Most will not survive one day more. The chieftain and his wife sat in mourning. The shades of evening fell fast. People deserted the spot, in despair, one by one. Will not the next morning witness a few hundreds in cold death? Were not they groaning even then? The thought was enough to drown them in tears, which trickled down and dried on the cheeks. Midnight arrived, and the valley was empty of people except for our loving pair and the dead. They would not desert the valley. They would die on the spot. They laid themselves down, weary of toil, weary of the world. The pitch dark night twinkled in its millions without pity. They fell sleep.

But, Lo! The next morning saw a golden sheet of water between the hills. As far as the eye could reach, there dippled gentle murmer of the wide ocean of fresh water. In one night the pasture had turned green, cattle had grown stout. The banks were crowded again with an army of people, men, women and children, this time with happy and grateful looks.

But, where were the chief and his jewel of a consort? Where was the bearded and matted priest? Ask of the deep waters that streached silent as wide as they could see. They had joined the grand host of Rishis that eternally basked in the sunshine of their MAKER.

WHAT CAN YOUNG SCOUTS DO?

A Suggestion: by Prof. A. R. Wadia.

In his last Convocation Address to he graduates of the Bombay University His Excellency Sir Frederick Sykes gave expression to a noble idea : "We annot all have a great destiny, but we an fulfil the smallest of destinies reatly." It is no idle tribute to the Scout Movement to say that it opens ip vast vistas of work to the really arnest spirits. Camps and rallies part, which play a needful part in Scout training, one might raise the uestion as to how this training can be sefully utilised in after life or even uring the leisure hours of a Scout's eriod of active apprenticeship. Our ountry requires a lot of routine work o be done for the amelioration f our more backward brothren, ork which is perhaps dull, but ll the same most important. There the problem of adult education in ities and of any sort of education in illages. I feel there is a splendid hance for the scouts to do splendid ervice in these directions. The College Rovers as well as the scouts in the igher classes of schools can form nemselves into bands and undertake by turns—say a month or a fortight at a time—adult teaching in ifferent localities. Students themelves, they may succeed in evoking the nterest of their adult pupils where the nore grown-up may fail.

But even more important is the ork in villages. How much of filth, ow much of insanitation, how much f ignorance, how much of petty ealousy and factious spirit make living ells of our villages? Nothing can be nore deplorable than the fact that every ducated son of a village is a precious on lost to the village. The lure of ity life is overpowering, and where conomic needs compel a man to seek is fortunes in a city, far be it from me o say aught against them. But those who have got good lands in villages nd yet turn their back upon them, ecause villages are so bad or so "dull" an be honestly blamed for shirking heir patent duties for the sake of ursuing the phantom joys of civic life. We Indians have often been criticised or our indifference to palpable evils mongst us. The deadening hand of ustom gets hold of most of us and we ve the life of lotus-eaters content to let things go on as they have done for ages in the psuedo-philosophic spirit of Cain : "Am I my brother's keeper?" I feel there is a chance for the scouts to revolutionise the face of our country side. At least they go to their villages during the long summer vacation. Let them just consider in how many directions they can make their education and their character felt by their ignorant fellow-villagers? Each of them can take up a handful of boys and girls and evoke their interest in his personality by means of the hundred and one tricks or yarns that he has learned round his camp fire. Once their interest is aroused, he can be their teacher whether in the three R's or in the general ways of good life. Through them he can get at their parents, and talks on sanitation and cleanliness in general may fall on fertile soil. An occasional demonstration may go far to rivet the attention of the little village world, and "fools" who come to scoff may remain "to pray." The difficulties offered by the apathy and even the cynical smiles of the elders are bound to be immense. But a scout is no scout, if he allows himself to be mastered by difficulties instead of mastering them. Let him take courage from the fact that if he succeeds as an honorary teacher, he will play the role of a ruler as well. There is an interesting story of a village school master in England, who, when asked by a stranger who he was, cooly described himself as the ruler of the village, and proceeded to justify the description: "It is like this, you see, sir. The village is ruled by the elders; the elders are ruled by their wives; the wives are ruled by their children; the children are ruled by me. So I am the ruler of the village." In spite of the quaintness of this logic there is considerable truth in this. Let the young scout or rover work with this confidence that it is in him to do something, however little greatly. In many ways there is nothing more inspiring than Mahatma Gandhi's autobiography for the present generation of Indians. His genuine greatness comes off nowhere so beautifully as in his account of the Congress Camp at Calcutta years ago. It was so unclean that he felt disgusted, and did not hesitate to clean the latrines himself. Such gretness is not given to all but the spirit which underlies this action should be the spirit of a scout at his best. With such a spirit what can he not do to make his own little house a model of cleanliness, and by example and precept urge his neighbours to maintain the same standard of a cleanliness? It is a mistake to imagine that in everything money is a first need. Infinitely greater than money is the human spirit. It is this profound truth that has to be burned into the soul of every human being, pre-eminently into that of a scout, for his is the life of service. He must leave the world better than he found it. Shall India in general and Mysore in particular look to him in vain?

SCOUT AND SCOUTING.

1. Self-respecting Citizenship Of the Universe Typified.
2. A Self-controlled, serviceable, sacrificing lad, Characterised by cheery Optimism, Unostentations and unselfish works, seen everywhere Throughout the world.
3. A lad of Spartan simplicity, Combining within him courtesy and courage, Orthodox in that great religion of nature lore, Useful to both man and beast at all times, he is thoroughly Trusted by all for his truthful habits.
4. Self-supporting on all occasions, Careful even of petty trifles, Original in devising means in times of emergency, Unifying all discordant elements of society a scout is truly a Tactful boy admired by one and all.
5. Standard bearer of love, purity and cleanliness, Chivalrous youth of unimpeachable character, always leading an Outdoor and open air life, this Ubiquitous boy Tells the world the supreme need of practising love and brotherhood in our everyday life.
6. Sterling character, Commendable grace of body, skill of mind, Open mouthed smile at all moments of life, Urbanity of look and manners—all these Tend to the formation of that ever needed stalworth youth of the land.
7. May the Young Scouts of Our Righteous state Ever work for Saintliness, Co-operation, 'Onesty, Uplift of the motherland and Things eternal.—C. S. K. Iyer.

MY HIMALAYAN WANDERINGS.

By a Lone Rover.

Enroute to the Cave Everlasting

(Continued from the previous issue.)

Before describing our actual journey, let me give you all a few Scout tips for mountain travelling. Often have I been asked especially by the students of the South, both old and young, as to how one who dreams of the Himalayas can actually climb the snowy heights. The first thing that freightens them is the cost of the travel—a train fare up to the mountain foot and the boarding charges on the way. Both these I claim to have solved and I am glad to be proud of—in a thorough Scout-like way. How to earn one's way through, I have already described in one of the previous pages of the journal. But about the boarding and other enroute conveniences, there was only one secret -it is nothing but the gospel of the Scout World, in one word, SERVICE. Let us be prepared to serve and, sure as daybreak, we are bound to be served with an affection and gratitude we could never have dreamt of. I speak from actual experience and as I write these lines, my heart goes out to the scores of men and women who have helped me during my wanderings. What we need is a Scout temperament, an all-round sympathy and ready adjustability. There is for us a test to recognise faces and read the character within. Let us use this sense of insight to fathom the depths of suffering in human heart. And with the chivalry of a gallant knight let us offer the best we have to relieve the suffering in the other heart. Then we are at home in all climes and lands.

Nextly I was intelligent enough to choose my hikes to suit with the pilgrim parties, specially high over the Himalayas. The ancient Aryans worshipped God in his Mighty Manifestations. And the towering peaks, the roaring waters and the broad expanse of the ocean were places where minds can visualise the greatness and glory of the Creator without and draw the mind within in solemn peaceful contemplation. They had planned out nation-wide excursion parties to these various centres, placed a temple here and a temple there, and fixed in conjunction with the season and the planetary movements, suitable occasions for national congregations.

Such is the pilgrimage to Amar Nath on the day of the full-moon in the month of Shravan, with the white snow glistening in the silvery rays, the pilgrim party reaches the cave of Siva. And these pilgrimages are occasions for us not only to rover the heights but to render Scout-like service to the thousands who have their steps up the steep slippery heights. Following them we feel no loneliness. The State of Kashmir arranges for all the general conveniences. Bazaar-men and food-sellers follow the party. Above all there is a large number of Sanyasis and spiritual recluses whose companionship acts as a tonic to soften our over-worldly nature. We have also much to learn from these Sadhus, the way they like and battle the cold with very little clothing and some with absolutely no clothing at all. Instead of resorting to external shawls and coverings they have so learnt to devolop their power of will and endurance within, that with little needs their life is easily passed. If American Indians and African Zulus have their lessons of adventure to teach, the Sadhu wanderers of Hindustan have hidden within them the secrets of Yogic Culture, both physical and psychical, to teach mankind the way of perfection and peace.

Accompanying these pilgrim parties we become one with a fairly big city of wanderers, whose houses are the tents to be pitched for the nights and carried on mule backs in the day. Thus travel becomes cheap amidst rare and varied experiences. On the 3rd of August 1924 the day of departure came. My friend V. S K. and myself with Gopal to accompany us, tied up our beddings—two thick Kashmere rugs for each, a mattress, sweater, double breasted woollen coat with khaddar lining, a pair of hand-spun and hand knitted woollen gloves and knee stockings, grecian sandals allowing easy freedom for the feet, woollen pattis to wind over the stockings, a long stave with a sharp iron point and a pilot's *Balkavala* cap. An umbrella was also taken. In addition, we had our trousers with half-pants within and the over-coat above the waist-coat. But for the biting cold which energised our movements and gave us added strength and the company around, it would have been impossible to wear the dress we had in our body and still climb the heights. We had quietly decided to engage a cooly to carry our load of beddings. Without these stalwart carriers accustomed to the heights and the snow, Himalayan wanderings will become almost an impossiblity and the dream of many an old aspirer after salvation would have remained unfulfilled. These weight lifters not only carry luggage but there are among them those who carry sedan chairs in which the grand old pilgrim with a pile of money goes swinging over the winding path.

Some of my Punjabi friends bidding us good-bye, exclaimed "Au Revoir." So you are out to reach a height of 18,000 feet. Beware of pneumonia and the frost bites. Why not give up the attempt? You Madarasees cannot stand the snow. You have seen the glistening heights from here and why risk the slippery heights and the biting cold?" I quitely nodded and said, "I AM PREPARED."

On the 4th of August, we left Srinagar at 8 a. m. in a motor lorry bound for the next halting at Anantha Nath for we wanted to save as much of the distance as could be done by cheap conveyance.

One of the experiences, while travelling in the bus, is still before me and is a common sight in all these pilgrim parties, unless the government and the public come forward to put a stop to these revolting sights and their dreadful consequences. It is the leper sitting by our side with ulcers all over his body. He too wants to catch a glimpse of Siva's cave. My feeling of Brotherhood towards his suffering gave way when audaciously he lighted his cigar and spread the infectious smoke all about us. We reached Ananta Nath at 12 noon. All along we travelled through the undulating plains of the Jhelum Valley. The winding river with its cargo boats, was splendid in its pace and slowness. Ananta Nath, distant 24 miles from Srinagar, has grown to be a big trading centre and dyes and yarn were very prominent in the market. Cool atmosphere of the place mounting to icy temperature during winter, (and this remark applies to the whole of the Kashmir State) keeps the people, mostly women indoors and so

(Continued on page 18.)

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are our acts of commission and omission; we know the magnitude of work that still lies before us; and our feeling of joy and pride is tempered with humility and thankfulness. It would not have been possible to achieve anything like success but for the noble, disinterested and selfless service rendered by hundreds of Scoutmasters, Commissioners and other honorary workers in the cause. To this army of silent workers should go the real credit for the work that has been achieved. I think it but fitting, therefore, that we should enter upon the twelth year of work with an expression of thanks to this band of brothers who have devoted their time and energy for this work and a prayer to God that He may in his infinite mercy, be pleased to give us all Light and Leading for greater and more strenous service and sacrifice in our attempts to build our boys "four square and in favour with God and man."

The Eleventh Annual Report to be submitted to the State Scout Council at its Annual Meeting in Mysore on the 14th October is a resume of our activities, hopes and fears in the year that has gone by and I would entreat our readers to go through that report.

The Re-Union Camp.

A Re-union Camp has been arranged to be held in Hulikere from the 7th—11th Oct. The Camp promises to be very lively and beneficial, judging from the good response it has elicited. More than a hundred Scouters from all parts of the State will attend and perhaps, this is the biggest gathering of Scouters even held in the State. It is opportune that this camp should come off just at a time when we are celebrating the Eleventh Birthday of the Movement in Mysore. We can all put our heads together, profit by the mistakes of the past, and plan to go forward fortified with the knowledge and training that it might be possible to receive there.

At Hulikere is going one of the greatest feats of engineering skill in Mysore and, besides food for thought, there will be a good feast for the eyes. We have been already assured of the full help and co-operation of the officers and public of the place.

Pax Hill
Bentley
Hampshire.

Thank you most cordially for your very kind Congratulations on the Honour which the King has conferred upon me as representing the Scout movement. I am very grateful

Yours sincerely

Robert Baden-Powell

August 1929

In August we sent a message of congratulations to Baden-Powell on his elevation to the Peerage. This is his reply which is notable for its brevity, sincerety and direct appeal.

EDITOR'S CHATS.

Eleventh Birthday.

Scouting in Mysore has just finished its eleven years of existence. It is now at an age when it is permissible for a boy to become a Scout. Born in 1918, in the last year of the Great War and looked on with suspicion as a militarist organisation, the movement made tolerably rapid progress, fighting against odds as best it could. To-day we can count over 5,600 Scouts in the State and it is with some feeling of pride that we, in Mysore, look back upon our handiwork. We know we have stumbled in our onward progress; we know we have made mistakes; we know what

Rt. Hon. Sastri's Advice to Scouts.

The Rt. Hon'ble V. S. Sreenivasa

At the Altar of Mammon.

(*Concluded from the August issue.*)

"Our trio joined this happy fourth. The maiden: lost the last trace of confidence in her lover and exclaimed,

"You wretch, tell me what? It is all pre-arranged—your dogs are here on appointment. For Heaven's sake tell me what is ahead!" Her love was now her hatred.

"Silence my child, Fear not. This is a temple and I, a priest. Your gallant young man, passing through the woods by moonlight, has rested under our roof, times out of number. Silence my child and there is nothing ahead. but good rest and splendid dinner." This was accompanied by a grin and grimace from the priest.

"True," said our young traveller. "Often have I rested here, and have blundered into the right place to-night also."

The young woman was silenced—but not satisfied. The four moved through the open yards—passed through a smaller gate, then along a narrow passage of huge walls, then into an opening again. Here, the priest left them sitting and hurried to the distant corner where appeared a small dungeon and disappeared into it. Five minutes later, the crooked bearer of the torch also left and disappeared into the same hole.

Now, the lovers were left alone, for a time, to love. But they did not love.

A few minutes of silence ensued. The one did not cast a look at the other. Thoughts of remorse and shame, passed through the mind of the one, thoughts of hatred and frustrated love passed through the mind of the other. A terrible gloom and suspense passed through the minds and hearts of both. The near future terrified the girl—especially the mystery about it.

The two guardians of the temple, for such was the hole, appeared again through the distant nook hole, progressed towards our loving pair, and the whole assembly rose to its feet. This time, the countenances of the priest and the watchman were deadly and determined. All was silence and mystery.

The priest broke the silence and whispered—"Are you prepared?"

The girl who up to this time, bore herself up bravely, lost her presence of mind, suspected some dark tragedy, staggered, and fell unconscious.

This time, the lights were not there. A few hurried steps, confused whispers, and the whole party moved off rapidly, bearing the unconcious girl between them, and disappeared into the same distant nook.

A small mantap, four-pillard, with a dias in the middle. In this dias were a p ate of flowers—wild ones—a small pot of water, a cup of kum-kum or red powder. A small base and handle held a bit of camphor. Incense was burning and smelling strong. The mantap was not lighted and looked gloomy. One end of the mantap, curved itself into a small dungeon hole—the shrine. A stone image of Kali or some demon goddess—was rudely carved and installed there. Some red flowers, red rag, and red powder, covered the main body of the image. A few animal skulls and bones were strewn around, and were the remants of sacrifice offerings.

The whole was the Temple. Our Heroes of the story, alighted at the mantap. The girl was laid on the floor—still unconscious. The dim light burning in the shrine, showed the pallor on the face of the unfortunate victim. The man—her supposed lover was paler still. Remorse and terror filled him. He could barely stand. Would he go back on his intentions? I wish he could. But no!

The priest is the Hero of this scene. He poured the water on the Goddess—strew the flowers around her, and incanted sacred words, the other scoundral assisting him. Then the red powder and water were mixed, and a red mark was made on the forehead of the prostrate form—flowers showered over her body. A moment more. A supreme stillness prevailed in the place. Then in the twinkling of an eye, a flash, a sharp shrill cry, a groan of agony, a few kicks, and all was over.

Hurried footsteps, and muffled words were heard subsequently and died away at a distance

This is the end of my story.

Even to-day if you can make bold to go to that place, stay in that ruined fort, you can see the flash, hear the sharp shrill cry, the groan of agony, the few kicks, and silence again.

(This is a true story of long ago—somewhat exaggerated and added to. The plot lies round a gold treasure, supposed to be hidden underground, and known to be guarded by demons and ghosts. A priest—a devil tamer—strikes a contract with them, that on the offering of a maiden sacrifice, the demons should give up the treasure to the priest digger. The priest gets a young man—a foreigner—to help him, obtains a young girl for the purpose, on the understanding that he could share the treasure. The rest is known.)

Sastriar, P.C., India's Ambassador of Peace and Goodwill, had some sound advice to give to our Scouts. I would request all our readers to read his message printed elsewhere in this issue.

Mr. Sastriar has honoured us in Bangalore by making it his home of health and peaceful enjoyment. He recently celebrated his 60th birthday in Bangalore when all hearts went out to him with best wishes for the many, many returns of the day.

The Scouts of Bangalore joined in the general rejoicings and, not content with giving him their best respects and wishes, were able to draw him out of his abode and get his blessings for themselves and for the movement. It seems as though it happened very opportunely. All Scouts in all parts of the State renew their promise on the Scout birthday in the first week of October and his advice, which concerned mainly with oaths and oath taking, coming just before Annual Promise Taking is a timely reminder to all not to go thro' the ceremony in any flippant spirit but with a full and clear understanding of its implications and significance. I fully believe that his advice has not fallen on deaf or unwilling ears.

Good camping to you all during the Dasara holidays.

Yours Scoutingly,

C. Subba Rau,

Editor.

The Reason.

Ma: Jimmy, your teacher complains that you are always late.

Jimmy: It isn't my fault, ma, they always ring the bell before I get there.

Had Interest in His Work.

Jack: Did you hear the latest news?

Jim: No, what is it?

Jack: John swallowed ten cents and the doctor made him cough up two dollars.

The Rt. Hon'ble V. S. Srinivasa Sastri, on the Scout Oath.

An address delivered to the Bangalore Rover Mates at the time of their Investiture—

I was much struck by the symbolism which was practised to-day, and by the somewhat vivid oath that the Rovers had to take in their investiture. I am reminded of other occasions when men have to take oaths. I have taken oath, times without number. We all take oaths when we take our degrees at the University Convocation. But I am afraid some of us do not know that we actually take any oath at all. (Hear, hear.) The ceremonial is so scant and so unimpressive; it is done in a slipshod style and when we are asked whether we promise, we scarcely say yes—perhaps thinking that it would be wise not to commit ourselves. (Laughter) For who knows what life may bring and what opportunities there may be for us wisely to forget our promises. There is another form of oath through which I have gone which is, I think, more akin to the vow that you have undertaken to-day. In the Society of the Servants of India a member being admitted is administered seven different oaths. I am afraid they are somewhat more exacting than the vow that you have taken to-day. I will not undertake to say that we have found them at all easy of fulfilment. My young friends! Life is full of chances, full of trials, full of occasions, when we are confronted with unfamiliar and sometimes very trying circumstances. The temptation is to forget your oaths or atleast to interpret them lightly if there is a lax way of interpreting one's oath. I have sworn that I should never indulge in a personal quarrel. Now, I wonder how many in Mysore to-day can that oath and fulfil it in the spirit as well as in the letter. Why? If being in a quarrel, you withdraw from it and do not return blow for blow and foul word for foul word, what will be said of you? Won't they say you are not a man but a woman? He that is in a quarrel and does not show himself a man is not fit for company. I remember reading an old book. I don't think you are familiar with it now-a-days with your new syllabuses and your new text books. We used to read the Hitopadesa. When I was a little fellow in the III Form I came across a sloka in which something like this is prescribed for every man:

"When in your trouble somebody has helped you, you must return his kindness gratefully;

When, in your distress somebody has laughed at you, you must abide your time and hit him hard."

Curiously enough, I remember that time really well enough now. Even then, little chap as I was, it occurred to me that there was some printing error in the sloka.

I really think that even when a man has wounded you so deeply in your hour of grief, the proper treatment of such a person is to do him good; for it is not in Christianity only but in all the great religions that one is bidden to return not evil for evil but good for evil. If you do not wish to indulge in a personal quarrel, you must practise this art of returning good for evil betimes. For, there are people all about you who, even if you are a quiet sort of chap, would drag you into a quarrel to test your mettle and to see what stuff you are made of. When you are dragged into a quarrel, to be able to desist from it, and to return good for evil, is true nobility. That is noble revenge as they say. That, I think, gentlemen who have become Rovers to-day, is in the special sense of the word true scout law.

Help Other Persons.

You have sworn to-day to help other persons. It is the easiest thing in the world to help those who are nice to you, to love those who love you. For that is as simple as drawing one's breath. But the difficulty comes when a man has injured you, when a man does not seem worthy of your love, to be able to love such a person, to be able to do good in such a case is really and truly to fulfil the scout law, even as it is to fulfil the vow of the Servants of India. You have no right to strike your breast and say: 'I know how to avenge the insult.' That right, which I deeply question any person, if you had at any time, you have to-day forfeited in a most solemn manner. (Hear, hear.) You must forgive; you must forbear; you must pardon; you must be patient with your weaker brethren. And you must know how when you have been hit, it is not the right thing to hit back waiting for the opportunity; but the right thing is, to send up a prayer to Heaven that an opportunity may occur when, to the party standing in need of your help, you give it readily and cheerfully; so earning his thanks it may be but really so fulfilling the vow that you have taken and showing the world that this Scout movement which enroll youths in great numbers all over the world is meant really to hasten the day when human brotherhood shall be understood and not merely spoken about, when it shall be practised and not merely preached to others. It seems to me that is the essence of the scout movement. It is a high, noble calling and I am by no means sure that your age at the present moment is yet of that growth that will allow you to take in the full meaning. But there are commissioners and masters in control over you, and I do hope that both in their teaching and in their personal example you will get from them that stimulus and encouragement to keep on this narrow road of scout law; for, believe me, there is no good fortune in this world greater for a young man than to find a really good master and then be able always to study and follow his example.

No Difference of Colour or Race.

Another of your scout principles lying at the very bottom, it seems to me, of the movement, but also in peril from the unhappy circumstances of the world in various parts of it, is that there ought to be no difference whatever of colour or creed or religion in your propaganda. The true scout recognises no colour, no race, no nationality, any more than the true Bhagavatha of old recognised within the unlimited range of his piety any distinction of Brahmin or Paria. But alas! the world around presses hard on the scout movement as it does upon other things. There is something in this world which is impatient of perfection which cannot stand the practice of the high ideal and which must disturb the even and smooth progress of great humanitarian movements like that of the scout movement. I have been in

lands recently where one people deny to another the right to form a scout troop, to call themselves scouts, for wearing the badge that is appropriate to that order. What is to be a scout except to be a good youth, to swear to do service to your fellowmen, to live up to the height of our human nature, touching, it may be, not with irreverence, the sphere of the Gods instead of descending as we often do. to the level of the brute. Tell me what else is a scout? Can you deny to another human being the right to be a scout, the right to promise to be good and helpful and serviceable, the right to love your fellowmen, the right to realise the virtues of our character? And yet I have known such things happening. Why in this very land, I well remember what you may not, how difficult it was to get the Government to recognise the right of Indians to form themselves scout organizations. Now to be able to think that a good gathering of scouts from all parts of the Empire takes place in the centre of the Empire, that we send our scouts to that place, that they are there received on a footing of complete equality, that they are received well and hospitably, that they are entertained, encouraged and in some places even honoured, that is an experience to get which it was worth the while of a person like me to have lived. (Hear, hear.)

Process of National Education.

Yes, the world is moving in spite of the backward people I, erstwhile, spoke of. But this consolation that I have is qualified by a certain consideration. My young friends, I speak at some length upon this subject because we of the Servants of India Society take the most lively and deep interest in the progress of the scout movement. (Hear, hear). We believe that it is a very valuable part of that process of national education which is going to make one nation some day of the varied people of this wonderful country. As a matter of fact that in our society there is a member who is a first class scoutmaster, who has passed through all the training that England and the Continent and India can afford, and now admitted to be one of the best scoutmasters of the country. In fact, there is hardly a day when his services are not required in some part or other of this wonderful country. His name is Sree Ram Bajpai. You must have heard of his name if you know all about the scout movement. Now I will tell you one thing about this gentleman. Although he belongs to the Servants of India Society and therefore interested in political movements, he is all the time a scout and a scout only. He takes no part in the political movements of the day. He understands them, he reads newspapers, he takes keen interest in them, but, believe me, he is a wise man and knows that he who spreads himself out among many occupations reaches excellence in none at all (laughter): that if you want to do good and noble work in your time, you must narrow down your activities as far as possible. We have allowed him, in other words to specialise in scouting. It is that I think which counts, for his pronounced success in the line and I wish to say to you to-day that deeply impressed in politics as I am, I am not however, such a confirmed and inveterate politician as to despise people who are no politicians. I think much good is possible, we may expect some good to dwell in bosoms which do not sway to the discords and disharmonies of the political sphere. And that is a point to which I am coming.

Fundamental Scout Law.

Politics, I am afraid, if pursued in the wrong spirit, in a spirit opposed to that spirit of forbearance and forgiveness and universal love which I, a moment ago, described as the fundamental scout law, politics pursued in a spirit opposed to this ideal, makes you doubt all things except politics. (laughter). Quite recently I was among Indians who dwell in foreign lands and when arrangements were afoot in order to get a few Indian scout boys to proceed to England to join the great Jamboree, I heard, alas! from responsible quarters advice to the effect that no sensible patriot should subscribe an anna for the funds required, that no scouts should be sent at all, and that we should completely ignore and boycott this great scout gathering in Europe. And why? Because under the prejudice that politics engendered in certain class of men—politics of the bad sort that I have described—under the prejudice engendered by politics of that sort, certain influential people taught the doctrine, which will surprise you to hear, that the scout movement, is a subtle branch of the imperialistic movement, that scouts are nothing but disguised allies of those people in England who wish to spread the sway of the British Empire annexing countries, domineering other people, subjecting these to the sway of a tyrannous power in far away Atlantic. I wonder whether you think you answer to that description (laughter). Do you believe that scouts in Bangalore or elsewhere are sworn to help the spread of this unworthy aspect of impearialism? No! No! I hope not. We have encouraged the scout movement in this country, watched its growth and we hope too that in course of time, as I said it will take its place among the powerful agencies for building up the future Indian nation. For, we regard the scout movement as laying in the hearts and minds of the young, the foundations of a wide and broad based citizenship, that shall recognise love of country and service to country as amongst the foremost virtues that adorn our character and that will enable the Hindu and Muslim, Brahmin and Panchama to forget their differences, one from another, that they are brothers in the service of Mother India and that together one day they could worship her acknowledging themselves as her children with no difference as amongst them, but with the friendly rivalry as to which should serve her in the most useful, in the most self forgetting manner.

Help your Countrymen

Rovers! Having tried to draw out the meaning of the vow that you have yourselves taken now, let me from this place seem, as it were, to ask you to go over the terms of that vow mentally, go over it word by word, phrase by phrase, dwell upon its meaning, during your sleep dream of the ideals to which you have been called to-day and help in living for yourself a life of honour and of usefulness and help to your countrymen, the distressed and unhappy people of this land who do not know their inner kinship but venture to attack each other as if they were aliens to one another: teach these people that if you are enrolled scouts, they are an unenrolled scouts that between them and you in reality there ought to be no distinction except for the training through which you have gone, and that in ideal and spirit we are all children of one family and that it behoves us always to help and not to hinder one another in our progress God-ward and Heaven-ward.—*The Hindu.*

Look and Laugh.



The more we Laugh Together,
The Merrier we'll be.

A TRUE INDIAN SCOUT IS HE.

Who possesing the Dharma of Hinduism, Wisdom of Budhism, Self-sacrifice of Christianity, Harmlessness of Jainism, Purity of Zoraastrianism, Brotherhood of Islam, and Courage of Sikhism. He alone can be called a fair and square Indian who is against none and is ever prepared to join hands in loving service for his less fortunate brothers. If a Scout is only a Hindu or a Mohamadan or a Christian or a Parsi, he is simply a Triangular Indian. A Scout is a curious mixture of all the best in the world.

"YES, SIR; NO, SIR,"

A member of the Indian Civil Service requested the Indian Officer under him to get him a good cook.

"Look here, you fellow," the Indian admonished the prospective cook, "though you do not know English, you could carry on well in your master's service, if you pay attention to this. When the master says "Have you done this," then say, 'yes!'; if you haven't done it, say 'No.'

Next day the blustering civilian came in, hot perspiring, and as hungry as a hog. He bellowed out for this cook and demanded.

"Isn't food ready yet?"

"Yes Sir" answered the cook.

"Bring it in then, you dawdling fool."

"No Sir."

"What?"

"Yes Sir."

"Bring it in then, you parrot-headed scoundrel."

"No Sir,"

"What! you dare answer me like this?"

"Yes Sir."

Get out of my house this instant, you scoundrel," yelled the master with rage.

"No Sir," said the cook with arms folded.

DRINK.

Q.—What drink have you always before you?

A.—'Tea'—Because T is always before U.

AN EASY SOLUTION.

A thirsty buffalo strayed into the back-yard of a house and got its head stuck into a large earthenware pot.

The master of the house sent for the wise man of the village to consult him as to what should be done. The wise man watched the buffalo wagging its head up and down in an endeavour to shake off the pot. After thinking deeply for a minute he demanded:—

"How long ago did the buffalo thrust its head in?"

Master, immediately: "Half an hour ago."

Wise Man: "There's hope yet. Cut off the buffalo's neck and your pot will be saved."

AN ACROSTIC.

Write six words, each of four letters, one below the other. When thus written their initial letters mean 'your Brethren' and their last letters, 'your country.' Here are some clues to the words. 1st word: A layer. 2nd: To write word for word. 3rd: Small globes. 4th: To the place. 5th: To cut with the hands. 6th: Certain.

ANSWER—S E A M
C O P Y
O R B S
U N T O
T E A R
S U R E

A CHARADE.

My first is prompt
My second too cold
My whole all want
From time very old.
(Answer Justice).

AN IDEAL SCOUT.

Who is an ideal scout? At first the answer to this question seems to be difficult. I have got an easy way of answering it—A Scout who puts into daily practice the ten Scout Laws. It is very easy to give a yarn about these laws but it is very difficult to put them into practice. A certain preacher was giving fine lectures and sermons and his audience applauded him. But his actions were quite a contrast to his sermons. So one member of the audience said to the preacher " Sir, How is it you do not act up to your noble sermons?" The preacher retorted 'Do as I tell you to do but don't do as I do.' Be it said to the credit of the Holy Prophet Mohammed whose birthday we have just celebrated that he put into practice all that he preached and worked out all the principles he taught to others. His life too was a varied one. Born as a poor orphan, he lived the life of a fugitive, a tradesman, a warrior, a general, a law giver, a judge, a statesman, and at the close of his life was the greatest of kings.

From his childhood Prophet Mohammed kept his covenants, fulfilled his promises. Even his worst enemies believed his words and he was called the 'Al-amin'—the trustworthy man. At the battle of bider the prophet was hard pressed for men. Two of his helpers who wanted to join his camp were intercepted by the enemies who extracted a promise from these helpers that they would not fight on the side of the Prophet. When the prophet learnt this he would not allow these men to fight on his behalf; for he wanted them to keep their word, even though given to the enemies.

2. Let me pass to the second law 'A Scout is loyal'. The prophet was such a faithful and trustworthy servant of Bibi Khutija—a rich lady, that she entrusted the whole of her business to him not only that, she gave her hand in marriage to her trusted servant. He was the most faithful protector of those he protected.

3. *Helpful*—The prophet always gave a helping hand to the poor and the sick. He would go to the houses of the poor, help them, nurse the sick, give them food and drink. The system of 'Zakatai' which he instituted is a glowing tribute to his spirit of helpfulness. He has laid down that every Muslim should give 1/40 portion of the year's earning in charity.

4. *Brotherly*—The prophet made no distinction between man and man, between the rich and the poor for all were equal in the eyes of God. The prophet had as one of his trusted disciples 'Bilal', an Egyptian slave and at the time of prayers even the most influential chieftain stood by his side. The king and the peasant are on the same level in the Durbar of God; each is valued according to his intrinsic merit.

5. *Courteous*—The prophet never exchanged harsh words with any one. Even his bitterest enemies used to become his friends and accept Islam because of his loveable qualities.

6. The prophet was kind to animals. The Arabs before his advent excelled each other in cruelty. A daughter was considered to be a curse and as soon as a female child was born in a house, unless the mother hid it away, it was sure to be buried alive by the father. This nefarious practice was put to an end to by the prophet.

7. The prophet was obedient to his elders. As already stated he was an orphan and was brought up by his grand father Alm Talib. This old gentleman never had an occasion to chide his grandson for disobedience.

8. The prophet was always smiling even under the greatest of difficulties like a true scout. He bore abuse, stone throwing, spittings, thorns spread in his way and all sorts of persecutions with a smile on his face and therefore he succeeded in his life.

9. *Thrifty*—The household of the prophet was the most economical. Though he could easily have commanded every comfort and luxury he lived a simple life; for he thought that the money in his hands was in trust for the people over whom he ruled.

10. The prophet was pure in his thoughts, pure in his words and pure in his deeds. That is why he not only commanded love and respect of the people but also became a prophet—a guide, an example to thousands who follow the religion which he established and even to others who regard him as a great and noble personage.

Here is an ideal scout and shall we not follow in his noble foot steps

'Lives of great men all remind us
We can make our lives sublime
And departing leave behind us
Foot prints on the sands of time.'

IQBAL, R.C.

(*Continued from page 12.*)

weaving, dying and spinning, woollen, cotton and silk flourish in the country. Artistic work on wood and lacquer are also to be found. The sturdy agriculturists, all of them Musalmans, cultivate their rich rice fields. There is plenty of water from the mountain springs and the soil is clayey.

After keeping our things in a big temple, we went for a dip in the famous sulphur spring, for which Ananta Nath is famous. The spring bubbles out into a small tank like an artisian well. Unlike the West where all nature's greatest gifts are reserved for the ticketed few, in our land of religion and charity, such varieties are enclosed within some temple precincts so that all the worshippers might have access to them. This struck me when we got down for our bath into the sulphurous pit of warm bubbling water situated inside the temple. From here we went to the house of the shop-keeper, a friend of my friend and through him secured the services of a carrier. After much of word-crossings, we settled to pay Rs. 7 and annas 8 to carry our beddings and light our fires, to and fro Amaranath a distance of nearly 100 miles and odd, taking about 10 days of journey. Having entrusted our things to his care, we drove in a Tum-Tum, a horse-drawn cart, and reached the lovely springs of Achabal.

The Moghul Emperors with their eyes sensitive to the fineries of art have selected beautiful spots where springs of cool and in some places even untouchably cold water gushes forth from under the ground. For miles they had made underground arrangements to bring water from the distant heights and make them sparkle through the tall fountain pipes. The gardens of Achabal with their fountains and dwelling places were once the pleasure resorts of Jahangir and Sha Jehan. Now, distinguished guests of the State and His Highness himself come out here for their holiday trips. Here we found His Highness's group, a fortunately favoured Sanyasi, enjoying all the luxuries of a Royal household. About him and about our journey and the new companions who joined us, in the next.

(*To be continued.*)

SCOUTING FAR AND NEAR.

Scouting in Central India.

Provincial Chief Scout—The Hon'ble Lt.-Col. H. R. N. Pritchard, C. I. E., O.B E., I A.

Provincial Commissioner—Captain R. M. Lindsley.

Assistant Provincial Commissioners—Khan Bahadur Ahmed Buksh, I.S.O. and Mr. R. N. Zutshi B.A., M R.A.S.

Provincial Secretary—Babu Durga Prasad.

The Scout movement was started in Indore Residency in 1924 but it was not until 1928 that the movement began to grow. We are still very much behind hand in numbers but the prospects are good. The movement is spread all over she Central Agency and the following are the Local Associations of administered areas.

1. Indore Residency Local Association.
2. Mhow Local Association which takes under its wing the Scouts of the Manpur Pergana.
3. Nowgong Local Association.

The Sehore Troop comes directly under Provincial Head Quarters.

In February 1929, an All Central India Jamboree was held in which the several States participated.

The Jamboree was a great success and it is hoped to have an even bigger gathering at Indore early next year

In the group published on this page are seen Scout Masters and Commissioners who attended the Conference at the close of the Jamboree. Seated in the centre is Captain Lindsley, Provincial Commissioner, on his right Captain Bhagwat, Chief Commissioner, Holkar State Scouts and on his left Mr. Barpute, Organising Commissioner, Holkar State Scouts and next to him Mr. Dighe, Organising Commissioner, Dhar State Scouts.

Head Quarters—A temporary head quarters building has been rented in the Residency Bazaars and is now open for the use of all Scouts. Our ambition is to build our own building in the near future.

Head Quarters Bulletin—This has only just been commenced and is at present a quarterly publication with prospects of its being a monthly organ next year. The first number (a small one) was issued in June of this year and the second number (a larger one) is now in the press. The price of this Bulletin is Rs. 3 per annum per single copy or Rs. 4-8-0 for two copies and all orders should be placed with the Provincial Secretary, Provincial Head Quarters, Camp Indore.



The Scouters who attended the Central India States Jamboree with their Chief Commissioner in the centre of the group.

Local Scout Association, Shikarpur.

A meeting of the Public was held in the Middle School Hall on the 22nd September with the idea of forming the Local Scout Association under the presidentship of Mr. T. R. Rudraradhya, Amildar of the Taluk.

After invocation by the Scouts the Chairman briefly explained the object of the meeting. Mr B. Ramaswamiah, B.A., Assistant District Scout Commissioner, Shimoga, explained the high ideals of the movement and the necessity for forming the Association. The President, Vice-Presidents and Secretary were duly elected. It was agreed that those who pay Rs. 12 per annum should be named as Patron and those who pay Rs. 6 supporters and those who pay Rs. 3 as ordinary members. It is hoped that a good number of the public would become members. The National Anthem was sung and the function came to an end.

The Investiture of the Sri Hutcharayan Scout troop was conducted on the 22nd September by Mr. B. Ramaswamiengar.—H. SATYANARAYANA SASTRY, *Secretary*.

Physical Culture Institute, Kolar.

Ganapathi mangalarathi was celebrated with great eclat in the Kolar Physical Culture Institute on Thursday the 19th instant, before a distinguished gathering of Advocates, teachers and other official and non-official gentlemen prominent among whom were Mr. C. B. Gopala Rao, the District Board President, Mr. T. Sreenivasachar, M. L. C., Mr. T. Ramachar, Dist. Scout Commissioner Mr. S. Sreenivasa Rao, Head Master, High School and others. There was a splendid demonstration of various kinds of physical exercises, muscle control. Indian club, weight lifting, Yogasanams and Suryanamaskara which was very much appreciated by the audience. Mr. D. Raja Rao, the Hon. Secretary to the Institute, read a brief report in which he mentioned the Institute's thanks to the President and members of the Kolar District Board, the Economic Superintendent for the grant made to the Institute.

Mr. S. Sreenivasa Rao, Head Master of the Govt. High School, gave a soul stirring speech laying emphasis on the importance of physical culture in the scheme of education. He elaborately gave his own personal experiences of his sojurn in Baroda where he had opportunity of visiting a number of Institutions of a similar kind and finally exhorted his audience to devote much of their attention to the improvement of their physique. The function was concluded with mangalarthi and distribution of flowers and prasadam. With three cheers to His Highness the Maharaja of Mysore, the pleasant function of the evening came to a close.

It is gratifying to note that the public of Kolar are evincing great interest in the welfare of the Institute. Thanks of the Institute are due to Mr. Jaganath, the Veterinary Inspector, Kolar, who

has kindly offered to present a silver cup to the best wrestler of the Institute.

Investiture Ceremony.

The Investiture of the III Anjaneya Scout Troop, Middle School, Chicknaikanhally took place at 10 A.M., on Sunday the 15th September 1929 on the Honnebagi hills, which is three miles off from Chicknaikanhally. The solemn function was presided by Mr. C. Krishna Rao, B.A., B L., District Scout Commissioner Tumkur, who at the request of the Local Scout Association had gone over here with Messrs. S. V. Ranganna, M.A., Superintendent Inter-College Tumkur, and S. Bhyrappa B.A., L.L.B., Advocate, Tumkur.

The function was attended to by a large number of local, official and non-official gentlemen. Among them were Messrs. Pattabhi Ram Setty, our Vice-President, D. Venkatesan, the President of the L.S.A., B. Chaluvaiengar, B.A., B T., Assistant Inspector of Education, M. Narayana Rao, Sub-Assistant Surgeon, Anvaralli Mekhri, Police Inspector, M. Sesha Iyengar, Sub-Registrar, S. K. Tirumalachar, Post Master, M. R Gundu Rao, Excise Inspector, S. R. Raghavendra Murthy, Sub-Overseer.

Afterwards an inspiring speech was made by Mr. S V. Ranganna, in pure kannada, so that the 10 laws were clearly impressed upon the minds of the young Scouts. He addressed the audience also to encourage the movement.

Next Mr. S. Bhyrappa made a very interesting speech regarding the duty of the local people towards scouting, which was followed by a short speech, by Mr. D. Venkatesan, our president on "The Necessity of Scouting."

Lastly Mr. B. Shamanna, Headmaster and the Secretary of the L S. A. thanked the president and the gentleman, assembled there.

As proposed by Mr. M. Narayana Rao, Doctor and our first Aid Instructor, the entire party marched in parade singing the Scout Songs in the town and then dispersed.—K. N. Rama Rao and H. Venkata Ramaiah, Scout Masters.

Scouting in Hassan.

Thanks to the strenuous exertions of the Assistant Organising Scout Commissioner Mr. Vasudeva Rao and the members of the Scouter's Association, the much needed "District Scout Council, Hassan" was formed on the 15th August with S. Abdul Wajid Esq., B.A., the Deputy Commissioner as the president. The Scouters' Association had arranged for a camp fire and the Scouts' investiture ceremony in the High School grounds. Almost all the district officers, officials, lawyers and the elite of the public numbering nearly 200 kindly responded to the invitation. There were over 600 students present. The camp fire was a thorough success. The recruits of the Lotus Troop, Sree Rama Troop and the Hyder Troop numbering 60 in all made their Scout Promise in front of the sacred fire and were invested formally by the Assistant Organising Scout Commissioner With three cheers to H. H the Maharaja, H. H. the Chief Scout and the Chief Cub and the singing of the National Anthem the function came to a close.—V. S. Tiruvengadam.

The Work of Nature.

The hot sun, who shines, draws the water up from the seas, lakes and rivers. All the water that is drawn up, falls down again in the form of rain. This process is continually at work.

Whatever is taken, from nature, must be given back. Animals, birds, insects and plants obey this law or rather no living creature upon this earth makes bold to disobey the law.

A gardener knows how plants grow. Their roots suck nourishment out of the soil. It goes up the stem, and makes new wood and new leaves. Old leaves fall, rot and become soil again. But in spite of this, the soil gradually becomes poor. Then the plants begin to wither. They do not grow new wood. If they are fruit trees, the fruit becomes small and poor. When this takes place, the gardener makes the soil rich again, by adding manure to it. He gives back to the soil what the plant has taken from it. Then the plants, no longer starved, grow vigorously again

Animals live on plants, and they also manure the land. The grass passes through their bodies and is given back to the ground. There is a kind of beetle that takes the manure into the soil. This beetle rolls the manure into a ball. Not far away, it digs a pit in which to put the manure. The beetle pushes and kicks the ball of manure along with its strong feet. This manure feeds the young beetles. They eat it, and distribute it over the soil. There are innumerable beetles all at work in this way. It is no wonder that manure and fallen leaves quickly disappear into the soil.

When an old tree falls, it is a good thing for the soil. For a hundred years, perhaps, it has drawn nourishment from the earth. Much of this remains in its wood. When it dies and falls the insects set to work. Each eats it a little bit, and distributes it over the land. Have you ever seen a decaying tree full of busy insects? Nothing on earth is lost or destroyed.

Every creature helps in the work of change. Men do so more quickly than others.—M. S. Nanjundayya.—VI-A, Fort School, Bangalore.

HOW TO SUCCEED AS A SCOUT.

"I was asked once to give my advice to some Scouts as to what they could do to make themselves successful men. So I told them this:

"'Work hard and play hard!'

"Lots of boys think themselves too poor and however feeble you may be you can generally make yourself better off by going and having a good game and then working a bit harder than before.

"You must be in a bad way if you cannot truthfully say to yourself:

"'Well it might be work. Thank God, I am, at any rate, not a cripple, nor blind. I have at least got legs to run with and hands to work with; I will have another try!'

"As a Scout you have a better, chance of getting play and of getting work, and that is why Scouts generally go ahead and succeed so well when other boys fail.

"They act up to their mottoes of:

"'Do your best,'

"'Try again',

"'When in difficulty smile and whistle.'

"'Stick to it.'

"'Never say die till you've dead,"

"The Scout."

FIGURED OUT.

Teacher: Jimmy, how much is half of eight (8)?

Jimmy: Up and down or across?

Teacher: What do you mean?

Jimmy: Well, up and down it's 3, and across it's O.

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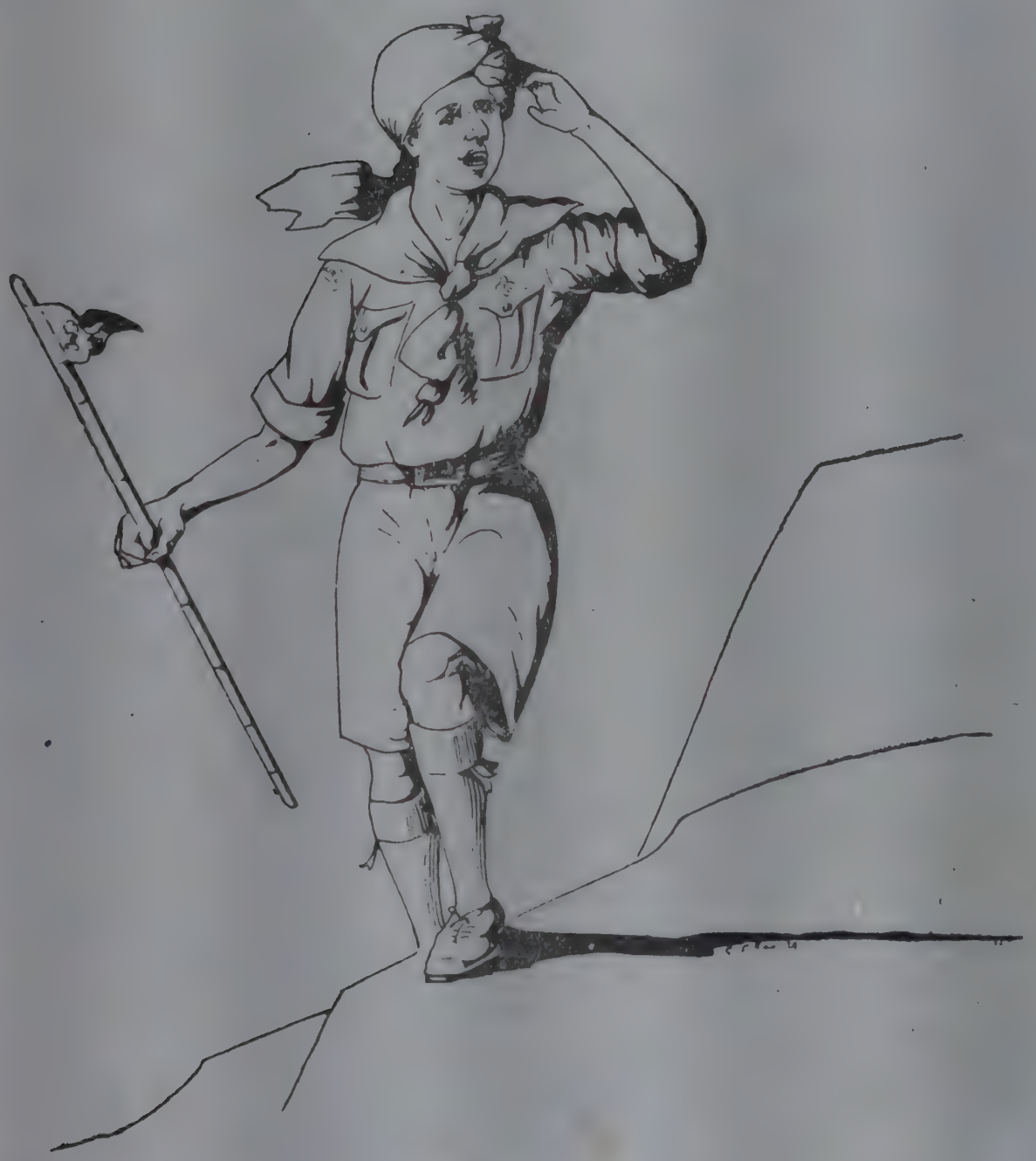
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VOL. XII BANGALORE—NOVEMBER 1929 No. 5

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VOL. XII BANGALORE—NOVEMBER 1929. NO 5.

SCOUTING DURING 1928-29.

ELEVENTH ANNUAL REPORT.

"Give us the Young! Give us the Young and we will create a new mind and a new earth in a single generation."

—Benjamin Kidd.

The following are a few extracts from the Report submitted to State Scout Council on the 14th October 1929:—

Scouting in Mysore has just celebrated its eleventh Birthday. The Movement in our State is now at an age when it is permissible to a boy to join his Scout troop. Born in 1918, in the last year of the Great War in Europe, looked on with suspicion as a militarist organization and working against great odds which any new movement has to face, it has reached a stage when we can look back upon with some feeling of pride at what has been achieved though, at the same time, we are confronted with the stupendous task that still remains undone.

People have now come to recognize, in some measure, that Scouting is an educational movement, which supplements and complements the education given in the class-room with its outdoor activities and games, which fulfil the four-fold object of developing, in our boys, physical health and vigour, mental alertness and growth, a love for hobbies and handicrafts and moral stamina which stands always for right as against wrong, for clean speech, clean sport and clean deeds, for consideration for others and a broad outlook on life as against narrow social and religious prejudices which hamper the expression of the higher life of the individual. It is also being recognized that Scouting is a part of that great world-wide movement of the Youth of to-day who are no longer satisfied to be bound down by the ideals of an old world but want to strive for the realization of a quicker, brighter and happier world of freedom and of fuller enjoyment.

The Year 1928-29.

(*a*) *The Position in the Districts*:—The chief note in the work of the year under review has been consolidation and efficiency. Some District Scout Councils felt that quantitative development should not be permitted if, along-side of it, we cannot hope to achieve greater efficiency in the working of the Troops and Packs. The Bangalore District Scout Council laid particular emphasis on this aspect and they applied the pruning-knife to such of those troops or packs which just existed but never showed any signs of life. This has meant a slight fall in their numbers in the City but there is reason to believe that they have improved, in a large measure, in the quality of their units. These remarks apply equally to the Kadur District Scout Council, where conditions seem to be static so far as numbers are concerned. But it is possible that they can also point to marked improvement. The District Scout Councils in Mysore, Tumkur and Shimoga have good reports to make. Those in Kolar and Hassan were recently started and their views will be available to this Council at the next annual meeting. The Chitaldrug District has maintained steady progress and is looking forward of having a keen District Commissioner who will reorganize his forces under a reconstituted District Scout Council.

(*b*) *District Scout Councils and District Boards*:—A word about the District Councils themselves will not be out of place here. Their inauguration is a big step forward towards decentralization, which aims at bringing the Movement more and more under popular control and supervision.

A notable feature in the work of the District Scout Councils has been the intimate co-operation between District Boards and District Scout Councils. In several places, most or all of the members of District Boards are members of the Scout Councils. The Boards have made liberal contributions for development and provided such facilities as camping grounds, permission for free use of buildings in their charge, etc. It is no exaggeration to say that, but for this whole-hearted support of the District Boards, the District Scout Councils would have found it hard to manage their affairs successfully without much embarrassment.

(*c*) *Other Public Support*:—This close co-operation between the District Scout Councils and District Boards is quite in keeping with the practice and traditions elsewhere in India and abroad. Two or three District Boards in the Madras Presidency have, for instance, appointed whole-time Scout Organizers to organize Scout work in their respective Districts. Other Boards contribute liberal sums of money for Scouting. Not only District Boards but other local bodies have taken keen interest. Our own Munici-

pal Councils at Mysore and Bangalore have always given ready response to our appeals. All this help is very gratefully acknowledged. Our Committee feel that there is still wide scope for greater co-operation in future and hereby appeal to all Local Bodies in the State for their liberal help and unstinted support to this character-developing, citizen-building Movement.

The Scout Census and its Lessons.

The Scouts are grouped under three main divisions; the Cubs or the Junior Scouts between the ages of 8-11 years, the Boy Scouts, between 12-17 years and the Rovers or Senior Scouts, 18 years and above of age. Each group has its own distinctive activities and badges, suited to the age, capacity and temperament of the boys. The underlying principles of these activities are based upon well-understood psychological theories propounded by great educationists and are calculated to develop the innate capacities of the individual boy in the troop and, at the same time, encourage team spirit and *espirit-de-corps* in the whole group.

The following table gives an idea of the number of Scouts, Cubs and Rovers in each District and in the whole State:—

District	Cubs	Cub Masters	Scouts	Scout Masters	Rovers	Rover Leaders	Total
Bangalore ...	148	13	851	53	373	22	1,460
Mysore ...	298	22	569	39	114	8	1,050
Tumkur ...	40	3	509	33	48	1	634
Kolar ...	98	8	445	24	32	1	608
Shimoga ...	17	2	359	24	45	3	450
Hassan ...	—	—	358	19	—	—	377
Chitaldrug ...	—	—	348	19	—	—	367
Kadur ...	32	2	268	16	45	2	365
The State ...	633	50	3707	247	657	37	5,311

There are more than a dozen Troops and half a dozen Cub Packs which are known to exist but are not re-registered at Headquarters. Providing, on an average, about 18 members per troop, 350 Rovers, Scouts and Cubs can be included, this makes, in round figures, a total of over 5,600 members in the Movement in Mysore or an increase of over 300 over the membership of last year.

The problems that the workers among boys have to face are manifold. Effective Scouting involves not only recruitment of new boys but also (more important for us this) of holding and serving old boys as well. Longer services in the troop for each boy who enters it and the influence on him of steady, continuous, effective leadership in the shape of a keen Rover, Scout or Cub Master are to be secured. More opportunities for boys to work for Merit Badges and greater opportunities for Scouters to refresh themselves in Re-Unions and to acquire further knowledge by intensive training are to be provided. Men and money are as much sinews of peace as of war and our needs are urgent for better of the one and for more of the other. Headquarters look up to the District Scout Councils and to their chief executives, the District Scout Commissioners, to strive their utmost to create favourable conditions for Scout troops to grow better in the months (and years) to come.

Rural Scouting.

It is recognized that Scouting in Cities should necessarily differ from Scouting in rural areas. The comparatively poorer standard and narrower outlook of life in the villages makes it hard for the Scout Master to draw boys and to secure proper equipment for efficient working of a troop, whereas his compeer in the Cities finds himself distracted by several other avocations in life and the boys feel less attracted by the disciplined mode of life which properly done Scouting imposes on them. Doubtless there are ample opportunities for service in both spheres of work and, for an imaginative and earnest Scouter, the rural area abounds in channels for his influence at every corner.

The Cub and Scout ages are the days of preparation for effective service to the community when the boy becomes a Rover. The "Daily Good Turn" idea is calculated to instil in the minds of the young the habit of service for others and the combined efforts of several Cubs or Scouts can hope to achieve some real benefit. But, so far service is concerned, the main idea is to develop the scheme of Rural Service by Rovers. Talks and demonstrations on co-operation, village sanitation, thrift and kindred subjects can be given by Rovers. They can make themselves useful in doing First Aid and Fire Service. Special Policing during Jatras, etc., if and when required. They can organize games for village boys and, through their activities, teach principles of personal health and hygiene to them. The Scout songs, magic lanterns and such other aids can be pressed into service in this work. To carry out successfully a scheme of sustained work in this direction, it is proposed to form in Bangalore, immediately after the Dasara holidays, a Rover Scout Cyclist Service Corps—with the help and co-operation of other agencies which are already doing practical work in the line. The training which some of our Rovers have already received in Anti-Malaria Work, in First Aid, Public and Personal Health. and Home Nursing will, it is hoped, be of immense help in running this corps,

Thank You.

This brief survey of the year's activities, hopes and fears will close with an expression of the warm thanks and appreciation of the Committee far the devoted and selfless labours of all workers of all ranks for the Cause, from His Highness the Chief Scout, whose lofty idealism and practical guidance have been a source of great inspiration to all of us, down to the newest recruit who strives, in his capacity as a member of the Brotherhood, to uphold the honour and integrity of the Movement throughout the State. To one and all of them, we say "Thank You" and wish them success in the work which lies before them.

In the journey that lies before us, it is well for us all to remind ourselves of the fact that the glamour of novelty of the early days is gone from the Movement and what tells effectively is efficient work. No one will take us for what we are worth at our mere word. Our deeds must speak of us. It is in this faith we look to go forward in the months to come and, God willing, to achieve "something better, something more useful" to be offered at the feet of the Mother.

FRIEND TO ANIMALS.

A FEW HINTS ON THE CARE OF ANIMALS.

By J. D. Sampath Kumaran,
Medalist in Veterinary Hygiene, Dietetics, Animal Husbandry etc.

(*Continued from the September issue*).

Freedom from Injury—This factor however is one which requires much attention in the prevention of disease. An injury may be defined as anything which produces harm or discomfort or even death to the living subject, and we may for convenience roughly classify them under the following headings.

1. *Traumatism*—The so-called accidents, are such as may be inflicted by enemies in the shape of other living beings, for example, attacks of wild animals. By malice also some miscreants belabour the poor creature and such incidents are not uncommon in India.

2 *Poisoning*—One is tempted to differentiate as from living and non-living as for instance the venom of a reptile and arsenic respectively. But whatever be the source the effect produced in both these cases is identical.

3. *Injuries caused by other living Organisms*—This includes a wide variety of species, from the minute micro-organisms to the visible insects such as ticks, mites and flies. From the vegetative realm also we discern a multitude of organisms which are responsible for the production of the disease. These are again microscopic organisms which cannot be readily seen in either of the animal or vegetable kingdoms, particularly the *spiroketes* and again there are devastating diseases caused by living structures so infinitisimal in size that the highest magnifying apparatus fails to discern it. Now such a speck of living micro-organism is termed a '*virus*' or *ultra-filtrable virus*.

The study of the minute parasites which are responsible for the production of malignant maladies is of recent origin and they date from the fundamental researches of the world famous French chemist and scholar *Pasteur*, at the commencement of the 19th century. The unique work done by this scientific luminary led many others to work the investigation of the disease process. They have now unanimously concluded it, on the strength of their innumerable experiments and observations, that minute living organisms are responsible for the production of the diseases and the pursuit of this knowledge is what is known as *Bacteriology*.

What has been stated above are the factors responsible to upset health and it is enough in the way of introduction so as to enable one to understand and appreciate the important points to keep in view in seeking for health.

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The following resolution, sponsored by Principal Rollo of the Maharaja's College, Mysore, was passed at the Eleventh Annnal Meeting :—

That the protection of animals against cruelty and the promotion of kindness to them be given a more prominent place among scouting activities.

All Scouts are to bear this in mind and may work towards this end in colloboration with Pinjrapoles and Pranidaya Sanghas in the State.

As many Scouts as possible should work for and win to the "First Aid to Animals" proficiency badge.

To obtain a Proficiency Badge for First Aid to Animals, a Scout must :—

1. Have a general knowledge of the anatomy of domestic and farm animals.
2. Be able to describe the symptoms and treatment of wounds, fractures and be able to give a drench for colic.
3. Understand shoeing and shoes.
4. Know what to do when animals are being cruelly mal-treated.

Local Associations should be able to secure for the instruction of Scouts the services of local Veterinary Surgeons.

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Infectious Diseases.

There are several diseases cattle suffer from which are both contagious and infectious, and if proper care is not taken for the protection of the animals during the prevalence of these diseases, they are certain to succumb to any one that happens to prevail. During the period of sickness cattle should be inspected every day with a view to detect diseases at the onset, and should any animal be seen with the eyes dull, the root of the horns hot, and the nose hot, dry and scurfy, it is a certain sign that some disease is stealing up. At the same time pass the hand over the back of the animal leaning slightly and should the animal shrink and give way to the pressure, it certainly is ill. It may most probably be affected with some disease and hence such animals must be separated from the herd and the advise of a veterinary surgeon sought for. Certain signs of health may be observed on the animal's nose; if pearls of moisture like dew drops hang there from, the animal is hale and healthy.

The most baneful infectious diseases which ravage the Indian cattle and kinderpert (ದೊಡ್ಡ ರೋಗ) foot and mouth diseases, anthrox and pleuro-pneumonia. They may be communicated either directly from animal to animal or indirectly by the attendants or by infected pasture-lands, water-courses or other places which the diseased animals have had access.

Preventive Means.

As soon as it becomes evident that an animal is ill, it is best that it should be removed and isolated from the rest, so as to prevent all possible contact with other healthy animals, and particular care should be evinced in the destruction of the forage left behind by the sick animal and in the proper disinfection of the stall or byre. Those attending the sick animal should never be allowed to have anything to do with the healthy ones; and should these precautions be taken in time it is possible to stamp the disease out of the locality.

The disposal of caracasses is of much importance, as they are liable to rapid decomposition and the poisoned secretion soon begin to ooze from the mouth and other natural orifices which are certain to infect the locality. The assembly of cattle in herds daily for the purpose of being driven out to graze is a source of propagating the disease from animal to animal in the towns and villages. Cattle taken to the fairs for sale, from the fatigues of marching become ill, and when mixing with others brought for the same purpose are often the cause of spreading the disease. It is incumbent therefore that animals purchased at fairs should never to be introduced immediately among other cattle; they should be kept apart at least for a fortnight to remove all suspicion of infection.

Where rinderpest is breaking out, it is but necessary to seek the help of the veterinary surgeon to get the apparently healthy animals immunized against the disease.

TOWARDS FULL MANHOOD.

By Sjt. Ramachandra, Editor, "Brahmacharya," Kengeri, Bangalore.

Letter III.

Dear Brothers,

It is only a few days ago that a Scout *bhai* came to me and said, "Your letters are pathetic and heart-searching, especially your confessions. But, you do not point out to us the cause and cure of the melody, from which all of us suffer. This is what we need. Can you not offer us helpful and practical suggestions?" The more I examine my own self—my thoughts, dreams, words and actions, the more I feel the dread of coming forward as "Sir Oracle" and proclaiming a message to you. Life of Brahmacharya, purity, celibacy and self-control, this is no easy joke. It is, to use the words of Mahatma Gandhi, 'walking on a razor's edge.' Our attempt to lead a pure life is met with a thousand obstacles, and we are besieged with temptations from within and without. But Scouts as we are, our motto is to "Be Prepared", even to face all odds and if only we know what exactly our external and internal enemies are, we can safe-guard ourselves. To be forewarned is to be forearmed. And therefore do I, a struggler on the path, come to tell you of the pit-falls in our growth towards Full Manhood. These words of mine are born of my own experience and hence they might be of help to you in your difficulties as well.

It is a common sight for us to find our bodies grow weak and tired after continuous fever, or an attack of dysentry and other illness because of the lack of enough blood. The same is our experience, especially the elder among us after we had passed through a night of wet dreams. We feel so much exhaustion, paleness of face, sunken eyes, and constant head-ache and other disturbance of the human system including loss of memory when once this vital fluid runs out of the body. To preserve it, therefore is our primary duty if we are to grow into men with well built bodies and fully develcped intelligence. In the vedas this *veerya* is compared to the oil of the lamp This oil not only supplies the needed heat and energy to the system and brain but also spreading throughout the body lubricates the tissues and the joints. Its very presence and conservation endows a man with lustre and courage. Its absence or wastage results in cowardice, shyness and sneekiness. These are not mere wordy descriptions. We feel it after once we have lost, or knowingly wasted, this precious gift of God. The more we keep the body clean and the mind pure, thereby keeping this *veerya* preserved within us, the more can we be free from diseases. Under modern conditions, when disease germs permeate throughout the air we breathe, the water we drink, and the food we eat, it is impossible to withstand the attack of these disease germs except by developing the power of resistance from within by the preservation of the seminal fluid, the elixir of life and the antidote to all illness. Therefore it is said in the Atharva veda that the great ones attained immortality by the observance of Brahmacharya. It is the greatest of all disciplines, the root of all conduct and preservation of all life.

Let us now consider what the various temptations are to which we stand exposed in this so-called civilised society. These same temptations pleasurable at first sight have ruined the lives of many of us. Many bright careers have been wrecked. This does not mean that we are all to be morose, without the joy of friends, of sports, of excursions and even theatres and cinemas. All these when enjoyed properly and in moderation have their beneficial effects upon our mind and body. But once whether directly or indirectly these same things become the means of devitalising our body, of making us waste our seminal fluid, then it is our duty if at all we care to see ourselves healthy, robust and strong to give a go-by to the pleasures than lose our vitality.

In the ancient Indian Shastras eight temptations are mentioned. And because all these directly or indirectly are connected with the exciting of our sex instinct, they are associated with the fair sex. When writing these lines I desire to be very careful and do honestly wish that all of us will develop a regard for our mothers, they who have given us this body and nursed us all these years. Let us think of women always as our sisters and our mothers and no more shall our minds be polluted with an undesirable thought. In the course of succeeding letters I shall try to point out by what means we can control such thoughts. But first it must be clear to you all that as the great poet Milton has put it "Satan finds some mischief, still for idle hands to do." It is the brain of the idle which becomes the fool's workshop. And therefore as our Chief Scout, the founder of this wonderful order to which we belong, has invented hundreds of ways through which our energies can be directed. It was very early in the morning at half-past four when with previous arrangement on a cold shivering day that I stood at Lajpath Rai's house at Lahore where Mahatma Gandhi was putting up. This was in 1925. After the prayers, and the recitation of the Gita, I went near Mahatmaji and asked him for his blessings. He, with his sweet smiling face, full of spmpathy for the growing youths of the land, the living apostle of truth and purity, whispered these following words: —"Whenever any bad thought arises in your mind, think of the contrary thought." It is by this method alone that we can conquer and slowly get rid of the evil thoughts have their roots in the company we keep, the thoughts we indulge in, the books we read, the pictures we see, the stories we hear and the actions we commit.

In my next letter I shall describe the evils attendant upon self-abuse, an act to which we are drawn by sheer contact with bad companions and which lands us in a "pool of despond." Let me close this article by quoting one of the recent letters I have received by today's post, describing how he has been saved just because he was fortunate to receive good instructions and sufficient warning before he has shattered his body.

"It goes without saying that I have gained a good deal from "Brahmacharya" and I thank Heaven for having given me an opportunity to keep myself in touch with it. It is that which has enlightened me so much on such a vital subject. It is that which moulded my character, built my vitality and health, changed my life as a whole, and in short transformed me into a noble citizen fit to live and enjoy the fruits of life....."

The above words from a student of the Intermediate class of one of the premier colleges in South India is enough to make us realise the importance of purifying our whole life—thought word and action.

His Highness Sir Sri Kanteerava Narasimharajendra Wadiyar Bahadur, G.C.I.E., Yuvaraja & Chief Scout of Mysore.

A BRIEF LIFE SKETCH.

By Sri Kasyapa.

His Highness Sir Sri Kanteerava Narasimharajendra Wadiyar Bahadur G. C. I. E., the second son of the late Maharaja His Highness Sir Sri Chamarajendra Wadiyar Bahadur, was born on the 5th of June 1888. It was the Ekadasi of Vaisakha Bahula in the year Sarvadhari. The event was celebrated with great rejoicing and the firing of the guns from the ramparts of the fort resounded for miles round. Great delight prevailed among the people. According to the custom, hundreds of carts, laden with sugar, crawled through the streets, distributing it among the pressing crowds. On the twelfth day the Namakarnam ceremony was celebrated and the baby was named Sri Kanteerava Narasimharajendra Wadiyar. The poor were fed and clothed. Prayers were offered in all temples, churches, mosques and other places of worship for the prosperity and health of the baby.



His Highness the Chief Scout has just returned to Mysore from extended tours in the West.

Early days and Education —The child was very lovely and received all the care and attention that the Palace could command. It soon grew into a boy. It was on the Vijayadasami day of the year Nandana, in his 5th year that he went through the ceremony of Aksharabhyasam or the learning of the alphabet. The ceremony was conducted in accordance with the hindu shastras and rich presents were given to the learned men present. From that day onwards he continued his educational course, and soon learnt not only the reading and writing of his mother-tongue but also commenced the study of Hindustani as well as English.

When the young Prince was only six years of age, a terrible catastrophe occurred on the 28th of December 1894 by the untimely death of his father, Sir Sri Chamarajendra Wadiyar Bahadur at Calcutta.

In the year 1895, a regular class was formed and the Prince was placed under the tuition of Messrs. P. Raghavendra Rao, B A. B.L., B. Bhema Rao, B A., M. A., Naryana Iyengar, B.A., B.L., and M. Hasan Ali, B A. A set of intelligent boys were selected as class-mates. The young Prince was also educated in the same way as his accomplished brother, Sri Krishnarajendra Wadiyar Bahadur. He showed very good progress in his class-lessons consisting of English, Kanarese, Hindustani, History, Geography and Mathematics. The class prospered very well under the general supervision of Sir Stuart Fraser, C.I E., I.C.S.

In the month of December 1897, the young Prince accompanied his brother on his tour to Burma It was a very interesting and instructive journey. It was the first sea voyage that he undertook. Mr. Fraser, who directed the tour, never failed to draw valuable lessons from every thing that the party came in contact with. They visited the principal places of interest, the beautiful scenery of the country, its historical remains, the agricultural colonies of the population and their industrial plants, which offered the finest material for the inculcation of knowledge.

After returning from Burma, the young Prince went regularly through his lessons till the year 1903. It was arranged in that year, that he should undergo a course of training in the Rajkumar College at Ajmir. This is an institution intended solely for the training of the Princes and the Sirdars of India. It is under expert management that shapes the character, develops the intellect and trains the soul for very useful and purposeful careers.

The Yuvaraja left for Ajmer in November 1903, with Prince Gopalraj Urs, as his companion, Mr. M. A. Narayana Iyengar, B.A., B.L , as private tutor and Dr. Appiya, as medical attendant. Unfortunately, an attack of typhoid in March 1904 interfered with studies but he soon recovered and returned to Mysore at the end of April 1904.

He spent a few months at Ootacamund and returning to Mysore, he resumed his studies in the Royal School. Captain R. J. W. Heale, took charge of the classes in 1904 and worked with great earnestness, assisted by Mr. M. A. Narayana Iyengar, who was succeeded in February 1905, by Mr. M. A. Singarachar, B.A.

His progress in the class was admirable and he advanced in knowledge by leaps and bounds. Higher subjects such as ancient histories—Grecian and Roman, physical science and political economy were introduced and taught. After a course of three years, Captain Heale retired from the tutorial staff in 1907, when the scholastic career of the Yuvaraja, then nineteen years of age, may be deemed to have closed.

Tours—At the age of twenty, a tour to the beautiful country of Kashmir was arranged under the direction of Col. Drake Brockman, I. M. S. The party left Mysore on 6th July 1908, and after visiting important places, returned on the 16th of September.

The Yuvaraja then underwent a regular course in Engineering and the studies were not confined to text books, but to practical training in the field.

The most interesting and instructive tour that could be fitted up was that to Japan. The Yuvaraja and his party left Mysore on the 26th of December 1909. The Yuvaraja, being an enlightened Prince, had a very hearty welcome wherever he went. Many entertainments were got up in his honour and many places of interest entered in the list of visits. The party set sail towards the Indian shores, on the 19th of February 1910 and safely reached the capital on the 20th of March.

Marriage—The 17th of June 1910, is memorable in the history of the Royal family of Mysore. On this very auspicious day, the Prince Sri Kanteerava Narasimharajendra Wadiyar Bahadur married the fourth daughter of Dalvoy Devaraj Urs, Sow. Kempa Cheluvajammanni Avaru She was born on the 23rd of June 1893, and is fair, active and intelligent. Her knowledge of the languages, Kanarese, Sanskrit and English —as well as music is very appreciable. She has a particular taste for embroidery work.

The marriage was celebrated in the Jagan Mohan Palace with all pomp and pageantry. The administration of Mr. T Ananda Rao, B.A., the Dewan of Mysore, had done all it could to ensure the success of the celebration of the marriage in a befitting manner. The arrangements were on the same scale as that adopted during the wedding of His Highness the Maharaja. It has provided large and liberal funds to the extent of several lakhs of rupees to meet the expenses.

A very large number of distinguished Indian and European guests from all parts of India were present. Dinner to the guests and presentation of cloths and khillaths continued for several days. The poor in each district were fed and clothed. The marriage was one of the grandest events that could be witnessed in one's life time.

European Tours—In 1913, the Yuvaraja went to Europe, where he spent a life of ceaseless toil, visiting numerous institutions and studying the varied activities of the countries he passed through. In 1915, the title of G.C.I.E. was conferred upon him by the King Emperor. On the 8th July 1919, Sri Jayachamaraja Wadiyar Bahadur, son and heir to the Yuvaraja was born. To the people of Mysore just emerging from the gloom of varied troubles, his birth signified the return of a normal and happy times, while his sur-name "Jaya" commemorates the victory of the British in the Great War.

The Yuvaraja, assisted in the administration of the State as an Extraordinary Member of Council for some time. In 1925 he again went to Europe to study at first-hand the problems of post war reconstruction then engaging the attention of the statesmen there. He returned from his European tour, on the 13th of December 1925. He has gone on foreign travel, a number of times since then and the tours have been of great profit to him and to the State.

Personal Accomplishments—The name of His Highness the Yuvaraja is a household word with every Mysorean and the qualities of his head and heart are well-known. He has a very prepossessing personality and his conversational powers are highly admired. He looks very handsome whether in his civil or military uniform. No one who has gazed at his person or his photo can fail to notice the beauty of his features; he is neither too tall nor too short and possesses a sound mind in a sound body—a perfect personality.

The Yuvaraja, like his brother the Maharaja, is an accomplished gentlemen of very refined tastes and very fond of games and sports—not to mention of his great love for music. He is good at foot-ball, cricket, and lawn tennis though he likes racquets more. He is a great adept in polo, having led many a team to victory against some of the most formidable opponents in the country. Nor is polo the only pastime which he favours, for his name is very closely associated with the Ootacamund Hunt. He is no mean cross-country rider and also excels in feats of horsemanship. But of the many sporting qualities he may be accredited with, he is best known in conjunction with his brother as a patron of racing. His Highness the Maharaja, in most of his public acts, is intimately connected with his beloved brother, His Highness the Yuvaraja. The Yuvaraja is also a keen motorist.

The Yuvaraja is not only qualified by the nature of his studies and travels to take up any important duty in the State, but he is greatly interested in the welfare of the millions of the subjects like his Royal brother. In whatever position he was placed, he won the hearts of the people and gave entire satisfaction to one and all by his eminent qualities.

He is well-versed on all topics and can speak on a variety of subjects. He has presided over several conferences and exhibitions and is engaged in a number of activities calculated for the moral and material progress of the country. Highly refined culture, extensive foreign travels, great and noble sincerety and nobility of mind, have made him the darling of the rising generation and a pet of the people.

The Boy Scout Movement—As Chief of the Mysore Boy Scouts, His Highness the Yuvaraja is doing inestimable good to the motherland. He has shaken off all shakles of unwarranted old customs, appears in shorts and shakes hand with a Scout. He is an embodiment of all the Scout Laws in him. The steady progress and development of the Boy Scout Movement is due to his august, auspicious and inspiring guidance and enthusiastic patronage as the Chief Scout.

May the Almighty shower his choicest blessings upon His Highness Sir

The Scouters' Re-union Camp, Hulikere.

BY SRI KASYAPA SURI.

The Scouters' Re-union Camp, organised by the Head Quarters, was held from the 7th to 11th October 1929, at Hulikere. Forty-seven Scouters, representing several parts of the State attended and took part in the activities of the camp.

Hulikere is a village at a distance of 5 miles from Byaderahalli, a Railway Station in the Bangalore-Mysore line. The place was formerly called Hullekere (ಹುಲ್ಲಕೆರೆ) or 'the tank of the deer,' because, there lived large herds of deer in the vicinity of the tank, which still exists. But the deer have all disappeared being afraid of the tremendous noise caused by the blasting and other operations that are now going on there and also due to the place being inhabited largely by men.

The place is interesting from the engineering point of view. The 'Tunnel Works' in connection with the 'Irwin Canal,' which is being constructed by the Government of Mysore for the improvement of irrigation are situated here. The tunnel has been bored under hillocks, at a depth of 146 feet, in shaft No. 1 and 120 feet in shaft No. 2. The tunnel, it is said, runs a distance of 14 furlongs and the total cost is estimated at 49 lakhs of rupees. The tunnel is 12 feet in breadth and 18 feet in height. The water which flows at this low level, with a velocity of 12 ft. per second, is said to come to the surface, at a distance of 30 miles (probably near Mandya) from its source, the Krishnaraja Sagara, and from that place, this water will be used for irrigation purposes.

On the afternoon of the 7th October, Mr. K. Shankaranarayana Rao, M.A., B.L., Chief Scout Commissioner, delivered an inspiring and instructive welcome address to the Scouters in Camp.

Owing to an unfortunate accident to the Organising Commissioner, the camp was conducted with the joint assistance of Messrs. V. S. Ramachandra Rao, B.Sc., Raja Narasinga Rao, Iqbal Hussain, B. A., B. L., and Syed Abdul Razack.

A strenuous programme of activities had been arranged to include Training in the First Class Scout tests, some discussion of important topics, physical exercises (in lazim and lathi), field games and camp-fires.



The Scouters who attended the Re-Union. Seated on chairs are seen Messrs. K. Shankaranarain Rao, Chief Commissioner, B. Krishnaswamy Iyengar, Executive Engineer and other guests.

On the 8th night, the Campers visited the Tunnel Works in shaft No. 1 Mr. J. S. Nanjunda Rao, B. E., who accompanied them during their visit, took much trouble in explaining the operations that were going on there.

On the 9th morning, the Scouters met in conference under the presidentship of Mr. C. Subba Rau, M.A., (Hons). Org. Commissioner and several propositions pertaining to the further improvement of Scouting in Mysore were discussed. Then the campers performed the Saraswati Puja in the Camp. In the afternoon, they visited Shaft No. II.

On the 10th afternoon, the campers again met in Conference with Mr. K. Shankaranarayana Rao., M.A., B.L., as the President and the remaining propositions were discussed and several resolutions were passed. The camp officially broke up on the 11th afternoon and most of the campers went to Mysore to take part in offering homage by Scouts to His Highness the Maharaja on the Vijayadasami day and also to attend the Annual Meeting of the Head Quarters Council.

I will be failing in my duty, if I do not thank, on behalf of the campers, Mr. B. Krishnaswami Iyengar, L.C.E. the Executive Engineer, his three Assistants, Mr. J. S. Nanjunda Rao and several other gentlemen of the place without whose co-operation and help, the camp would not have been the great success it has been.

The following are a few of the resolutions passed at the Scouters' Conference :—

1. That all Scout Masters at District Scout Head Quarters, who are running troops shall be ex-officio members of the District Scout Council: except in Bangalore and Mysore, where not more than six Scout Masters shall be elected to sit in the said Council.

2. That Head Quarters be requested to grant equipment and uniform loans to the students of Normal Schools, the amount being recovered in easy instalments.

3. That individual Scouters travelling in uniforms, on duty, may be granted the railway concession at the usual rates.

4 That the Conference appeals to all that have undergone training to start troops.

5. That physical activities should form a greater portion of Scout work.

6. That the attention of the Scout Masters be invited to the resolutions passed at Seringapatam Conference last year recommending the use of khader uniforms for Scouts all over the State.

7. That a proficiency badge be instituted for 'Hindi.'

8. That the Head Quarters be requested to arrange a camp for training Scouters in certain handicrafts, during summer holidays.

Sri Kanteerava Narasimharajendra Wadiyar Bahadur, G. C. I. E., prince, sportsmen, traveller and scholar, and may He grant him long life and prosperity to guide the destinies of the youth of Mysore.

THE MYSORE SCOUT CLUB.

MR. V. H KULKARNI, MYSORE.



A Letter from Ceylon.

COLOMBO, *8th Sept. 1929.*

MY DEAR CHUM,

Received your letter and the Magazine. The letter I did receive when I was in Malaya and I must ask you to excuse me for having kept you in suspense for a long time. In the first place I was travelling much and secondly I was postponing all letter-writing till I got home to Ceylon.

Well, as regards my trip, I never did enjoy a holiday half-so-much as I did this time. It was one fine morning in April when our steamer "*Atouta Mani*" weighed anchor from Colombo harbour. We were in sight of land till late in the night. When I awoke in the morning I was surprised to see that I was in the middle of the ocean (because I had been dreaming that I was on land). The sun had already risen, and it is a sight worth-while seeing on a clear day. From the prow of the ship, (we were sailing due east) we could see the sun in all his splendour. It was quite a wonder to some of the passengers who were waiting at the back of the ship; the truth was, when we started from the harbour, the back of the ship was facing the sun. The sea was quite calm, and there was a nice breeze. The five evenings we spent on board was really decent. The next three days we saw no land, but on the fifth day we could see tiny mounds appearing above the horizon. In the evening we were very close to land, the coast of Sumatra, we could see long rows of rubber plantation. On the sixth night we caught sight of a light-house in the far distant horizon, by day-break, the next day we were in the straits of Malacca. The weather was fine all through, except for a slight drizzle the first night. At noon we got down at Singapore harbour. While at sea we had a nice view of Singapore.

One thing I forgot to mention is about the fishes, and the steamers that passed us. It was, while we were nearing the straits of Malacca that we saw huge sharks, rolling in the sea. Even this was a sight to us then

Before we alighted, there was the Doctor to examine us. Another sight that meets one's eyes is the throng of Malay boatmen, who row round the steamer waiting for some money to be thrown into the sea by the passengers. And when this is done, they dive deep into the sea to fetch them.

When at last I got down on shore my cousin was there to meet me. Together we motored to his house where we had our breakfast. During my sea-voyage I am proud I was like a seaman, having no sea-sickness. The next day I went out sight-seeing. Singapore is really a big place. Everywhere I could see remnants of the decorations which had been done in honour of the Duke of Gloucester's visit to Singapore.

There are many places of interest in Singapore. First of all there is the harbour. This consists of a large number of docks extending over a couple of miles. The management of the harbour is taken up by a company "The Harbour Board." Then there is the Museum and the Post Office.

The next evening we visited Sanjong and Katong, that is the eastern part of the island. Here are many hotels and bathing places. I also visited the Naval base.

Although Singapore is just a small island, yet it is very thickly populated. One night I happened to visit that part of the town called "China Town." It is rightly named "China Town." Every where you can see Chinese of all sorts. My cousin told me that most of these Chinese labourers have no house of their own; but they take their meals in one of the numerous stalls and lay down to sleep somewhere near that place. Singapore is full of crimes, burglary, murders and the like are perpetrated even in broad daylight. Numerous patrols move about the place and detectives may be seen stopping motorists to examine the cars for firearms.

The next place of interest is the "New World." This is a place of amusement. Here all sorts of things cinema, theatre, dancing, boxing etc., are going on throughout the night. All you got to do is to pay 20 cents and get into the enclosure, and you can spend the whole night, till 3 a. m, seeing pictures, witnessing boxing bouts or watching dramas (Malay, Chinese and Indian dramas.) Here also thousands of people come.

Singapore is a very rich place. It is really a sight to see the shops, illuminated in the nights. The Chinese are the richest people. The streets are always crowded with all sorts of conveyances.

I can't remember anything more. So I close my account of Singapore. In my next letter I will describe to you about the longest railway journey I had; when I went from Singapore to Kuala Kangsar.

With every good wish, etc.,

RICHARD M. GUNAM.

Competition Corner—Riddle No. 3.

Some years ago a cornerstone was placed in a building. The stone was set upside down. No one noticed the mistake. What was the date?

1st Prize—Re. 1.
2nd Prize—As. 8 and four consolidation prizes.

Rules—No entry fee. The answer should be sent within 15th December 1929 to Jolly Chum, c/o The Mysore Scout, Fort, Bangalore City.

EDITORIAL BOARD.

1 Mr. Mir Iqbal Hussain, B.A , B.L.
2 Mr. D. Ramaiya, B.A., LL.B.
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5 Mr. M. A. Venkata Rao, M.A.
6 Mr. G. Sreenivasa Rao, B.A.,B.L., (*Artist.*)
7 Mr. C. Subba Rau, M.A., (Hons). *Editor.*

EDITOR'S CHATS.

Scouters' Re-Union Camp, Hulikere.

The short description of the camp site, programme of work, resolutions passed and other matters of importance given in the article published elsewhere will give our readers an idea of the Re-Union Camp at Hulikere held from the 7th to 11th October, 1929. One outstanding feature of the camp was the eager desire of every one of the campers to learn something new and to give out of his best for the happiness and health of the camp. The cheerfulness, the mutual helpfulness and the perfect *esprit-de-corps* that prevailed is a remarkable indication that the true scout spirit has caught our Scouters and the Reunion was as complete a success as could be desired.



Scouters doing exercise with Lathi.

All Scouters present laid much emphasis on discipline in the Scout Movement—discipline not of the sort that is imposed by drills, parades and other demonstrations of a martial type but of the kind that makes every boy feel that he has a definite place in the brotherhood and that he should maintain in tact the dignity and prestige of his responsibilities as a Scout and that he should so order his life by self-control and self-knowledge as will vindicate his self-respect and will uphold the rights of others.

Wanted Better Efficiency.

How to improve our standards and how to secure better efficiency in our work was the one aim of all the discussion at the Conference which was held on the 9th and 10th. More attention to the observation in practice of Policy, Organization and Rules, better uniforms, standard methods of maintaining troop records and several other things were considered. The correct method of passing tests occupied some time and the discussion proved really useful. We wish to emphasize this aspect of the question and want to make it clear that unless badges of rank are really made worth while and indicate certain amount of energy and application on the part of the wearer they will lose their charm and the very idea of the badge system will stand discredited.

The Troop Progress Chart issued by the Head Quarters is not properly used and in some places not used at all. I would like to see it carefully entered and hung up in a prominent place in the Club-room so that all boys may know where they and the Troop stand. The Progress Chart should act as an inspirer to the boys and urge them to progress towards the goal, strenuously and steadily.

The Progress Chart.

No boy should be marked in the chart as passed a test till he has been tried in it several times and is found to have obtained average efficiency by regular practice Take for example the Scout Pace. If a Scout runs for once a mile with more or less accuracy in the prescribed time, he should not be put down as good in Scout Pace. Ask him to try half a dozen times on different days and see if the average speed, deportment, judgment and accuracy are correct. It is by practice alone that he can be expected to have gained that proper sense which tells that Scout Pace can be used as a measurer, within reasonable limits, either of time or distance. To judge properly he should have gained enough control over his movements or the discipline of body, a fair measure of mental alertness and enough confidence in his capacity for accuracy which qualities cannot be got in a day or in one trial. As with Scout Pace, so with Kim's Game or Tracking or any other test, for the matter of that, for the second and first class Scout badges. The records for all the trials should be maintained separately and it is only after the Scout Master is convinced that the boy could be easily expected to possess the knowledge required of the test that he should be put down as passed the test.

Arrows of Peace.

WORLD JAMBOREE MESSAGE.

The fortnight of fraternizing with the youth of forty-three nations, and building friendships around the world, were crystalized in the parting message of the Chief Scout. Inspired by the fact that the great gathering was held at Arrowe Park, Lord Baden-Powell took a hatchet and buried it in the ground as a symbol of the burying of all discords and enmity among the nations through the Scout Movement. He then handed to each of the leaders of the various delegations a little golden arrow to symbolize the good-will of Scouts to each other, as a token of world peace, saying to them as a parting word : " From now on the Scout symbol of Peace is a Golden Arrow. From Northlands, Southlands, Westlands and Eastlands you came at the call of my horn to this great gathering. To-day I send you back to your homeland across the seas as my Ambassadors of Peace among the Nations of the world."

Yours Scoutingly,

C. SUBBA RAU,
Editor.

RURAL SCOUTING.

By Mr. K. N. Kini, M.A. (Hons.), Headmaster, Government High School, Tumkur and Educational Survey Officer in Mysore.

Scouting teaches boys to be resourceful, adventurous and self-reliant. Those boys who have come within the influence of the scout movement have learnt much, have done much and have achieved much. As one of the earliest scout-masters, I have been in intimate touch with the achievements of our scouts from the very inception of this wonderful movement. When I contemplate on the marvellous work effected by my "old scouts,"—some of whom by the way have been occupying very important positions in life full of potentialities and when I behold the achievements of the present scouts, my thoughts go to the rural parts and I question myself if we should not offer the advantages of scout training to the village children as well. It seems as though most of our attention has been bestowed on the town children, because it is so easy to start troops in these places Urban people are more responsive, being better educated and more highly cultured. Rural work is undoubtedly difficult. But when it is recollected that eighty seven per cent of Mysore population live in villages, it must impress anyone with the gravity of our responsibility in the matter of service in rural areas as well.

A number of High School pupils come from villages to towns for their secondary education and some of them regularly return to the villages at week ends. A few of these rural boys have joined the movement and have been doing excellent work as High School Scouts. Their energies can be harnessed to spread scouting to rural places. Some of them are very enthusiastic; and given the proper lead they show promise of playing their part well. Recently one of them in this school beseeched me to arrange for a scout display in his native village and to explain the advantages of scouting to the people there. The school scouts marched to the village, arranged an interesting camp programme such as would appeal to the rural folk and gave a practical demonstration of the possibilities of scouting. The villagers were impressed much. They thronged to our camp in hundreds, men, women and children. Some asked us to explain what we did. Our camp fire was a source of great enjoyment to the villagers. During the winter, it is usual in villages to light a fire early in the morning to receive some warmth. People sit round the fire and chat or sing morning songs or converse on their simple rustic problems. So a camp fire was not unfamiliar to them, though the events that took place there were somewhat new. If we, scouts would arrange our camp fires in the mornings instead of in the nights, we shall be more in accordance with our rural life. Scouts will find greater pleasure in morning camp fires since they would be fresh after a night's repose. The people of the village pressed us to start a troop there and volunteered to lend their hearty co-operation. One has therefore been started with a scout of this school as the master. The village school teacher seems to be enthusiastic and has pledged to co-operate with this scout in carrying on the training. The items of training have been altered to suit village tastes and rural conditions. The experiment is watched with interest.

The scout movement can be made a powerful factor in rural reconstruction. A number of prejudices that villagers now have against clean living and much of their superstition can be removed if scouts would only extend their services to the villages. In some parts of India, especially in the Punjab, scouts have been engaging themselves in this useful activity. In our State also, a beginning has been made by affording opportunities to them to undertake anti-malarial campaigns. It is to be hoped that scout masters will arrange for a few lectures on this work by Sanitary Officers for the benefit of the boys and lead a crusade against that dire disease, especially in villages. The Sanitary Department may issue leaflets detailing the activities of scouts in this field from time to time so as to encourage others to join in it.

Scouts have cultivated cheerfulness, preparedness, initiative and devotion to duty. I once took a party of scouts and another of non-scouts, both together, for an excursion. While the former went about their work under their respective patrol leaders with ease immediately they reached their place, the latter were at difficulty as to how to spend their time. The scouts went about to seek fuel, to clean their camping places, to dig latrine pits, to arrange for cooking and for camp fire. Everything could be seen done by them according to a previously conceived plan with no difficulty and with little instruction from the scout master. There was joy on their faces, briskness about their movements, method in their work and seriousness in camp discipline. At no other time did the difference in the behaviour of scouts and non-scouts seem to me to be so marked as on this occasion, when both sets of boys migrated to an unfamiliar place. Scouting, I thought once again, would prove to be the Saviour of our Country and of our Nation. If, therefore, scouts be given some training in village reconstruction work, tremendous service could be rendered to our brothern over there, training in practical and useful service being afforded to scouts at the same time Scouting will then be twice blessed. A new world of service would be opened out to scouts to subjugate and to delight themselves in.

The village boys know a number of items that scouts practise for their many tests. They are familiar with some of the knots. The art of swimming is known to a large number of them. They are good at woodcraft. They can complete the walking and running tests with ease. In putting out fires, perhaps they will give points to some of us. Elementary cooking, every one is accustomed to. Felling trees and hewing wood, they accomplish without difficulty. In hut building, they are masters. The two things they require are leadership and training in team work. Scouting provides both of them to an immeasurable extent. Of course some of the items practised by urban scouts will have to be deleted from rural scouting course; and other useful items such as cleaning school compound and village streets and lanes, the need for shifting manure pits far away from dwelling places, singing folk songs current in rural parts etc., will have to be introduced. These are matters of detail and can be accomplished as work progresses.

To facilitate the organizing of rural scouting, a separate agency needs to be set up. An officer, who may be styled "Organiser of Rural Scouting" must be appointed and his headquarters must be located in a rural center so that he may be in intimate touch with rural conditions. A person who can freely

(*Continued on col. 3, page 12.*)

Eleventh Annual Meeting of State Scout Council.

Proceedings and Resolutions Passed.

1. After invocation by the Scouts of the Ursu Boarding Home, the Chairman, made a few introductory remarks and then put the following three resolutions from the chair. They were all passed unanimously by the house, all members present standing.

(1) "That we, the members of the Mysore State Scout Council, at our Eleventh Annual Meeting assembled do convey to His Highness the Maharaja, our Patron, loyal greetings on the occasion of the Dasara Festivities in Mysore."

(2) "That we, the members of the Mysore State Scout Council, at our Eleventh Annual Meeting assembled do convey to His Highness the Yuvaraja, our Chief Scout, loyal greetings on the occasion of the Dasara Festivities in Mysore.

(3) "That we, the members of the Mysore State Scout Council, at our Eleventh Annual Meeting assembled do convey to Prince Jayachamaraja Wadiyar, Our Chief Cub, loyal greetings on the occasion of the Dasara Festivities in Mysore."

2. Mr. K. Shankaranarayana Rao, M.A., B.L., Chief Scout Commissioner, moved, Mr. K. H. Ramayya, B.A., Bar-at-Law, seconded and Mr. K. T Seshaiya, B.A., B.L., of Belur, supported the adoption of the Annual Report—Carried unanimously.

3. According to the constitution of the Head Quarters Council, appointed in G. O. No. E. 8713—Edn. 33-26-11 of the 12th April 1927, one-third of the members had to retire. Lots were accordingly drawn and as the result, the following ceased to be members of the Council, though remaining eligible for re-nomination.

1 Mr. M. Sultan Mohiyuddin, M.A., LL.B., M.Ed.
2 Mr. O. V. Rajgopal, Robertsonpet.
3 Mr. A. E. Walden, B. Sc., (Lond.), Bangalore.
4 Rev. S. W. Sawday, Wesleyan Mission, Mysore.
5 Mr. B. K. Garudachar, Bangalore.
6 Mr. D. Ramaiya, B.A., LL.B., Mysore.
7 Mr. D. S. Mallappa, M.L.C., Tiptur.
8 Rajakaryaprasakta Rao Bahadur M. Shama Rao, M.A.
9 Rajasabhabhushana Mr. K.Chandy, B.A.
10 Mr. M. K. Venkata Rao, M.A., Ph.D.

4. The Executive Committee for the next year was then elected :—Mr. K. V. Anantharaman, B.A., Deputy Commissioner, Mysore, proposed that the following seven members do constitute the Executive Committee of the Boy Scouts of Mysore, for the year 1929-30. This proposal was duly seconded by Mr. C. Vasudeva Rao of Chikmagalur.

1 Mr. N. S. Subba Rao, M.A., Bar-at-Law, (Chairman).
2 Mr. K. Shankaranarayana Rao, M.A., B.L.
3 Mr. K. H. Ramayya, B.A., Bar-at-Law.
4 Dr. C. B. Rama Rao, B.A., M.D.
5 Mr. A. K. Syed Taj Peeran, B.A.
6 Mr. A. V. Ramanathan, B.A.
7 Mr. J. R. Isaac, B.A., M.B.E.

5. Then the question of the affiliation of the Boy Scouts of Mysore with the All-India Association at Delhi was considered. Mr. K. Shankaranaryana Rao, M.A., B.L, explained the position and referred to the correspondence in the matter. Many members supported the resolution as submitted by the Executive Committee after careful consideration of the pros and cons. After some discussion, the House agreed to the affiliation, (only one member voting against), in the terms of the resolution referred to below :—

Affiliation of the Boy Scouts of Mysore to the All-India Association be recommended to the Head Quarters Council on condition that :—

The acceptance of State Badges and other conditions already agreed upon be affirmed.

Note—The conditions already agreed upon are :—

(1) That we should have complete internal autonomy.

(2) That we be at liberty to use the badges and the flags now in use.

(3) That the Policy, Organization and Rules now in force and that may be framed hereafter in conformity with the principles laid down by Sir Robert Baden Powell, be approved.

As regards Flags :—

(a) The Mysore Flag be used within the State at all meetings where only Mysore Scouts assemble ;

(b) That the Union Jack be also carried when Scouts from outside the State participate in Rallies and when our Scouts participate in Rallies outside the State.

6. The Chief Commissioner then spoke at length about the necessity of a suitable building for the location of the Scout Head Quarters Offices, and Mr. K. H. Ramayya gave it his strong support.

The following resolution was at length passed :—

"That a special fund be raised for the construction of a Building for the Scout Head Quarters and that all public-spirited gentlemen, local bodies and the Government be approached to liberally help the fund."

7. The amendments to Rules passed by the Executive Committee from time to time were approved.

8. The following resolutions were passed :—

(1) That the protection of animals against cruelty and promotion of kindness to them, be given a more prominent place among Scouting activities.

(Proposed by Mr. J. C. Rollo, M.A.,)

(2) Whereas the District Scout Council of Bangalore finds that nearly 60% of the Government grant is being spent on administration and consequently constructive works like Training Camps, Rallies and Conferences, etc., are not receiving sufficient attention to make Scouting efficient, it is recommended to Head Quarters that purely administrative expenses might be retrenched, as far as possible and more funds released so that at least Rs. 1,000 might be placed at the disposal of each District Scout Council whose activities are, at present, greatly restricted on account of limited resources at their disposal.

(Proposed by the Bangalore District Scout Council.)

(3) That this Council strongly re-iterates the resolutions passed in previous years and requests Government to kindly sanction a sum of Rs. 25,000 as annual grant for a period of at least 3 years as they are of opinion that this sum is absolutely necessary to place the movement on a basis of sound efficiency and solidarity.

(4) That intensive efforts be made to start Scout troops among the children of factory labourers in Bangalore and Mysore so as to make their life more cheerful and happy with the co-operation of managements concerned.

(Proposed by Mr. K. N. Kini, M.A. (Hons.).

(5) That the Scouts of all troops in a particular place do assemble on a fixed day in every month and salute the Mysore National Flag and send a report to the Head Quarters.

(Proposed by Mr. K. Rangiengar, B.A., B.L.)

All the other resolutions of the agenda were referred to the Executive Committee for disposal.

9. The President then delivered his concluding address.

Presidential Address.

Presidential address of Rajadharma Pravina Dewan Bahadur K. S. Chandrasekhra Iyer, B.A., B.L.

We have got through a fair amount of business this morning. In fact, the more important portion of our work has been done. And I do not propose to detain you with any lengthy remarks from the chair.

We have taken some noteworthy decisions, of which the most important is that with regard to the affiliation of the Mysore Scouts' Organization with the All-India Head Quarters. I do not think there can be much room for dispute as to the wisdom of the decision reached. Our own movement, by becoming an integral part of the larger one, will undoubtedly gain strength and solidarity, as well as world-wide recognition. And our Scouts, by coming into the very midst of the current, as it were, instead of remaining in a backwater of their own, will obtain enlarged opportunities for training and experience. They will not sacrifice any essential features of their own by joining hands with their brothers over the rest of India. They will remain as good and true Mysore Scouts as ever they have been. In one word, they will, while retaining their individuality, gain all the advantage of co-ordination with a larger movement. The All-India Movement, too, for its part, stands to gain both in extent and in quality, by the coming in of a great provincial Organisation like the Scouts of Mysore.

If I may venture to step for one moment across the border-line into politics, all this seems somehow suggestive of the time, not so very far off, when the self-governing States of India will enter of their own choice the great federated Commonwealth of All-India on free, equal and honourable terms

Among various other matters dealt with, there cannot be two opinions about the value of the recommendation adopted on the motion of Prof. J. C. Rollo, to give a prominent place among Scouting activities to the active practice of kindness and the discountenancing of cruelty in all forms to birds and animals. A young scout who is habitually kind and considerate towards his dumb brothers of the animal kingdom cannot but grow up to be a good, kindly and sympathetic man in his dealings with his fellow-humans.

Another very commendable resolution, accepted unanimously by the house, is that relating to the starting of Scout troops among the children of factory labourers, a class that requires all the happiness and light that we can bring to them.

As regards the report for last year, which we have already adopted, I need only remind you that it is a record of steady work, tending towards greater consolidation, improved efficiency, and growing decentralisation. The glamour of novelty is indeed fast wearing away, and Scouting is being recognised for what it really is,—an invaluable mode of training the Young, a real aid and complement to school education.

A very great deal, of course, remains to be done, and will no doubt be aimed at in the coming years. This is especially so with regard to the extension of the benefits of Scouting to an increasing proportion of the youth of both sexes, and what is no less important, the keeping of those who have already come into the movement under its influence for a longer period, and the provision of increased opportunities to the more earnest among them for intensive training and special distinction. It will also be necessary to increase the number of trained Masters available to keep pace with the extension of the movement; for upon the personality, zeal and discretion of the officers and leaders depends much of the efficiency of a troop.

All these and other things required to place Scouting on a satisfactory basis can only be accomplished as more and more money is available, not to mention the other factors of men, and organisation and the right spirit of dedication. Mere talk and eloquent phrases cannot make the machinery run; what is wanted is a larger and an increasing measure of practical sympathy and support, moral and material, from Government and the Educational Department, from local bodies and district authorities, and from the public generally. It needs to be repeated again and again that money expended on Scouting is money very well spent; it is in truth the most excellent of investments, and is sure to bring ample return in all ways. For the ideals which Scouting instils in the young are the seeds out of which will grow the spirit of national unity and service, the spirit which will fashion a new race and create a new world in the coming years.

10. Mr. K. H. Ramayya, B.A., Bar-at-Law, proposed a vote of thanks to the chair, which was carried by acclamation. The meeting terminated at 10-40 a.m. after the singing of the Mysore Anthem and enthusiastic cheers to Their Highnesses the Maharaja and the Yuvaraja and to Prince Jayachamaraja Wadiyar, Chief Cub.

(*Concluded from page 10 col. 3.*)

mix with the village folk and understand their wants and aspirations in a sympathetic manner must be selected for the post. An assistant inspector who has undergone scout training and who has shown zeal in scouting already would be a fit man to shoulder the responsibility. To commence with, his jurisdiction may be confined to one district, outside of municipalities whose needs the present officers will continue to attend to. The Organiser of Rural Scouting must devote his entire attention only to rural centres. His activities must be guided by a committee consisting of persons who interest themselves in rural scouting and in other matters conducing to the betterment of rural life. This branch of scouting is pregnant with vast possibilities and I appeal to the Boy Scout Organization to take steps to set the ball rolling.

PARUVU—THE CHASE.

MR. M. V. K SIDDLAGHATTA.

It was only during the holidays that all the four Reddy brothers met together. They had been studying for various courses in different places and would meet each other in their native village during the vacations. We had been invited by these jovial four to their village, and were very much satisfied by the hearty reception they gave us.

'We are much indebted to you for your having kindly accepted our humble invitation, Sir' Reddy senior (the eldest of the four) announced with a pleasing demeanour, 'moreover you have arrived at the proper time as we have arranged to run a paruvu early tomorrow morning!

'What does Paruvu mean, brother" I inquired of Rajanna. He blinked, scrached his croppped hair and lowly whispered in my ears: 'Just wait, I'll tell you presently.'

"Last time we had a good game of it, Sir,—ah! you had to have seen the beast of it. Six *vasthadis* could'nt carry the carcase. Certainly that was the largest bear for the season," flurted the Reddy junior (or the youngest of the brothers as you might have already guessed).

"Do you mean you shot a bear?" I questioned.

"Not I exactly" he replied; "It was Lakshmi Kanthan. He is a good shot. But I carried the double-barelled all the way from here. I loaded it. Again it was myself who pointed out to him the beast. And he just shot at it and by chance it fell dead out-right; you see all the credit is due to me!"

Putting a stop to the topic we went upstairs. The houses around, though few in number, were neat and tidy. Just beyond a radius of a furlong or two rose rocky slopes of many hills, and behind the village was the tank with its glimmering water. Noticing the grandeur of this beautiful scene we went into the room.

The room had been furnished with elegant furniture of up-to-date fashion. The walls were adorned by various masterpieces of famous artists. Here and there were some majestic antlers, and finished trophies (well preserved) of some wild beasts. Two sides of the room were lined with almirahs filled in with books in pretty rows. Everything was adequate and neat.

Early in the next morning we were roused from our slumbers by the sound as that of a thousand drums beating. We were wondering what that noise was due to when Lakshmi Kanthan burst into the room.

'Hullo!' he ejaculated, 'still in bed! and the drums have been beating from the past fifteen minutes! up with you! and off with the lunch!'

'What are the drums for?' Rajan asked.

'That is the call sign for the assembly. By this time almost all will be there. Hurry up. You must be ready by the time I return, within ten minutes.'

Hastily we washed our faces, dressed and sat at the table. 'What do you think of us to be—any monsters, Reddy? How can you mean that we could consume such a quantity of stuff as this?' I asked of Lakshmi Kanthan who re-appeared at the moment.



A strong hairy man emerged out of the group with outstretched hands welcoming us.

'It may be late by the time we return, Sir, it may be even evening. Of course, we have arranged for tea and lunch at two o'clock in the woods. But you are not used to sport as this and will find it much wearying. So make your best preparation.'

By the time we finished tiffin all the four brothers had assembled in our room. We started for the meeting place which was a green meadow by the tank. We found more than a hundred and fifty people awaiting our arrival. Almost all of them were armed with guns, rifles, cudgels, clubs or something of the sort. A strong hairy man emerged out of the group with spread out hands welcoming us. At a wink from his bright eyes the drums ceased beating, and there was still silence.

'What, brothers! how could you be so late?' demanded he, and as he looked at us, exclaimed, 'oh heavens! The *Samis* are coming with us! Is it?'

'This is *old Tig*, Sirs' Eeswara Reddy (the third of the brothers) introduced him to us' and *mama*, these are gentlemen who have most graciously complied with our request in visiting our village. They too are ready to come with us now to the chase! Turning again towards us, he said 'All people here call him *path puli* (the old tiger). So we call him as old Tig. The leadership of the advance party is his sole monopoly and again he is the general supervisor of the chases. He is a good tracker, a straight shot and a bold fellow. I think everything is ready for the start, is it so *Mama*?'

Everything! 'Old Tig' bounded onto the top of a low rock nearby and with a commanding air announced:—Now let the people of the advance party come here with rifles and guns. The rest, mind what I tell you. You will have to spread all along the wilds from the foot of the Poppey hills to our right to the bottom of the 'Hollow hill' there to the left and quite after half an hour of our start sound the drums. Then let your party follow our trail and as they advance let them close gradually and when they enter this side of the valley let them hoot, howl, yell and bawl-out. The aim is that any wild beast in lair, any where about here should be made to pass through the Valley. If any of you find any beast within your range shoot it. And if I get report about any one of you missing a chance, such a one will have to pay the full penalty understood?'

'Yes! yes! Let us start' was the roaring reply from a hundred voices.

With arms in hand, we rushed after 'Old Tig' who led us noiselessly through the wild heaths and the rocky hill sides Soon the trees and bushes thickened around us and we were in a dense forest. 'Old Tig' continued his run with the same speed and none of us ever spoke. It was exciting. Suddenly we were brought to a halt by our engine (Old Tig) stopping. With gaping mouth and glimmering eyes he pointed to the sand at the bed of a brooke where we had halted. I could not understand what he was pointing at. 'Old Tig' broke the silence with a low whisper: 'They were here last night and they have come here from the *Revu* (vale) there. Again, have gone towards the Poppy hills.' 'Yes. Certainly they are the foot prints of the wild boars." Reddy junior seconded. Again we started our run. This time we were stopped by Eeswara Reddy pointing to the bark of a brown tree. R. J. explained that it was a bear this time. It had rubbed itself on the surface of that tree and there were some black hairs sticking on to the bark. I understood. Not far away on our further path we saw the upheaved earth, the work of another set of boars. Very soon afterwards we got to the end of the valley. There had been constructed a tank some centuries ago; but now the bund had given away and wild trees had firmly rooted themselves and brambles covered the whole area of the bed of the tank. Here 'Old Tig' called the troop to a halt and whispered his instructions. Pointing to a high ledge to the right of us, he said, "See there, I will be standing on the top of it. When I wave my towel like this above my head—know that it is a sign of the animals advancing. If I wave it from side to side like this, that means they are retreating. Wait patiently till they rush into this here gap. Lakshmi Kanthan and two others shall stay and hide somewhere here abouts, You, *Cokra* and Eeswara Reddy shall wait at that point lower down.There is a safe nook between those rocks. Reddy senior and the rest may be waiting lower down. But, mind, all of you should be carefully waiting for my signals. Again be cautious that the wind be favourable to you. Let not you stay in a position to let it blow from you towards the beasts lest they should spur on their hindlegs. Mind you don't make any noise. Now, be off.' And posting us in our different places he made his way off on to the top of his rocky platform.

We anxiously awaited his instructions. The sounds of the drums were getting clearer and louder every minute. We could even hear the yells and hootings of the rear party.

Suddenly an yell broke forth the front of us—a short distance lower down and immediately the valley was filled with a thousand echoes. At once it struck to our minds that something had gone wrong with Reddy Junior and all of us hustled on to the spot. There he was, the cheeky young gent, ready to burst with consternation; his knees bruised and a scratch or two on his beautiful forehead. We could discern one or two drops of red blood oozing from out of the scratches. Some thing of a thronny bush was sticking to his shirt-sleeves and back. His eyes showed his bewildered and terrified condition. He would not give mouth to the cause of the disturbance. After enquiry we came to know of the details. But even before we had begun our questionaire 'old Tig' bounded towards us in a menacing demeanour crying, 'you dirty damns' back to your posts. The beasts are advancing full speed. Take care of the directions you choose to shoot. And never point the muzzles at each other's backs! haste!'

'But, *mama*! Brother is so much bruised' began Esawara Reddy.

'Wee funny childish boobies that you are' he chaffed at us. To make such a hubbub about the sting of a bee. Why should our young boy ever try to disturb the haunts of those simple creatures. They have paid him his dues and he has received what he was worthy of to spoil the game. Now hasten back without a moment's loss.'

We crept back to our various posts, —thrust back by his terrible looks.

'Eeswar! what was the matter?' I asked my companion.

'The young brother while waiting for the 'path puli's signals, got aware of the fact that a deliciously looking beehive was swinging from a low branch of a nearby tree. The gentleman could only understand that honey was sweet, but the poor lord didn't know the method of extracting it. When he tried to thrust his hands into the hive the squadron of the drones rose in a muster and at the very sight of it he bawled out at his loudest. That was the fact.

(*Continued on page 16.*)

NEWS AND NOTES.

8th Bangalore Col. Desaraj Urs Troop.

A cyclist party of four Rover Scouts of the above troop had a pleasant trip to Mysore on cycles with the intention of visiting all the historical and holy places in the Mysore District. They started from Bangalore on the 7th Oct. at 5-30 a.m and reached Byaderahalli at 7-30 p m., after visiting Closepet, Maddur and Mandya. Next they visited the Irwin Canal Tunnel Works at Hulikere. The next day the party went to Seringapatam and visited all the remains of the famous island town.

During their stay at Mysore, the party rendered a day's public service at the City Railway Station. They took part also in the exhibition sports. The party went on a hike to Nanjangud. After a dip in the Kapini river, pooja was offered to God Nanjundeswara at the temple. Next day they went to see the Krishnarajasagara where the famous dam is constructed across the river Kaveri On the 14th morning, the party left Mysore and arrived at Bangalore on the 15th morning hale and healthy.—L. SHANKAR SINGH, Scout Master.

Middle School Scouts, Hassan.

The Scouts of the Middle School at Hassan had a pleasant camp at Kandali for a day. They seem to have met heavy winds and rain and the youngsters, like good Scouts, smilingly braved "the battle against Nature" and came out of it unscathed. Home was reached late at night, 11 p.m., but the Scouts were none the worse for the experience. The Scout Master, H. Gururajachar, was in charge of the camp and he had the assistance of his colleagues on the school staff. The Scouts are particularly thankful to Mr Ranganna, the philanthropic shanbogue of Kandali who was very helpful to them during their stay in his village.

Scout Investiture at Pavagada.

The Investiture of the Scouts of Pavagada was held recently in the school premises. Many prominent citizens of the place were present on the occasion. The Scouts rallied round the flag in a horse-shoe form and after the promise was taken, they were invested with badges by Messrs. B. Krishna Rao, B.A., and T. M. Ameer, B A., Amildar and Police Inspector respectively. Mr. Ameer admitted the boys as members of the Great Brotherhood and made an impressive speech upon the great responsibility they had shouldered from that day to serve God, Crown and Country.

Then a Scout display was held and lasted for about 45 minutes and consisted of very interesting items. A camp was also held. The president Mr. Krishna Rao, delivered an inspiring speech touching upon the potentialities of the Movement. After yells and National Anthem, the function came to an end.

In all, the Scout Master and his scouts had left nothing to make the function pleasant and attractive and their efforts have been amply rewarded by the great success of the function.—P. NAGESHA RAO, Municipal Councillor, Pavagada.

Scouts of the C.P.S. Colony.

The 1st C.P.S. Colony Troop, attached to the Govt. M. S. Bluff, working under the auspices of the Local Scout Association was invested on the evening on Monday, the 30th September 1929, before a large gathering of the residents of Bluff.

The Asst Organising Scout Commissioner, Mr. A. Vasudeva Rao, B.A., was present on the occasion. The badges were presented by Mrs. Cariapa, the Lady President of the Local Scout Association, while the staves were given to the Scouts by Mr. N. N. Mowdgal, Electric Operator. The Scout Commissioner addressed the Scouts and the L. S Association on the importance of Scouting in an impressive manner and congratulated the Local Scout Association on its achievement in so short a time.

The Headmaster of the Middle School, also the Scout Master in charge, Mr. D. Selvapulle Iyengar read the report of the school and the chairman of the funtion, Mrs. Cariapa gave the concluding speech, appreciating the good work turned out both by the children and teachers. The advice that she gave the children showed her motherly affection to the children of the colony who are steadily progressing under the kind patronage of Mr. Cariapa, Genl. Supdt. and Mrs. Cariapa the president of L. S. A.—D SELVAFULLE IYENGAR, S. M., 1st C. P. S. Colony Troop and Secretary, L. S. A., Sivasamudram.

1st (Sri Rama) Dodballapur Troop.

The members of the Sri Rama Troop, Dodballapur, numbering about thirty had been to camp to Rajaghatta, a pretty village about five miles from the town. The Scouts started by walk in the morning at 8-30 a.m. and reached the place by 10 a. m. Some of the local gentlemen joined them, prominent among them were Messrs. D. Kongadiappa, Asst. District Scout Commissioner, Dodballapur T. Siddalingaiya B.A., B.L., Advocate, T. Rangamallaiya, B.Sc., Revenue Probationer, Sundara Sadhu, M. A., Assistant Inspector of Education, Dodballapur, D. Sivaramaiya, B. A., B. T., District Normal School, Bangalore; K. Srikantaiya, Merchant, Bangalore and Syed Peer Saheb.

The camp-fire was arranged to take place near the Govt. School premises in the beautiful moon-light night. The village people, including many ladies and children gathered in numbers around the camp-fire arena. Then D. Kongadiappa Esq., the camp-chief, with his usual familiar tone spoke of the objects and principles of the Boy Scout movement, and requested to T. Rangamallaiya Esq., B.Sc., to take the chair. The Scouts exhibited their skill by contributing many interesting items including magic, comic songs, comic speeches, Scout yells, fancy dress shows, a scene from a village school, which were very much applauded to, at every step by the audience. The chairman gave a very thoughtful and interesting yarn.

In this connection the Scouts are highly thankful to Nanjappa Patel, who had provided all possible help for the camp arrangements and kind enough to lend his cart to take their kits. The Scouts owe their heartful thanks to the several guests who were kind enough to be with the Scouts for the whole day and for the encouragement they are extending to the Scouts and having made the company a thorough success. —D. S. SRIKANTAIYA, Scout Master.

PARUVU—The Chase.

(*Concluded from page 14 col. 3.*)

Suddenly a shot boomed somewhere, and at once we looked for 'Old Tig's' signal station. The towel of the conductor was being waved quickly to and fro above his head. A second boom rang out and we shuddered at the idea that the wild animals were very close to us. I felt Eeswara Reddy's grip clutching me by the sleeve behind and I turned towards his. He pointed to a gap in the bushes before us and ah! that was the first time I saw a live wild boar rushing along at terrific speed to save its life. Four others followed at its tail. The only way they could pass through was the one before us, the breach in the bund. And as I glared and glared at the wild beast, Eeswar raised his double barrel to his chest, aimed at it and instantaneously the rocks and crags around us shook with a tremendous boom. I thought the boar stumbled and fell head forward. But as the slight puff of smoke cleared away I saw that the beast was escaping before our very nose unhurt and unpersued. Eeswara Reddy beat his forehead with his palm—great as his disappointment was. But another thing attracted our attention better. That was another of the 'boars rushing straight towards us, with its tusk shining, tail curled and hoops spattering puffs of dust. I actually felt the blood run cold in my veins as I saw the brute renting the root of a fairly large plant which came across the path. I thrust my hands forward as if to stop the damned creature's procedure, but I could not help looking at its grim black figure rushing towards us. Suddenly a shot rang forth very near me and the next moment I saw the brute pitching nose down. But it suddenly got upon its feet and once again made his way at us. Within twenty seconds it again dropped down in a lump, blood gushing from behind its neck—that was the spot where Eeswar's shot had entered the body. For another ten seconds the animal rolled and fought with its legs in the air; then as its life left the body, the heavy carcase rolled up in a lump in the dark gore underneath.

'Ho!' shouted Eeswar as he dragged the beasts near and at the same time many people both of the advance and rear parties emerged from thickets and bushes around. I know that Eeswara Reddy's heart was ready to burst with pride and delight for he was the hero of the day.

The same day two more boars and a bear were hauled! But never shall I forget the sight of that brute advancing at that rapid pace through those thickets—and—towards me!

This is the 'Paruvu' or chase which was the best item of those with which the 'Reddy Brothers' entertained us.

The Scout Staff.

All along the road and up the hill,
Stretcher party when you're ill,
Cordon to keep away the crush,
Open order keeping touch,
Useful to help you scale a wall,
To measure depths and heights and all
Splints for binding broken legs,
Trestles, tripods and tent pegs,
Attacking dogs when trying to bite,
Flagstaffs too of any height,
Finding your way on foggy night.

—By E. M. in the *Scout*.

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Brotherly, courteous and kind,
Obedient, smiling and thrifty,
Pure in body and mind.

SRI KASYAP

The Scout Law.

1. The first law leaves no room for doubt,
   We trust the honour of a Scout.
2. Through thic an l thin he'll stick to you,
   "A Scout is loyal," number two.
3. His useful duty plain we see
   In helping others; number three.
4. A friend to all, and—rich or poor—
   To Scouts a brother; number four.
5. As gentle knight of old he'll strive;
   To courteous be; for number five
6. He saves dumb friends from cruel tricks;
   A Friend to animals; number six.
7. His Promise kept by help from heaven,
   He is obedient; number seven.
8. His difficulties have no weight,
   He smiles and whistles; number eight.
9. No wasteful folly in his line;
   "A Scout is thrifty"; number nine.
10. In thought and deed—like all true men—
    A Scout is clean; that's number ten

Selected by:—M. SYED MUSTAFA,
VI Form,
Tumkur.

TO OUR READERS.

We very much regret that, owing to the absence of the Editor from H. Q. and other unavoidable causes, this number had to be issued very late, for which we beg to be excused.—ED. M.S.

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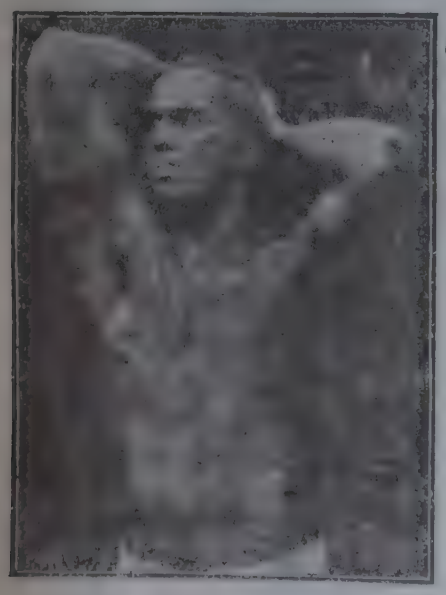
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JEAN FREDERICK OBERLIN.

A FRENCH PHILANTHROPIST.

A BRIEF LIFE SKETCH BY MR. C. S KRISHNA IYER, M.A.

In the recent Jamboore at Birkenhead, the Chief Scout of the world was pleased to remark that the time had come for all Scouts to cultivate what may be termed "an international outlook." One way to cultivate this spirit is by a close and careful study of the biographies of the great men of different countries of the world. In fact, such men belong to the whole world, and not to any particular region. It is partly because of that, that I have chosen to take this Frenchman as the hero of this brief life sketch ; another consideration had been this viz., we find him to be a true pioneering Scout of the best type possible. His work—converting an obscure, hilly, backward region into a happy and prosperous village with all the comforts of civilisation—is one that should appeal to those of us who are practical, who mean business. It is Huxley, I think, who has remarked, "We live in a world which is full of misery and ignorance, and the plain duty of each and all of us is to try and make the little corner he can influence somewhat less miserable and somewhat less ignorant than it was before he entered it." Among these friends of Humanity who laboured hard for the welfare of their fellowmen, Jean Frederic Oberlin holds a high place because of the magnitude of work turned out by him.

He was born at Strasbourg in France in 1740. His father, a teacher, had nine children. His income was small and his life was a constant but cheerful struggle against poverty. Even as a small boy, Oberlin is said to have displayed a true Christian spirit as well as courage. His early education was, of course in his father's High school. His memory being poor, he had to be very industrious and he read his lessons again and again and finally mastered them. In 1755 he left the school for the University. Three years later, he took the B.A. degree ; in 1763 he was created a Doctor of Philosophy. Throughout his scholastic career, Oberlin, being very poor, was obliged to economise to the utmost, still he was generous and helped all those in need to the maximum of his ability. At the early age of 20, he solemnly dedicated himself to God. In 1765, after a dramatic incident, Pastor Stuber of Waldbach hit upon this young man as his fittest successor and so in April 1767 Oberlin was appointed Pastor of Waldbach.

"Waldbach was a village with about a hundred families in a wild mountainous district. Rocks hung on the steep sides of a mountain chain, where water rushed down in destructive torrents, snow and ice now hardened and now broke up the soil ; landships were frequent. There were few roads and what few existed were in miserable repair and during the winter quite impassable. The people were poor and idle."

The new Pastor was dismayed at the extreme poverty of the people. His first measure to improve their lot was to get new seeds of potato and to teach the people how to keep up the quality and quantity of the crop. His next thought was to open up communication with Strasbourg—twenty six miles—where the people might sell their surplus vegetables.

In winter months, as said before, the roads were impassable for the melting snows produced serious landslips which blocked up the passage. His first work was, therefore, to make embankments of stone to strengthen the roads. At first, when he spoke to the people about the great advantage they will be having by making a road to Strasburg, they scoffed at him. But before long, they came to understand the value of such a road. Example did more than the precept in the actual work of road-making. "Shouldering his pickaxe, Oberlin went to work himself, always choosing the most difficult or dangerous part of the ground. Often he returned home with his hands cut and his clothes torn by the sharp rock and thorns. For very shame, the people could not but imitate their Pastor." At first they were awkward in their use of the tools but in course of time practice made them perfect. Oberlin's greatest undertaking in this work was the building of a bridge over a stream. After collecting the necessary funds, he succeeded in building a stone bridge which remains to this day a memorial of his benevolence and engineering skill.

Agricultural improvement was another object that next engaged his attention. Since the implements used by the people were few, and mostly of an inferior quality, he got a larger stock of better quality from Strasbourg and gave them to the inhabitants on easy terms of instalment payment. Starting of an agricultural Society and getting the landowners subscribe for the best cattle, fruits, vegetables, etc., in producing a better kind of grass, planting and rear-

ing fruit trees (such as apple, pear, cherry, plum) were other activities that received his fostering care.

He also devoted much of his time to the education of his people. He set himself with all his might to the task of organising schools all through the district, and within a short time a large number of his pupils managed to pass out to the different countries to engage themselves in several kinds of useful activity. When Oberlin first came to the village there was not a single mechanic in the district. Whenever the poor inhabitants of the place required their ploughs, carts, etc., to be repaired, they had to travel many miles, which cost them both time and money. Oberlin selected some promising young men and sent them to a neighbouring town to learn trades. Thus in a few years the district had its own carpenters, blacksmiths, masons, tailors, etc. The Pastor himself was a clever workman and before long he established near his own house a complete workshop. Gradually he attracted to the district several humble branches of industry. The first was the spinning of wool and cotton by the spinning wheel. In the beginning, the people did dislike the introduction of trades and manufactures, agriculture and the keeping of cattle alone seemed to them as honourable means of living. But in course of time, however, when they saw people spinning with such diligence, skill and pleasure, they began to wonder, admire and imitate.

Since Oberlin himself had acquired some medical knowledge in his youth, it was very easy for him to keep a small dispensary in his house and to help the large number of patients that used to flock there. Afterwards he sent one of his teachers to Strasbourgh to study medicine and surgery. Women were also sent to learn midwifery and to be trained as nurses.

Setting up a Printing Press was the next step. He worked it himself and instructed some of his pupils in the art. "Road making, bridge making, the repairing annually of the destruction caused by winter storms, swollen streams, and melting snows, the care of the school and the instruction of the adult population as well as the children in the elements of the natural science, geography, geology, elementry botany, occupied Oberlin continually, while his correspondence with persons in different countries was constantly enlarged. But in the midst of his multifarious activities, Oberlin never forgot the primary duty of his—spiritual welfare of his people.

In 1794 he was arrested by order of the Revolutionary Government and sent as a prisoner to a neighbouring town. While there, news was brought of the fall of Robespiere. The Chief Magistrate of the District immediately ordered Oberlin to return home, where he resumed his work of conducting the divine service and imparting instruction to the people.

The placing out and adoption into families of orphaned or neglected children was another measure that received his sympathetic consideration. His example stimulated others to act in like manner with the result that henceforth every orphaned child came to be adopted as a member of some family or other.

In 1818 the Royal Agricultural Society of France bestowed upon Oberlin the gold medal of the Society in acknowledgment of the services rendered by him in the cause of agriculture. Next year he received a royal order for his decoration with the ribbon of the Legion of Honour. After a long life of continued usefulness to the people of his district, he breathed his last at his eighty-sixth year. Poet Longfellow has taught us :

" Lives of Great men all remind us
That we can make our lives sublime."

The example of this great Frenchman must convince even the most sceptically minded amongst us, Scoutmasters, that solid and tangible work of a really useful nature can be accomplished by the efforts of a single individual provided, from the beginning, he takes to such work not out of love of money or fame, but purely out of love of labour. Places, like Waldbach, are very many in our state. Rural Reconstruction is a fashionable cry of the day. The problems that Oberlin had to face are also our problems, with slight modifications. We want better roads, better sanitation in our villages, Co-operative Societies, Schools for the children as well as the adult population, cottage industries, Harikathas and Bajana Mandirams, Museums and gardens, and so forth. How many of us, who have voluntarily taken upon ourselves the duty of working for our motherland, are prepared to shoulder the pickaxe like Oberlin and set an example is the question ? How many of us are equipped for such work ? And amongst those who are thus equipped, how many are willing to work unostentatiously without hankering after fame and money ? Future of our country--especially villages in rural parts—entirely depends upon a noble band of such energetic, disinterested, patient, well equipped soldiers, led by sirdars like Patel, "C. R." Ramachandra of Kengeri, etc- May the youths of Mysore have enough wisdom and power to rise to the occasion !

(*Concluded from column 3, page 4.*)

in every great country, understand the true Scout spirit, war between those countries would be as utterly impossible as it ought to be. There could not be a stronger insurance against it. Already the insurance is not insignificant. It is the young who rule the future. If they think aright, right will rule. And the greatest claim of the Scout Movement is that its spirit is the spirit of peace, and in essence the spirit of Christianity itself.

21. It has taught boys the possibility of peaceful adventure.

The natural love of adventure swells high in the hearts of the young. It was largely on that fact that General Baden-Powell based his Scout system. It is tinged with adventure and romance. There will never be any slackening in the love of adventure while human nature remains what it is now. But the Scout Movement teaches that the world teems with adventures that are noble and helpful, and not ugly and cruel, like war. There are evils like disease and ignorance and superstition and ill-feeling to be contended with and conquered, and blessings like knowledge and goodness to be won, and to those adventures the true Scout is called.

Who will say that the Scout Movement has not done the world at least 21 Good Turns in its 21 years !

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THE SCOUT'S 21 GOOD TURNS TO THE WORLD.

The great Jamboree is over and belongs to history. Not even the weather could spoil this famous event, though the boys were drenched in rain and steeped in mud, for a Scout smiles in all weathers.

The 21 years of the Boy Scouts are complete, and all of us have seen and felt something of this stirring movement in the life of the youth of the world. Here we wish to look back, while the fifty thousand Scouts are spreading themselves about the world on their way back to their 42 countries, and consider the incalculable service the Scout Movement has rendered to mankind in every land where it has made its way.

The good Scout does a Good Turn every day. It is something worth thinking about to imagine the effect of two million Good Turns every time the clock goes round. It means in these 21 years thousands of millions of Good Turns done to people of sorts, in all sorts of places and in all sorts of ways and the thought of it all is not to be lightly passed over. What we wish to do here, however, is to point out 21 Good Turns the Scouts have done to the world in these 21 years. Let us look at what this great movement has done wherever it is known, through the lives of the two million boys who belong to it in every quarter of the globe.

1. It has been a great mixer to the youth of all lands.

How can young people get to know, understand, and like each other while they live wide apart in their homes over all the Earth? There is but one way, and that is by each of them joining with groups of friends and learning (and acting up to) rules of life that are useful, fine, and noble, and fit them to be trusted. If they do that they can meet and mix as friends at once.

That is what has happened. Each one who has the genuine Scout spirit can clasp hands heartily with all the rest. They can feel themselves at once a band of brothers, which is what has been seen at the Jamboree. Differences of race and training, of colour and language, have all vanished, and all have met as good Scouts, intent on feeling and doing what is right toward each other. Is not that feeling in youth a vast gain for all the world?

2. It has revived the spirit of chivalry.

There was a time when the ideal of the best of men was *To ride abroad redressing human wrongs. To speak no slander, no, nor listen to it,* and some part of the same spirit has been preserved in the minds of the most thoughtful of every company of Scouts. They know how fine a thing it is to be forgetful of self and to seek modestly to be of service to others; without pride of heart, or recognition, or reward, because that is giving willingly the best we can do. It is a noble revival. As it spreads it will raise mankind to a higher plane. The true Scout is that topmost type of manhood—the gentleman. It is not a thing to be talked of but it is there.

3. It has linked the love of service with love of country.

Without weakening in any way the natural love of the country in which one is born it has turned the thoughts of youth away from selfish and aggressive aims that arouse jealousy and ill feeling, and it has directed them toward services that are good for all and only awaken honourable and manly rivalries.

The Scout Movement began in England, but it has nothing in it inconsistent with the most sensitive patriotism of any other country. In the fullest degree it is international, and so has been welcomed everywhere. Its spirit is that of the broadest humanity. The Scout is proud to see his country forward in services that are helpful to all mankind.

4. It has broken down the bounderies of class, sect, and party.

The Scout Movement does not know anything of the divisions into which, as time has gone on, men have grouped themselves. In it social differenecs disappear. It welcomes equally all the children of men. From prince to peasent boy' all are one if they accept its spirit of mutual brotherhood, helpfulness, and loyalty to its ideals.

5. It has put dicipline into the lives of myriads of boys.

Before it framed itself in the fertile brain of its founder, with his sympathetic knowledge of boyish instincts, there were blank spaces, outside of school and home influences, in the life of the average boy, with his eager activities and his love of adventure. For him it has organised a romance. It has taught him to play a fine game in a disciplined way for useful purposes that will be a preparation for the life ahead of him.

6. It has spreed about the world the love of the open air.

The love of the open air is natural to the inquiring mind of healthy youth. He who has it not is to be pitied. Happily he is a rare specimen. Any sharp boy will absorb a good deal of experience from casual rambling, but how much richer will be his harvest under the guidance of those who know well the joys of travel! No call into the treasure house of Nature has been so loud and clear as that of the leaders of the Boy Scouts.

7. It has greatly devoloped the power of observation.

By a stroke of genius Robert Baden-Powell made scouting, which in its very essence is observation, the central idea of his movement. Its appeal to the young mind is irresistible. It was the seed grain from which a monumental growth has sprung. What boy does not thrill at the thought of being a tracker? And many another form of observation follows and broadens naturally. Lost uses for the eyes come back to many who are led forth into the open-air life. It is a blessing broadcast through this world-wide Movement.

8. It has promoted widely the practice of handicrafts.

A typical example of the admirable feature of the Scout system is the training given in First Aid in the emergency of an accident. Two generations ago the likelihood of anyone being near by who knew what to do for temporary relief, and how to do it, when anyone was hurt was very slender, but now

every well-trained unit of Scouts has some members who can give useful aid, and it is a kind of knowledge that will become quite general as the boys of today become the men of the future.

9. It has interested boys in the idea of doing things.

From the first the Scout Founder had in his mind the ideal of every man as a handy man. He knew the life where men are remote from the multitude of mechanical devices available for every emergency and must be able to help themselves by simple means. So the Scouts were expected to do whatever was required in their camping and training; using the simplest of tools.

A great and necessary lesson that, in contrast with modern forms of industry, where more and more a man is confined to some limited job as an expert. It is, too, in contrast with the knowledge that passes loosely into the head from books in schools, and never passes there through the sure use of hands. And many a boy excels in doing things in a practical way who is less expert in school studies. Scouting practice has become a very useful antidote to untested bookish theory for the average boy loves doing things.

10. It has made boys proud of relying on themselves.

In a much larger degree than was ever known before, the modern boy, of whom the Scout is the type, seeks to be like the sailorman who can go everywhere and do anything. And in many cases he succeeds. He hates to be dependent on help. He likes to do things for himself and to feel he has done them well. The Scout Movement has given a needed training in this fine spirit.

11. It has given millions of boys a high sense of honour.

In no way has the Boy Scout won so much public respect as by his understanding of what true honour means. His code tells him to be truthful, to do the right thing because it is right, and for no other reason, and to feel that right doing is its own reward and does not even need praise. In this respect he far out-tops the general level of men. His kindness, his courtesy, his unobtrusive helpfulness entirely without swank, have become a public model. So much is this so that if any Scout falls below the general standard of Scout honour the public notice it in a moment. That is the best of compliments to the rest of the Scouts.

12. It has raised the standard of health among boys.

This is manifestly true, and there are sound reasons for it. The open-air life and the sensible bodily exercises are fine aids. So also is a mind satisfied with trying to do good things. Particularly the good Scout feels it is his duty to the world, his country, and himself to keep fit. He will therefore avoid anything that tends to unfitness, in thought as well as in action.

13. It has spread kindness to animals about the world.

No Scout could have the right Scout spirit and not be kind to animals. They are so limited in their powers and understanding, and so dependent on us in many ways that we must be sympathetic toward them. Only a bully would treat animals otherwise than generously. And they respond to us so trustingly if we deserved it. The true Scout spirit must feel all this—and does feel it. So Scouts are leaders in the kindness to animals which is happily increasing in the world.

14. It has given boys a desire and opportunity for travel.

The spirit of friendship between the boys of all nations who are in the Scout Movement has been felt generally by the public, and they are welcomed everywhere. And so a good example is set for all of us. The Scout Movement itself sends many boys to countries which are foreign to them, and their uniform is a recommendation.

One of the great hopes for the world is that all peoples should really know each other, and Scouts are strengthening that hope. They travel to broaden their minds, and they also weave ties of sympathy between land and land.

15. It has saved many boys from the grip of the slums.

Though a large proportion of Boy Scouts do not come from the sad depression of the slums, there are enough of them to make us rejoice that the Movement has had a share in brightening that depression. The Scouts have attracted to themselves thousands of lads from dismal surroundings, and have brought cheerfulness, open air, and a new hope into their lives.

16. It has vastly increased the desire for knowledge.

No one could have the experience of a Boy Scout without feeling the need for knowledge about a great number of things, even though the range of his out-of-door excursions may be local. To be in a movement that spreads over the world will also make him feel he must prepare to know more of other lands from which his comrades come. It is stimulating to be in such a vast company of boys living for a high purpose.

17. It has made boys ashamed of being of no use in the world.

Any boy who understands the true Scout spirit must be a thoughtful boy, desirous of doing his fair share in the world's work now and always. He will ask himself sooner or later. "Of what use can I be, now and as I grow older?" and in answer to the question he will see the need for a purpose in life. That is not something that will take anything that will take anything away from the joy of life, but will add to it, as he feels that by his loyalty to his comradeship he is fitting himself for a greater helpfulness.

18 It has encouraged tidiness and scorn of the Litter Lout.

Already the Scouts have made their influence felt distinctly in improving the land they live in. One notable example is their well-known activity in stemming the ugly defacement of English beauty by the thoughtless, selfish people who scatter their refuse about the country-side which they pretend to admire. If half the decent people were as active as Scouts are in making the country fit to see the vulgar Litter Lout would be shamed out of existence.

19. It has dealt a heavy blow at the tipping nuisance.

No Scout will will ever take a tip for anything he does. I would rob a good act of its gloss if he were paid for it. All workmen should be properly paid. But courtesies and kindnesses are beyond price. The stand made by Scoutdom against the degrading custom of tipping is of one its chief virtues.

20. It has greatly strengthened the barrier against war.

How can nations go to war with each other when its boys are friends and Scouts? If we had a million Scouts

(*Continued on column 3, page 2.*)

THE HELIOGRAPH AND HOW TO MAKE ONE.

(BY CRAFTS.)

I—Theory.

The Heliogrpah is an instrument designed for the purpose of transmitting signals by means of the sun's rays. The sun being the most powerful light in existence, heliograph flashes can be sent farther than any other method of signalling. When the day is clear and the sun's rays intense, heliograph signals can be read up to forty or fifty miles, and even greater distances are on record. However, the normal range is round 25 miles, and to obtain longer distances it is usually necessary to operate from a large hill or mountain peak. The principal disadvantages to heliographing lies in its dependence upon the sun-light. The advantages are portability of equipment; great range signals can be exchanged; the rapidity of sending, and most important of all is the fact that your signals cannot be observed by others unless they happen to be on the line of flash between the sending and receiving station. Heliograph instruments vary in design according to the organisation using them, but all are alike in principle. The chief parts of the equipment for a station consist of one sun mirror, one station mirror, a shutter arrangement of some sort for intercepting or sighting flashes on receiving station.

Every boy has at sometime taken a small pocket mirror or bright piece of metal from which he has reflected the sun's rays on a shadowed wall. The result on the wall is a bright sun-spot or flash which can be moved at will by slightly shifting the mirror. As this flash is the important factor in heliographing, it must be produced and directed at the receiving station with a great deal of skill. The mirrors used in heliographs are usually not over 4 or 5 inches square. Two mirrors are made necessary by the position of the sun at the time one is sending. When the sun is at right angles to the line joining the two stations, only one mirror is used—the sun mirror. With the sun is at rear of operator, the two mirrors are required. With one mirror the flash is reflected directly from it to receiving station and with two mirrors the flash is reflected from the sun mirror to the station mirror and thence to the receiving station.

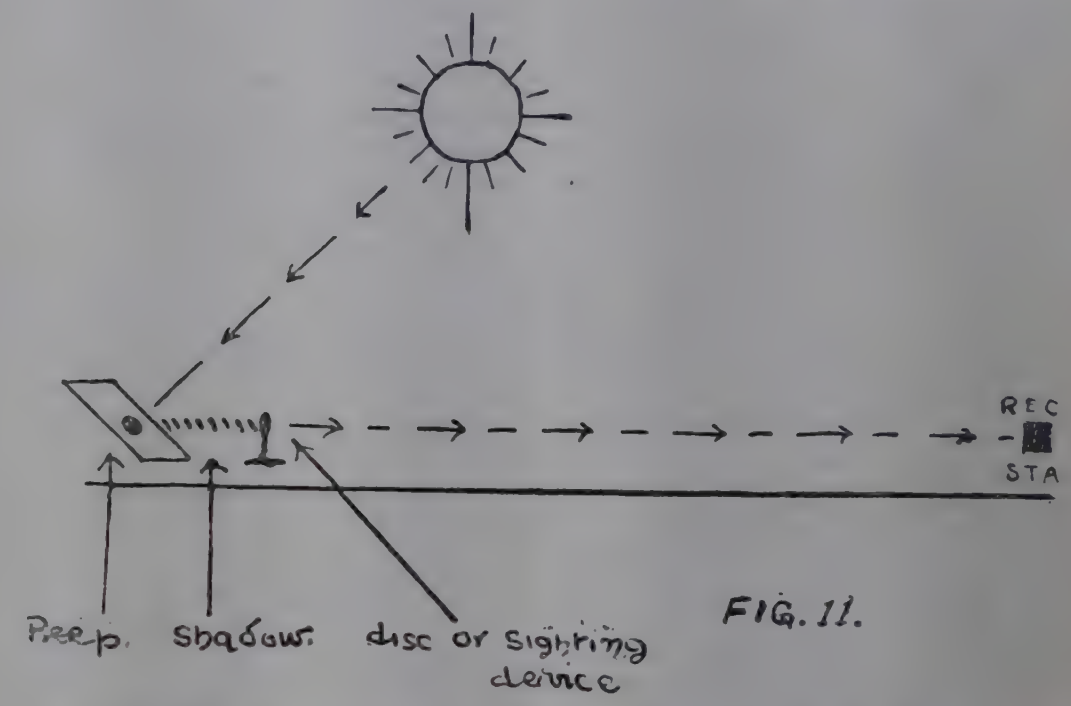


FIG. 11.

With One Mirror—The sun mirror has in centre a small peep-hole or unsilvered spot about one-quarter inch in diameter. The sighting devise is about 6 or 8 inches to front of the mirror. An upright rod is generally employed which can be moved up and down; the rod sets parallel with edge of mirror and has a round disc on an arm which when turned at right angles to the rod falls in line with centre of mirror. To direct the flash accurately on distant stations, the operator sights through the peep-hole in rear of mirror and adjusts disc so that the peep-hole, disc and distant station are on an exact line. Then the sun mirror is adjusted on its horizontal axis only, so that the "shadow spot" cast by peep-hole falls exactly on sighting disc. (The shadow spot can be found by placing a piece of paper between mirror and sighting device.) After "shadow spot" is located on disc the flash is visible at receiving station. (See fig. 2.)

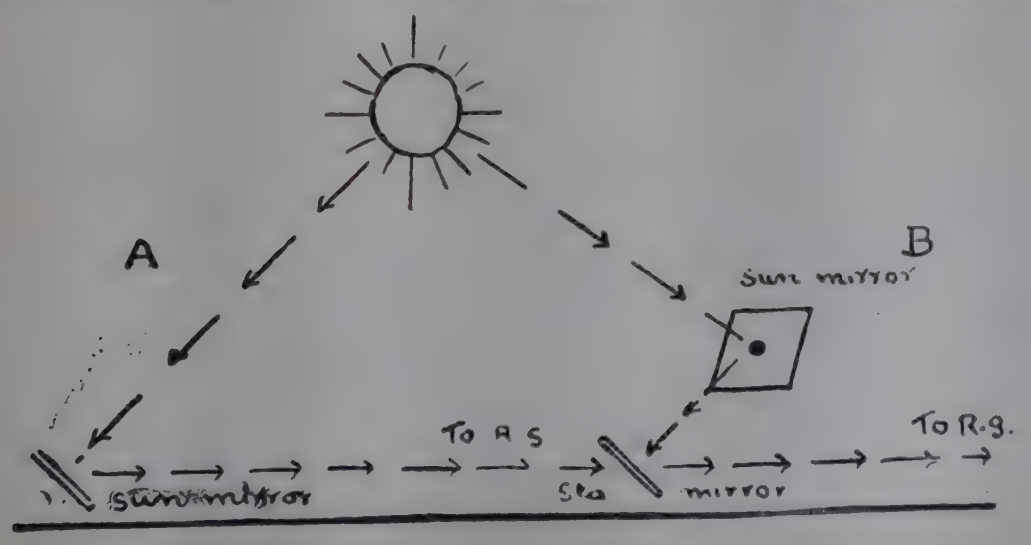


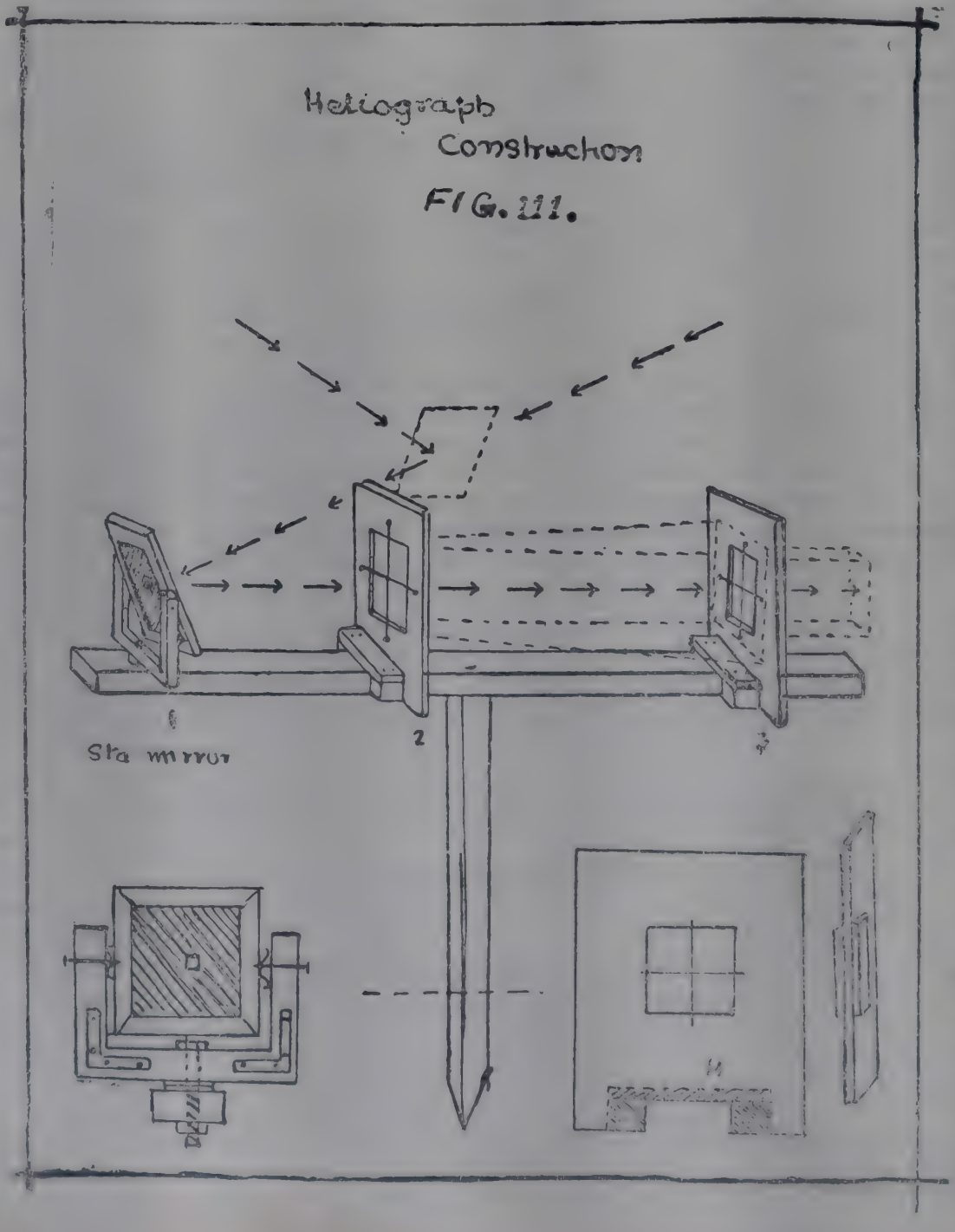
FIG. 1

With Two Mirrors—The sun mirror is faced towards receiving station. The station mirror has a paper disc pasted on its face at the centre. The sun mirror is reflected into it and the unsilvered spot and reflection of paper disc accurately cover each other. To sight flash on receiving station the reflection of the distant station will be seen in station mirror and, by adjusting this so, the disc covers the reflection of distant station the flash will then be accurately in line.

The method of intercepting the flashes in heliograph is either with the improved shutter with leaves operated by a key or with a single shutter held in the hand. In either case uniformity of movement should be maintained. Because of the distances it is always advisable to count slowly three times for a dot and six times for a dash. Dark back grounds should be selected when possible for heliographing, as signals can be more readily distinguished. To locate a distant station when its position is unknown, take the station mirror and direct it towards the horizon, playing it slowly from right to left several times. If no response is received, direct it at a point near the home station, and repeat this same process. As a result of this method you will usually locate the station. If position of each station is known to the other, the station ready first will direct its flash upon the distant station so that that station may be able to adjust its flash to answer the signals. In heliographing, the sun's movement has to be watched carefully and adjustments made often. In the case of well-trained signalmen these adjustments can be made without "breaking" a message. The heliograph is best operated by two men. Heliograph flashes are sometimes very hard on the eyes; therefore it is always a good plan to smoke the lenses of the telescope a little when its use is necessary.

II—How to make a Heliograph—Before trying to make the heliograph outfit (illustrated in Fig. 3) the principles outlined above should be well fixed in mind, so that the making of a set and operating it to advantage, will be more easy. To make a heliograph as shown, the station mirror and the two diaphragms (Nos. 2 & 3) are supported on a tripod, made by using 2 x 4 or 4 x 4 inch upright. This can be sharpened and driven in the ground about 1½ or 2 feet, after which a 2 x ¼ inch piece 6½ ft. long can be fastened through the flat side, at the centre of the post, by a large screw. This will allow the instrument to turn so as to face in any direction desired.

The station mirror can be made as pictured by using a plate glass mirror 4 inches square. The mirror is set in a frame made of picture moulding. The framed mirror is then mounted in a U shaped easel. The easel can be made out of 1 x 1 inch lumber and strengthened by using small angle irons at corners. (These can be purchased at any hardware store—Bangalorians, please go to the New Market, back rows, for old and odd things of utility !) The mirror frame can be suspended in the easel by attaching it to large size nails, inserted in the holes, that have been drilled through the center of the frame and the upright ends of the easel. A spring arrangement is then placed on each side of the mirror frame between the uprights of the easel. This can be worked out so that the mirror will set rigid at any angle The easel is bolted to one end of the tripod, using several washers on the bolt, between the 2 x 4 and easel. The station mirror can then be turned to right or left. The diaphragms, Nos. 2 and 3, can be made out of tin, cardboard or light wood. Both of them can be made the same size, about 8 x 12 inches, with the 8 inch side at top. The diaphragms are cut out so as to slide on the 2 x 4 piece. They are balanced and supported by a piece of wood to which several blocks are nailed on each side as shown. The diaphragm is of course tacked to the wood-supports; this allows the completed diaphragm to slide on the 2 x 4 piece of the tripod. The diaphragm shown in No. 2 has a square hole 3 x 3 inches at centre, with cross wires. That shown in No. 3 has a square hole 2 x 2 inches, with cross wires or thread. In making the diaphragms, a great deal of care must be given to obtaining the right size hole in each and also that in the centre of the station mirror. (Make the hole in the exact centre of station mirror by scratching off a little of the silver.) The cross wires in each diaphragms must be exactly in line.



To Operate—The advantage of this type of heliograph, over the open mirror type, is that it reduces the beam of light down to a direct flash by means of the two diaphragms. The result of which is shown on Fig. 3 by a dotted line which represents the straight course of the rays coming from the second diaphragm (No. 3). The first diaphragm, should be

placed about 1 foot from the station and the second diaphragm (No. 3) about $3\frac{1}{2}$ to $4\frac{1}{2}$ ft. distant from the first; as both slide they can be adjusted easily to the proper distance. By lining up the receiving station through peep-hole and cross wires of both of the diaphragms and the station mirror angled so as to catch the sun's rays, the apparatus is ready to send the message. The flashes can be intercepted by using a piece of tin or wood about 12 x 12 inches square, to which several pieces 1 x 1 inch wood can be nailed, as pictured at lower right hand corner of Fig 3. This gives a good hand hold and perfect control of your shutter.

An additional mirror will be necessary, should the sun be behind the sender. The extra mirror can be kept by another boy in this case so as to deflect the sun's rays into the station mirror.

A little practice will be necessary to get accustomed to the adjustment required when the angle which the sun's rays make with the mirror changes at different times during the day. When the knack of arranging the mirror is acquired, you will have no trouble in sending a message up to 25 miles, if that distance is required with this outfit.

MY HIMALAYAN WANDERINGS.

(BY A LONE ROVER.)

Enroute to the Cave Everlasting.

With the Royal Sanyasin, was staying a Sanskrit Pandit from Mysore, who had come down there with his family of wife and son. The pandit, aging grey, was staying in one of the out-houses. In the evening we went out on a walk with the Guruji to his Ashram set in a deep valley, right in the midst of huge hills, with a small silent stream at the foot of his cottage. He has built his shed for his meditation. There was a grandeur in its simplicity, with nice lillies floating in the water. A big tiger-skin was spread on the ground. The Sanyasin was surrounded by his group of admirers and court attendants. We talked about the world and Indian politics, with which he was well informed. He was famous for his wonderful powers of curing incurable diseases and that is how he came to enjoy the grace and hospitality of His late Highness. Still, that very evening, he complained to a military doctor about some ache in his tooth and got some alum lotion; such are many of these bogus Sadhus. The night was spent at the pandit's place and we tasted after so many years the tamarind *saru* with the red hot powder in it.

Early next morning, we went round and enjoyed the scenery of the green fields rich with paddy crop, growing tier upon tier along the hill rides. There is no need for lifting water, for springs from the top of the mountain was a perpetual supplier, only the flow of the spring has to be directed down from one field to the other. Nature is profuse and man is but to put his hand. These fields are not ploughed but dug out with pick-axe as we do in our garden lands because the breadth of the field is so small and bullocks cannot move about and across to plough. We found flowers everywhere, and apples and peaches were beginning to come up. It was a heaven on earth, only the people, ignorant and servile are the dirtiest in their habits—their dwellings and their streets look everywhere to be dung-pits. It is impossible to pass through their streets, without holding tight one's nose. Returning from the walk we proceeded to the spring or rather the artisan fountain for which Achabal is famous. The water gushing out was so cold that we could not bear the touch of it for more than a minute or two. To prevent catching cold, we used to apply oil and then splash ourselves in the water. It was no water but ice in liquid form. I was curious enough to see more of the life of the Royal guru and so made way to his balconied room. Servants in livery were guarding his doors. And it was with difficulty and much explanation that we are allowed into the Sanyasin's presence. Wearing a loose silk shirt he was seated on the thick persian carpet with the silver hookha by his side from which emerged the long tube and nozzle. Next to the hookha was a tin of "Three Castles." Swamiji was beginning his shave after having finished his smoke and I could see in his hand the Gillette Safety Razor while a servant was applying a scented soap to his puffed cheeks. He then came out and blessed us. The servant brought in silver cups his breakfast—almonds crushed and boiled in milk sweetened with honey and sugar. My mouth watered and I too wished I could become a Sanyasi: but lo! all are not gurus to Rajahs nor Teachers to the rich. This, my experience of a Sadhu's life, shocked me beyond description.

There is ever a craving within me not only for myself to wander over the Himalayas but to persuade as many as possible, especially South Indians, to just catch a glimpse of the snowy heights, a sight and an opportunity impossible for them in their own country. Accordingly I extolled the virtues of Amaranath to the old pandit of Mysore and arranged to make them join us at the next halting place. We then returned to Mr. Anantamath and bundled our things on the back of the carrier and then began our walk in the cool evening. The musalmans who are the only transporters of luggage over these mountain parts are very trustworthy. Besides the Government of the Kashmir State have registered their names and issued licenses to them, fixing their wages as well. There were also mules laden with tents and luggage and we hired three of them to carry our pundit and his family. For every mule, we are charged 15 Rupees to and fro for the whole journey. Along with us on the road, Sadhus from different parts of India were walking in groups. Among them there were some who were cultured and educated, while majority of them were of the *Bhangi* type. Wherever there was a projecting rock the luggage carriers rested themselves. They have a T shaped stick which they keep below their load while they themselves enjoy a well needed rest. The whole of the bundle having been tied to their shoulders and the back, they are unable to take away the bundles except at the next halting place.

Five miles more we reached the small village of Mutton, the full name of it is Marthandapuram. It is a place with a big tank, whose waters are held sacred by the pilgrims and where they offer oblations to their departed ancestors. Naturally the place is inhabited by a large number of brahmin pundits who in the north are styled as Pandas They await the arrivals even on the roadside

(*Continued on page 12.*)

AIYAR'S MISCELLANY.

(*No good Scout should miss this page of our monthly feature.*)

Is it because I happen to be one of the b's on the editorial board (b, means bibliomanic or bookworm. You know why I have avoided the capital letter) that the prancing editor has pitched upon me to fill up a column or two? Perhaps, that *is* the reason. It is indeed a proud privilege since he has been pleased to give me full discretion and freedom as regard the matter, the only caution being, "please see that the items given by you are, as far as possible, useful, interesting and varied." My hearty thanks to him for this very valuable hint; and I hope that whenever he notices in me a tendency to go astray, he will exercise his editorial power of issuing a warning.

This page is started purely as an experimental measure and if, after a month or two, you, readers, opine that it is not sufficiently interesting, you may rest assured that it will mysteriously disappear.

Well, the heading is suggestive enough, I think. So please don't blame me, gentle reader, if you find all sorts of cargo in this page—Serious, comic, tragic, sarcastic, foreign, inland, theoretical, practical, witty, humorous, news, puzzles, jokes, recipes, formulae, biographical sketches, orinthology, orthodoxy, literary criticism, scouting, queries, caricature, bird notes, wireless, national songs, health hints, etc., etc. A very ambitious catalogue you exclaim! Yes it is. A wide, wide field is at my disposal; and I am not expected to give them in any particular order. Variety can be best provided by jumbling things and making a literary jamboree. Of course, I shall take care to have the items in separate blocks, so that you might not feel any difficulty in detecting them as separate units. One more thing. Do not expect originality of a very high order in this page. Make it a point to go through it regularly just because it is informative and a bit odd.

1—WHAT REALLY COUNTS?

An American reporter interviewed the young Atlantic flier, Lindbergh, and asked him, "what really counts in the world? Is it fame, or influence or money?" "I don't believe that money alone can ever bring satisfaction to anybody," Lindbergh replied "I don't agree that money is the big thing. Character, Sir, is what counts. You see that precious little plane of mine out yonder? She is built right. She will be ready there for to-morrow morning, and the next morning, and right on. I know because I know every rivet in her. She has character. And I often think that I must be as true as that motor. Character is what counts, I tell you.

"I have seen many large cities from the air. I have looked at great factories and buildings and great churches and great rivers and great ports and I love them. But more than the houses and the railroads and the rivers and the trees are the people, the boys and the girls. They will determine whether our big stores and factories and railroads and ships are worth anything."

By character we mean the sum of those qualities of courage, energy, thoroughness and truth which are given to some in greater measure than others, but which we must all do our utmost to increase in ourselves if we wish to do and to be the best that is possible for us.

Courage in attacking difficulties, energy to overcome them, thoroughness to do our best with each thing we undertake, and through all the habit of accurate thinking as well as that of right speaking. All these are specially needed if we are to become good citizens. "Good citizenship is not merely reading books about the government of our own and other countries; it is work well and finally done."

2—MAHATMAJI ON THE PRESENT SYSTEM OF EDUCATION.

"I have therefore been asking the students to be on their guard, not to read all the literature that is within their reach. I ask their teachers to cultivate their hearts and establish with the students a heart contact. I have felt that the teachers' work lies more outside than inside the lecture room. In this work-a-day life where teachers and professors work for the wages they get they have no time to give to the students outside the class room, and that is the greatest stumbling block in the development of the life and character of students of to-day. But unless the teachers are prepared to give all their time outside the class room to their students, not much can be done. Let them fashion their hearts, rather than their brains. Let them help to erase every word out of their dictionary which means disappointment and despair."

Need I say that the defects pointed out by this great saint can best be remedied by us, Scouters?

3—MY TASK.

To love some one more dearly every day,
To help a wandering child to find his way,
To ponder o'er a noble thought and pray
And smile when evening falls—
This is my task.
To follow truth as blind men long for light,
To do my best from dawn of day till night,
To keep my heart for His holy sight,
And answer when He calls—
This is my task.

4—TIME.

Lots of time for lots of things,
Though it's said time has wings;
There is always time to find
Ways of being sweet and kind;
There is always time to share
Smiles and goodness everywhere;
Time to send the frowns away,
Time a gentle word to say,
Time for helpfulness, and time
To assist the weak to climb;
Time to give a little flower,
Time for friendship any hour;
But there is no time to spare
For unkindness anywhere.

5 In the hour of adversity be not without hope;
For crystal rain falls from black clouds.
—From the Persian.

6 To-day we should place stress on three I's. Imagination, Initiative and Individuality.
—Mr. George Hindle.

7 The unhappiest man is he whose expenditure of speech is too great for his income of ideas.
—Lord Dewar.

8—MAKING BAD TIMES GOOD.

We often hear it said that these are bad times, but if everyone were to become good, the times would be good too.
—St. Augustine.

TOWARDS FULL MANHOOD.

BY RAMACHANDRA, Editor, "Brahmacharya" Kengeri, Bangalore.

Letter IV.

Dear Brothers,

I have so far described the various influences to which we, in our young age are subject. I am sure I can now take you into confidence and place before you certain facts concerning of our very selves. To some of you these facts will reveal your own inmost heart and you might repent for what you have done, unknowingly perhaps, in the past. A sense of shame and secret guilt might creep over you. But you can all rest assured that the evil is not peculiar to you. It is common to all of us, when we pass from the stage of boyhood into that of youthhood, which happens about the age of 13, 14 or 15. It has been my sorrowful experience to have passed through the stage as well. I feel no fear to frankly confess to you all that I was also addicted to the sin and the evil effects of it troubled me till so late as my twentieth year, when fortunately I came into the blessing contact of Mahatmaji. And then my eyes were opened, to the self torture, I was committing. From that time I have consciously never committed any sin against my own body. I hope this personal confession on my part will embolden many of you who might have been lead astray during your plastic years

Before proceeding further to deal with this evil in all its aspects, how we first get a taste of it, how we are overpowered by it, and how we fall a prey to it, let me quote in full the following pathetic letter recently received by me from one of the brilliant college students in South India. Let not his sense of sin and shame torment your minds. To those of you who are still young and innocent, free from these evil touches, let his words be a warning.

"Sir, It is with shame that I tell you the story of my heinous crime, in the hope that you will give me proper advice and save me from the ruin that awaits me. I am aged nearly 18. Till March 1929, I was a model of purity and was never addicted to any bad practices. But, alas! during the last summer I fell into bad company in which I have learnt some bad practices. But the most horrible thing that I learnt is *Masturbation*. From that very moment I once committed the sin, I have tried all my best to control that impulse. Can you not show me some way and make me free from the clutches of this foul disease. For the past three months, I have been committing it and its evils are coming to effect now. Can you not save me from this wretched situation?"

"I here give certain things concerning me. I am a student of the senior Intermediate class. I have to appear for the examination this year. I am not married. I am an ambitious youth aspiring high in life, nationalistic in views, interested in politics and hoping to become a lawyer. But ths crown and glory of life is morality. That I lack. Will you not supply it to me—at least for humanity's sake. I am here residing in the Hostel. My companions are all good, my enemy is myself. My appeal to your sense of sympathy is that you must save me I have no other friends and my honour would not permit me to disclose this even to my loving parents and dear friends. Yours sincerely. . . "

This friend is not a rare exception. He is one those who are being brought up in hot houses of reserve and secrecy, just at a time when they awaken to the dawn of sex's first impulse. His crime is not his, but that of his parents and also his teachers, who in his younger years have failed in their duty to inform him that one day he will grow to feel the natural call of sex and how he should, instead of wasting his vitality, conserve it till he is ripe and strong enough for the sacred function of fatherhood.

A great doctor has remarked that there are two kinds of hunger for men, and even for the animals. These are called primary instincts. They are born with our birth and become extinct with our death. First of these is the food hunger and the second, sex hunger. It is under the impulse of these two instincts that the human society is set agoing. If there was no sex hunger the human race will come to an end. Thus these two instincts are essentiaily necessary for the life of man and that of society. The only difference between these two is this—that the former begins to express itself from the very movement of birth, nay even in the embryo itself, whereas the latter comes into prominence at the time of maturity: (i. e.) about the age of 12 or 13 in girls and between 14 and 16 in boys. Now is the critical stage—the stage for the formation of right conduct and right ideals of life.

Here comes the need for a word of warning. If because of the food hunger the child or the man gets overfed beyond the capacity of his digestive powers, then instead of building more health and more strength the child or the individual falls sick, gets dyspepsia and leads a miserable life. The whole of the digestive system having been taxed and irritated, refuses to work and lies broken down. The same is the fate that awaits the over-taxing of the sexual instinct when life bubbles warm in our veins. If on the first day of its birth, the new-born babe in fed with rice or bread, shall we not call that mother foolish and it is possible for such a child so brought up, ever to live at all? Just the same is the case when at the age of 13 or 14, the first itching sensation commences in the sex organs, the first hairs begin to grow over the cheeks, the voice turns hoarse and the limbs sprout out of the body. This is the sign of growth—our entry into the realm of youth; an indication that a new vital fluid with its fresh life-giving energy is just beginning to be manufactured in our body, on account of which all these new powers are awakened. The full-fledged bird is about to embark on the wide expanse of the world as an entity, a youth the bloom of life, depicted on his reddy cheeks, life itself speaking through his bright eyes. When this first experience comes in our life, we have to welcome this new power and not outrage it by any kind of abuse. Vitality is just begun to manifest itself. It will take ten full years

(*Contiuued on page 12, col. 3*)

EDITOR'S NOTE.

Owing to considerable delay in the press, the magazine was delayed last month. To avoid a repetition of the delay, it has been decided to issue this number with only 12 pages. We hope to make up for last time and space and we crave our readers' indulgence for all this trouble.—ED M.S.

THE MYSORE SCOUT CLUB.

((V. H. KULKARNI, Mysore.)



Letter No. 1.

My dear friends,

Really I am glad to talk to you something about our "Little Club." You will be indeed delighted to know that it has grown bigger. Its members are scattered in various parts of the globe.

I have decided to issue "Membership Cards." The cost of the card is two annas only and the members are requested to send for them as early as possible as only a small number of copies are printed.

I am very sorry to observe that none of you have come forward with your articles, puzzles, jokes etc. I hope to receive them from you in future. I will gladly encourage such members by publishing their contributions in the Club Column. Further, I ask everyone of you to send interesting letters of your foreign friends for publication.

An exchange department has been added to the Club's activities. Such of you, who collect stamps, coins, post-cards etc., can have them exchanged by the medium of the club.

Well dear friends! Let me close this short letter and hope to be flooded with your replies.

With every good wish,

Yours in Brotherhood,

JOLLY CHUM.

FRIENDLY CORRESPONDENCE.

(By Member—W. J. Frederick, Boston, U. S. A.)

One cannot realize what a big effect the correspondence is having on International relationship: The bonds of friendship cemented through this club are not going to be easily broken down by petty race-prejudice. Real friendships are made through this contact, and although we have never seen one another we are as brothers.

One can learn a great deal more about history and geography than is taught in the Class, and the very fact that we are writing a letter to a boy who describes the country as he sees it will make us pay more attention to the details. Then there is the social side of the correspondence. It is certainly a comforting thought to know that we are known in far-away lands, and that there are boys who are looking forward to the arrival of the letters.

A new hobby sticks up by correspondence. We can exchange scout badges, with various nations abroad. This will result in an unusual collection of Scouting articles, and the sight of a foreign badge brings to mind the history of Scouting in that country. Apart from this we can also collect valuable stamps, coins, etc.

Now, if you are interested in these hobbies enrol yourself as a member of "M. S. Club" and take an active part. The club will help you in all possible ways.

COMPETITIONS CORNER.

Riddle No. 2.

I am a word of four syllables. My first is a foreign form meaning "of." My second is familiar term for "harbour." My third denotes "locality" and my fourth is an "electrified particle." My whole is the act of sending away. What am I?

Rules:—Entries should be sent not later than 4th January 1930 with an entry fee of annas two only.

1st prize—Rs. 2.

2nd prize—Re. 1.

Consolation prizes to all correct solutions received.

Results of the September Competition.

1st prize goes to C. K. Moorthy Bangalore City.

2nd prize goes to T. Krishnan of Calicut.

The answers of the following were also correct:—

A. Subba Rao and S. Achar of Frenchrocks, H. G. Narahari of Hassan, B. Nagaratnam of Haran, B. Neelakantan of Shimoga, M. S. Nanjundiah of Bangalore City, T. B. Ramanna and K. Puttaswamy of Chickballapur and V. Ramachandra Rao of Mysore.

CORRESPONDENCE SECTION.

1 S. Seshadri, c/o A. S. Srinivasa Iyer, Esq., Advocate, Pelathope, Mylapore, Madras.
2 Madan Lal Sohoni, 30, Banstolla Lane, Calcutta.
3 T. P. Singh, Chirdani, P. O. Pipar, Marwar State, Rajputana.
4 Elizabeth Matthan, "Grace Home" Basavangudi, Bangalore City.
5 D. Jenardhanan, Room No. 294, Loyola Hostel, Cathedral Post, Madras.
6 B. T. Varma, Scout Master, Priyatam Troop, Kharadar, Karachi.
7 K. V. Raghavendra, 1163, Bajjanna's Lane, Mysore.
8 K. S. Ramchendran, Headmaster and Rover, Narayandeverkery, (District Bellary).
9 V. S. Ranade, Gymnastic Teacher, A. V. School, Shirhatti, Post Shirhatti (District Dharwar).
10 M. L. Chowdhry, 47 Lower Mall, Lahore.
11 B. C. Nanjundiah, s/o Bhavikattay Chennabasappa Tumkur.
12 K. Jagannath Rao, 2947 "Indira," Viceroy Road, Mysore.
13 Carl G. Mollberg, Vastergaten 5B, Gothenburg, Sweeden.
14 P. Thillai Nathan, Chetty Street, Nallur, Jaffna, Ceylon.

BANGALORE PARK FAIR SPORTS, 1929.

All Scouts, Cubs and Rovers are invited to take active part in the Park Fair Sports from the 23rd—30th December 1929. Rovers have a splendid opportunity for *service* during the Fair.

JAMMU AND KASAMIR BOY SCOUTS ASSOCIATION.

Message delivered by His Highness the Maharaja Bahadur, the Chief Scout for Jammu and Kashmir, at the Scout Jamboree on 26th Sept. 1929.

It has been a great pleasure to me to see so many scouts assembled for the first time from all parts of the State. I congratulate you on the efficiency and keenness which you have shown and the interest which you take in the various activities of Scouting.

I am a firm believer in the Scout Movement and would like to see it spread far and wide in every part of the State. I am glad to see the number of Boy Scouts in the State is increasing steadily, but our aim should also be to bring home the principles and ideals of the Boy Scout Movement to every school boy. In saying so I do not wish to be misunderstood what I mean is that we should not sacrifice quality to mere quantity, the high principles on which the movement is based should never be lost sight of.

As your Chief Scout I have watched with great interest the spread of the Movement within the State and any proposal that tends to advance Scouting is assured of my warm support.

The spirit of brotherhood and social irrespective of creed or community which you have shown during the last two years has particularly come to my notice and has filled me with pride. Last year you did excellent work in connection with the unfortunate disaster to pilgrims at Amarnath in connection with floods

This year I have seen with my own eyes the zeal with which you worked in helping to save the city from a disastrous flood, and again only a few days ago, I saw the splendid way in which you figured in connection with the Cleanliness day. On the effort which you put forth and the public spirit which you displayed on both these occasions, I whole heartedly congratulate you.

I have just presented Gallantry Awards to two of you. I commend their example to the rest and hope that in the years to come there will be more and more of such spirit and bravery shown by J and K Boy Scouts.

Whenever there is a public service to be rendered there is work for the Boy Scouts. Let us keep firmly in mind the high ideals of Self help, Self sacrifice, and Universal Brotherhood, which is the aim of the movement to inculcate in you.



The Cubbers of the Narasimha Thircha Camp visited the famous Avani Hills and this group was taken at the temple.

What to do if you are Bitten by a Rapid Dog or other Animal.

1 If an unknown dog or jackal bites you without any provocation it is almost certainly mad and suffering from Rabies. You should seek treatment at once If you do not, you are in danger of dying from the terrible disease called Hydrophobia.

2 If it is a known domestic dog tie it up for ten days. If it is alive and healthy at the end of this period, it is not mad and if is not necessary for you to be treated.

3 If the dog falls sick and dies within ten days, you should have treatment immediately.

4 If the dog escapes or cannot be observed, it is safer for you to seek treatment in case you have been infected.

5 As soon as you are bitten, go to the nearest doctor and ask him to clean and treat the wound. Then proceed to one of the hospitals where special treatment for dog bite is given.

(*Continued on col. 2, page 12*)

MY HIMALAYAN WANDERINGS.

(*Concluded from col. 3, page 7.*)

and drag us to their homes. Their kindness and, especially that of their women is, surpassing. We placed our things in a panda's house and spread our beddings on the top floor. The lady of the house gave us well boiled red rice and a soup of green leafy vegetables. The mountains of Kashmir though lighted by electricity have not yet been crushed by the rice-mills. Hence we relished the rice with its natural sweetness. In addition we had plenty of ghee and milk. Kashmir does not grow wheat, for in winter the whole area gets covered with snow and no crop can be raised. Therefore the summer crop is rice—red strength-giving rice. The reason why we could get milk and ghee plentifully for a few coppers is because of the law of the state which prohibits the export of cow-products. This tariff wall of absolute protection, though it has not brought money into the pockets of the villagers, has enabled them to consume home-made butter and home-drawn milk. And for grass fields, all over the hill-sides it is an excellent pasturage for cattle and sheep. No export of food materials and equally no import of manufactured articles, because communications being so difficult, manufactured fineries are very costly over the hills. And therefore people find it more profitable to spin and weave their own clothing, rather than purchase mill made ones. So in every house we found the spinning wheel, to spin wool. Of course in summer with the ice melt and the fields rich with crops, there was very little attention paid to the wheat. But in wintry days, when they cannot come out into the open, all covered with the snow, the wheat becomes their chief companion indoors.

Before we set for our evening meal, our plates had to be washed and the water was untouchable! Some of the household had just taken their dinner in those plates and so the kind hostess just applied lot of dry ash to them and then dusted them with a towel. This is how they clean their plates and vessels with dry ash and towel for fear of the biting water. When after a nice moon-light walk, we retired to rest, the small *pisthus*, the equivalent of the bed-bug, began tormenting our bodies. In Kashmir we have no mosquitoes, instead, we have plenty of flies which will not fly but stick on and pisthus which will bite and bite without being caught, for they are so small as not to be visible for the catch.

Next morning, August 6th, we saw a large concourse of people, Sadhus and pilgrims, gathered at the sacred tank. It was here that I first met an educated English speaking Naga Sanyasin who was seated before a burning log of wood. He was stark naked, having not even a loin cloth—only his body was smeared with the white ash. He was loud in his praises of the order to which he belonged, one which had sacrificed everything even the loin cloth included.

His spirit of adventure and the way in which he has trained his body to obey the dictates of his will and withstand the extreme cold of the Himalayan heights, was really surprising, in spite of the differences we might hold with the way of his life, naked as he roams about. We met a few other Sanyasins of the Sri Ramakrishna Order, followers of Swami Vivekananda. To them Amarnath is a place of pilgrimage, because it was one of the spots visited by their late Guru and guide Vivekananda. Blessed with such an ennobling company, we felt the purpose behind these pilgrim parties—to commune with the glories of creation and enjoy the company of the high-souled. This in itself was a great education—out-of-doors and in the broad-way of life. The next halt and the succeeding one were to be homeless ones and the tent was to be our shelter from dew fall and sun-shine. I approached the camp Superintendent, Pandit Kasi-Ramji. He was very kind and, being impressed with a smart young man from the far-off south intent upon breaking the ice of the heights, he gave me all consideration and placed a big tent, enough to accommodate about a dozen, at our disposal.

(*To be continued,*)

(*Concluded from col. 3, page 11.*)

6 If no doctor is available, burn the wound with a red hot iron as quickly as possible. This will help to kill the poison in the wound. Then bind it up with a clean cloth and proceed to the hospital.

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TOWARDS FULL MANHOOD.

(*Continued from page 9.*)

to ripen into the full grown life giving seed—spermatozoa in man. And then at the age of 25, we are to enter into the portals of married life.

But evils of all kinds, tempting companions and vicious enviroments fall upon us in our innocent days and not knowing the dreadful consequences, we fall victims to the foul disease of self-abuse—with what result? Almost all of us have fallen a prey at one time or other to this evil habit. Just like the epidemic of influenza or plague this dire disease spreads its contagion in hostels, sport fields. excursion camps and secret retreats. Mostly our elderly companions initiate us into this wretched habit simply for gratification of their own personal pleasure. We do not know about the morality of the unlettered masses but enquiry after enquiry among school going boys and educated youths has proved that this has become a civilised malady, as that of constipation, to escape from whose clutches has become extremely difficult. Doctors call it a dreadful disease. It squeezes the very life blood out of the growing boy. In the course of this letter it is not possible to write in detail about all the harmful results which arise from a practice of this habit. This disease is like the insect pest for plants which eats into the very core of the tree To all appearances the tree seems alive, although its leaves have faded and flowering there is none. But at the very first blowing of the wind the tree is shaken to its roots and crashes with a fall. Just the same is our condition. When once we get addicted to this habit, we may close ourselves with Tailor-cut and Dhobie-washed tweeds, crop and comb our hair to fashion latest taste, cover our dimming eyesight with shell-rimmed glasses and lip-sticks to give us the gloss and the colour which we have lost because we have outraged our bodies by our self-committed sins. How long can this artificial glamour last? The first onslaught of disease, a little cold or headache breaks our nerves and makes us bed-ridden.

With these words of warning let me close. In my next letter I shall enlarge upon the evil effects of this fearful habit and space permitting give you the remedies to combat the same.

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TRACKED AND TRAPPED.

MR. S. R. SRIPATI RAO, B. T.

"O! my Chakku! my darling Chakku, my life! Where are you, my dear; who has you, 'my child; my life, my God, my sorrow, my misery, my Chakku," were the confused and mad ravings of a big burly woman, in silks, gold and diamonds. A crowd, eager to glimpse what she was about, gathered round her, none understanding the situation. Her husband, equally big and burly, was loudly calling for the police, entreating the multitude to fetch one. Other relatives, men, women and children, were wild in their lamentations and greatly added to the scene. All were after 'Chakku, Chakku, Chakku.'

The larger multitude, a sea of heads of all shades, representing various provinces, were indifferent to this whirlpool, and were all bent upon the one object of their visit to this sacred place. It was the Gopur Darshan of Sri Varadaraja of Kanchi fame. It was twilight in the dawn, sometime about five of the clock.

What was the matter? Let us pause and notice. The annual festivity of this Vishuu temple lasts ten long and short days, usually in the hot month of May. Unusually large crowds had been pouring in this year, from various parts of our vast country. From North and South, from East and West, all provinces had contributed their quota of devotees to the shrine. This is a national event for pilgrims. Special trains had been unloading passengers. To help keep peace and order, a detachment of police and of light infantry and cavalry were encamped in the local maidan. Mounted police paraded the principle Royal roads. All this precaution and more was necessary. It has been the experience of the police as well as the civil administrators of this district, during the past years, that sometimes, in the course of the Divinity's procession through the Royal roads, a quarrel would ensue between the two rival sects of vaishnavites, that had control over this temple management, this quarrel rapidly developing into a hot battle in which brickbats, soda water bottles, sharp knives, stout sticks, played free, thus, necessitating not only the intervention of the police, mounted and unmounted, but also the infantry cavalry, stationed at hand. This is the main item of the evil drama. Then, there were the usual swindlers, cutthroats, sharp pairs of scissors, pickpockets, kidnappers, wolfish robbers, jackalish thieves and beggars, devils in holy garb, long beards and matted hair, all these and more, active and up at their respective calling. Add to this, women of the streets, their crafty agents, gamblers, drunkards, etc., etc. and you have a panorama of the evil drama that annually plays its havoc, in between the scenes of lively processions of Gods, decorated city gaieties, melodious music, devotional multitudes, pleasure-seeking tourists and grand fireworks. This is Kanchi, the sacred Kanchi of South India fame, the City of Temples and Tanks, Kanchi of Sri Varadaraja.

A wealthy family that owned a three storied building in the big city of Madras had also motored to this city of eternal festivals. They had arrived in time to witness the progress of their family Diety on His favourite Bird—faithful Garuda. Exactly as it dawned, *i. e.*, as half-past four struck, the grand spectacle halted beneath the high temple Tower, the Tower of Towers. To have a glimpse of the Mahatman, at this moment, is to attain Swarga on earth immediately and Swarga Eternal in the end. All eyes, hands, and attention were strained in that direction for full ten minutes. Did I say, all eyes, hands and attention? No! not all; you must except satan and his satelits. They were active otherwise. This interval was their most precious moment, the one period of time in the day during which their powers were taxed to the full. The wailing and raving which we noticed at the commencement of our narrative had its source in this quarter. What was the matter.

Half an hour flew quick. A band of four boys—bare kneed, in kakhi and colours arrived. One of them was slightly elder to others and looked more responsible. He wore a few decorations besides. He pushed himself forward, accosted the big burly man in tears and his wife, and, as they dictated, noted down a few points in his pocket diary. The presence of these four boys seemed to bring some comfort. The ravings of the woman in diamonds, the lamentations of the others about her, all subsided and there was a moment

of silence. In two minutes, the eldest of the boys turned about and walked away a few paces with his band. A few short and quick instructions, a sharp blast in his whistle, dismissed three younger ones, who left in different directions while the leader stayed on to watch further proceedings.

"Comfort thyself, dear mother," came from the leader, who had now rejoined the interesting group of mourners." Your child must have just missed and strayed away. Some good person has certainly charge of her; he will deposit her either in the local police station, ere night fall, or in one of our camps. We will rumage house, every shop, every nook and corner; and if necessary, undertake some risky adventure after finding suitable clue." "Do something, my children," burst in the boss and you will have good services all your lives."

"And to remember, whom you have had the good fortune to serve" added the feminine partner.

The crowd looked on, caught nothing of the proceedings conducted in the Royal English language, got tired of the scene and dispersed or melted away in the general tumult. Thus passed away half of an hour; the end of which brought to the scene, a head-constable and a Sub-Inspector of Police, from the direction in which one of our youngsters had doubled, some three quarter of an hour back.

The august personage that thus joined the unfortunate group, had a brisk conversation with the eldest male member of the family, (*i.e.*) the father of the missing child, noted down a description of the child as she appeared at the time she was lost,dismissed the head-constable with emergent instructions, made a complete 'about turn' to survey the crowd about, caught sight of our young leader still watching the proceedings keenly, and with a "Hallo! you are here, thank you" to the said leader, took the hands of the Madras mirasudar, and walked away, in the direction he came, followed by the entire family of women and children, our young leader included. After a few paces, the police official, who seemed to be searching the souls of people about him, with his sharp glances all round, turned round to see who were following and again was surprised with our 'leader's' presence in the group

"Are you going to help us, too" came the condecending, but authoritative voice of the S. I.

"By all means, if you will but order us," followed quick, from the lips of our leader.

"Then, will you run up, fetch half a dozen of your braves, and with your camp commandant's permission, place them at our disposal?"

This set our leader on his doubles. A few minutes more, and the group entered the portals of the local police station. The large crowd, that by this time had swelled into volume and noise, eager to pry into the details of the incident, were rudely shut out of the entrance, and it moved away in disgust, after lapse of a few minutes.

It was a dark night, that followed the anxious day. Black masses of heavy clouds gathered strong, as the sun-took his leave of the day. The twinkling stars of the vast firmament were not in their mood and had retired behind the scenes. Sharp flashes of lightning were followed by loud blasts of thunder, sending a tremour into hearts of young people. The gay processions and fire-works of the evening were dulled and spectators, fled for shelter from the threatening rains. The Gods were for once forsaken. Heavy showers poured down in torrents, flooding the road-side shops and special festivity booths. This was unexpected, and unusual.

Far away, on the southern side of the city, beyond the broad rivers that flows past its boundaries, is a group of hills. These hills could clearly be seen from an elevation just in the outskirts of the southern city. This elevation has been chosen, by a party of our kakhi boys, for their encampment. Scattered here and there, were a number of these "camps," all about the city, and beyond its busy centres. The camp consisted of a few tents pitched on the circumference of a circle. The flag-post, stood naked in the centre. All lights were out except for a dull lantern that quivered near the tall mast A few dying embers were smoking away their time, a bit away from the camp. All was dead still, except for the ticking of a time piece, somewhere. Treading about, in a silent mood, could be discerned, the familiar figure of our 'leader' of the day. Stick in hand, alert to the hair, his eyes gleaming in all directions, he paced up and down and round about the camp. Evidently, he was keeping 'sentinal' for the night. It was about midnight.

All on a sudden, a faint rustling sound could be distinguished by a trained ear, from among the dry bush, a few yards away. The 'rustle' approached. It was a boy—one of the three, that were lead by the leader in the morning's event. He whistled a faint note, it was responded and the two met under cover of a tree; they turned in the direction of the hills, and stared.

Was it a forest fire, that had just lighted, on the side of the highest hill? It was too small and faint to be one. Was it somebody camping and cooking in that place? it was too late in the night to be so. No! it is something strange. Look! another fire blares up; and another, still! Three small fires,near each other, yet far enough between, to be accounted a mere chance. A human hand is at it, evidently. Again, it is progressing, it is lengthening. Now, it grows dull; again brightens up. Somebody is maintaining it. Alas! it is a distress signal!

"Look Vasu!" whispered our leader. "The signal for which I have been watching is come. Our mission is successful. The 'brave trio' is there and has discovered something of interest. They want assistance and I must hasten. Take you, this staff and lantern, and keep your turn at 'sentry.' "Mind, no word of this, into anybody's ear. It is my affair; I am off; good night." The leader disappeared, amidst the thick avenue of trees and was lost for the rest of the night. Poor Vasu wondered what it could be, that so summoned his 'leader' and prayed God. He would fain follow him into the woods, warn him through all risks, and bring him back to the camp side safe and sound. But he was on his honor to let nothing of what happened out.

* * *

They met at the base—the signallers and the signalled. "We knew, you would be here, though you have arrived two hours later than we thought"; these were addressed by Kittu, one of the trio. "What could I do," whispered Maruti—our leader. "I went to the police and gave them the clue; it was half an hour waking them up; though the man on duty was up, he would not budge in. Come! I am all impatient, what are your clues; tell Ramu, you look bright."

"What clues? Why! The child is

here; just beyond this hillock; you have only to get up and stalk away to convenient crags, then you can see the whole drama."

"Well! are you in earnest! do you mean that we have come to the end of our quest and have actually discovered the object of our quest," ejaculated the astonished Maruti—"and . . . ."

"Please, in whispers; the very rocks and foliage about us, are all eyes and ears" put in Shankar, the chief of our detective brigade. It is the Gypsies and no more. It is all as we guessed. You gave us a lead, and we followed and arrived at the correct situation, Take this pair of field glasses, and let us be up."

"Kittu and Ramu must remain here; and hearken, the police party will be here, ere long; one of you, must double in advance and wait on the river bank. Station yourself, just under the large banian tree and you will not miss them. You can guide them along. We will be up and at them." Ramu doubled away; while Maruti and Shankar climed up the rocky sides of the hillock, through bush and brake.



Far below the pair of observers, there was a spreading banian tree and, under it, was a group of interesting men, women and children.

"They are in small clusters" whispered the juvenile detective, "and are scattered about the valley. Indeed, they are very curious people. Their women are more awful than their men. They carry knives about their sash, stouter sticks in their hands, and look more alert and ferocious than the beasts of the jungle."

"How about capturing the object of our search?" querried our leader.

"Expect there will be hot battle; even young ones of them, carry knives and sticks" came in the reply.

"The police will be armed as well" returned our Shankar." But, we must lay in wait all the same, and surprise them out of action."

"Let us be up and guage the situation. This side please," and they were stalking away breathless, silent like cunning cats, alert like jungle stags, and all awake like trained 'woodsmen.' "Kittu will bring us news of the police arrival, and will serve to carry instructions between us and the police."

He is good and nimble, and none like him to carry messages. You may trust whole lectures to him, and he will deliver them word by word," certified the leader. "Ramu will stay with the police and carry orders."

By this time, they reached an open on the summit. It was a situation, from which a full command of the valley that streached far below, could be taken with your eyes. A number of hills, more or less of the same nature and size as the one under their feet, encircled the valley, with narrow and steep passages in between them. A vast tank was at the far end of it. Its crystal sheet of water, reflected the thousand stars of the dark firmament above. The dull mosses of huge rocks and foliage, that ranges on the further edge of the tank bed, was duplicated in the waters.

"Now, to our field glasses" whispered Shankar, "yonder, do you see, the banian tree, and the curling smoke underneath it? That is our group."

"Yes, I do; but, what about the other groups."

"Other situations like this our glasses will disclose. We must make a round. There are about a dozen of them. But where is the time?"

"Never mind, we will create a situation and take the consequences as they come. Does Ramu know our place of observation?"

"Yes."

Far below the pair of observers, was a spreading banian tree and under its hospitable shades, and amongst its thousand aerial roots, were a group of interesting men, women and children. A small fire was smoking away in the centre. In the formation of the spokes of a wheel, were lying, apparently asleep, a number of wandering gypsies. We see them often in our town. They appear, suddenly on a day, in numbers; wander about the streets selling Assafoetida, bangles, beads; telling fortunes to ignorant people, duping others with tales of wonderlands, professing to charm away many a run-away husband, back to his pining wife, and so on and so forth. They have a melodious voice, a sweet temper for young children, and always a packet of sweets in their bosom. Who can say, these are wicked people? Yet, there they are, nomading through important places of interest, of festivities, or piligrimage. We see them in a few clusters, encamped in the valley, and wandering in the city during the festive times. Let us carry on the thread of our narrative Two of the male members, stout and fierce,

Sri Prahlada Cub Masters' Training Camp, Narasimhatirtha (Mulbagal).

Introductory.—The idea of extending scouting to boys of ages between 7 and 11 is not new. But it is certainly new to Kolar District. The Kolar District Scout Coucil, with a view to train young boys to become ideal citizens of the future, requested the State Sout Council and a camp for training Cubbers was organised. Originally the camp was fixed at Antharganga, near Kolar, but, as the tents which were very necessary, were not to be had, the camp was fixed at Narasimatirtha, near Mulbagal.

Camp.—The camping grounds, Sri Narasimhaswami temple with its pushkarani or pond before it and a spacious chatram near by is a grand sight by itself. The beautiful natural scenary, the hills and dales, with sheets of water interspersed between them, added to the loveliness of the camping ground. The campers were lodged both in the temple, and in the Chatram. Mr. C. Subba Rau, M.A., (Hons.) was in charge of the camp.

Campers.—Thirty-five men from different parts of the District, including a rich landlord from Honganoor, near Chennapatna, were trained. Most of the new Cubbers are Primary Schoolmasters except 4 or 5 from Middle Schools and one from the District Normal School. Mr. Doraisamy, M.A., B. T., the new Cub-master for the District Normal School, enthusiastic as he is in Scouting will train the School masters selected for Lower Secondary Training, thus making another Cubbers' camp in the district unnecessary. The rich landlord from Chennapatna, who is also a Rover possesing many proficiency Badges, is a model for others, who can, if they tried, spread Scouting in the nooks and corners of the State.

Training,—Training was imparted on general principles of Scouting, specially cubbing, with its many diverting as well as instructive game, etc. Exercises in Lathi, Lezim and ordinary drill formed part of the routine. Mr. Razack was in charge of this section. Training in First Aid, more than a Cub is expected to know, was also given, as the village Schoolmaster is the fittest to be a First Aider in villages. Mr. V S. Ramachandra Rao, B.Sc., was to teach this subject. but, to our utter disappointment, he suffered an accident and consequently we had not the good fortune to be instructed by the expert First Aider.

Visitors' Day.—The camp was opened on the 10th of November. As per original programme the training was to be over by the 21st. But the camp had to be extended for a day and the Cubbers were relieved on the 21st evening. 17th was the Visitors' Day on which date the Investiture Ceremony also took place. Nearly 55 invitees attended and made the function a success. Prominent among those who had responded to the invitations were—Mr. A. V. Ramanathan, Deputy Commissioner, the Executive Engineer, Mr. T. Ramachar, Advocate and the District Scout Commissioner Mr. C. B. Gopal Rao, Pleader and President District Scout Ccuncil.

The Investiture.—Mr. A. V. Ramanathan, after a stirring speech, invested us. Mr. C. Subba Rau, our Akela and the Organizing Scout Commissioner, explained the ideals and aims to a gathering of nearly two hundred people. The District Scout Commissioner thanked the Deputy Commissioner, for having invested us. The president of the Council appealed to us to start Cub Packs earnestly and enthusiastically. With a vote of thanks to Mr. Ramanathan, the function terminated. Most of the prominent invitees including, Mr. Ramanathan, stayed for the Camp Fire and departed for their homes amidst gay cheers.

Trips—Two trips were conducted. On the 18th (Friday) our Moslem brothers went to offer prayers in Mosques at Kappalmadagu and Mulbagal. Most of the rest of us were off to Kurudamale, seat of the famous Vinayaka. The archetectural beauty of the Iswara temple at Kurudamale is worth seeing. On the 20th we had been to Avani, the home of Sita Devi in her exiles and the battle field of the famous fight between the two Karnataka heroes, Lava and Kusa, and their father, Rama. On two evenings we were taken to see Mulbagal and its beautiful temples and mosques.

Conclusion—The 21st morning found us very busy bidding farewell to one another. Promises of steadfast friendship were to be heard. All were gloomy, nevertheless active, packing up their things. A few photographs were taken in the course of exercises. The camp flag was finally lowered and all marched off to Mulbagal.

The public of Mulbagal had arranged for an "at home." After light refreshments Mr. C. Subba Rau thanked them for their interest in Scouts and Scouting.

We will all try and do our best to Cubbing and Scouting in our vllages. With a prayer to God to aid us in our task, I am,

Your brother cub,

P. SRINIVASACHAR,

I. M. School, Narasapur.

---

are seen to be awake, and sitting, talking to each other. Between them, is a form, shrouded up in clothes, quilts and pillows, also fast asleep evidently. "That is our child" whispered Shankar; drawing pointed attention to it of his friend and patrol leader.

"How did you know it" enquired the other.

"That is a big story....."

(*To be continued.*)

THEN LAUGH.

1 Build for yourself a strong box,
Fasten each part with care;
When it's strong as your hand can make it,
Put all your troubles there;
Hide there all thought of your failures,
And each bitter cup that you quaff,
Lock all your heartaches within it,
Then sit on the lid and laugh!

2 Tell no one else its contents,
Never its secrets share;
When you've dropped in your care and worry,
Keep them for ever there;
Hide them from sight so completely
That the world will never dream half;
Fasten the strong box securely—
Then sit on the lid and laugh!

—By Bertha Adams Backus in *Great Thoughts*, Sept. 1929.

EL DORADO.

MR. M. A. VENKATA RAO M A., Tumkur.

There is an eternal fascination in the Beyond. Man is a caged spirit, sighing for freedom. "Take me across" is his innermost cry. This urge to break down limitations and essay the unknown, this Divine discontent takes many forms. In the religious mystic, it leads to a life of joy in the Divine. In the scientist, it leads to a tireless pursuit of Nature's secrets. In the average man it leads to pilgrimages. In the adventurous, it leads to exploration and discovery. Drake and Hawkins, Raleigh and Gilbert, Columbus and Vasco Da Gama, were stung with this restless fever, and discovered America and the East. Their dreams took the form of a City of Gold. But that city is not in America or the East, but in the heart. It is in the South Pole, or the heights of Mount Everest. It gleams in the pathless forests of the Amazon, it is glimpsed occasionally in the play of the Camp-Fire. The Scout-Hike and Camp are organised pursuits of El Dorado. For the Littleman, the march to Devaraya Durga has all the mystery and satisfaction of a march up the Andes. For the Rover, a cycle tour in the interior of the Malnad has all the attraction of Siberian exploration. As Stevenson put it, the modern civilisation ignores the boy. But the Scout movement is a discovery of The Boy. Whoever has not treasured visions of El Dorado, whoever has not cherished in ashamed secret hopes of viewing through magic casements opening on Fairy Seas, forlorn, whoever has not felt the lure of the hills and the widening horizon has missed the glory of life, has missed the most delectable slice of life, in a word, has not been A Boy!

Sir Robert Baden-Powell was once asked to define Scouting in three words, but he gave the one word, "Outing, Outing, Outing." The word "Outing" does certainly stand for the central and characteristic feature of Scouting as an educational movement, for Baden-Powell defines it as training in the ways of pioneers, frontiersmen and back-woodsmen. The full round of activities comprised in the Scout programme consists of games and practices, hikes and camps carried out in the Open Air.

In a remarkable essay entitled "The Message of the Forest," Dr. Rabindranath Tagore draws attention to a difference in outlook between the European and Indian civilisations. He holds that the former is characterised by narrowness and exclusiveness, and the latter by breadth and comprehensiveness. He attributes this to the fact that European civilisation was cradled in the walled cities of Ancient Greece, whereas the Hindu Civilisation was nursed and developed in the vast plains and forests of Aryavartha. This, according to him, accounts for the fact that Nature is something foreign to the European, whereas she is a power felt as a living presence in the innermost heart of the Indian for ages. Whatever be the element of truth in this theory, it is clear that a "life in the city pent," tends to narrowness of mind, and hectic absorption in petty interests, and ephemeral sensations. Modern Civilisation is predominantly urban in character. We live and move and have our being in the dust and turmoil of city life. Our vision is consequently bounded by the office and the home, the street and the railway. "Getting and spending, we lay waste our powers. Little we see in Nature that is ours." Truly the world is too much with us. The first value of outing therefore is that it takes the Scout back to Nature, and gives him the opportunity of a peaceful and self-possessed contemplation of wood and stream, tree and flower, and hill and dale. Life in the city knows little leisure, less solitude, and no peace. The Littleman in the fields or the hillside, feels a surge of expansiveness and his heart and mind grow in freedom and spaciousness all unconsciously. The expanse of the sky, and the endlessness of hill and valley impart a silent influence of Nature on the heart of man is not a mere poetic fancy. It is the sober truth. The purity and freshness of the dawn, the virginal blue of the heavens, the gracious mercy of the rain, enter the springs of the mind all unknown and cleanse and purify the fountains of thought and feeling, will and desire. The Scout's outing takes two recognised forms—The Hike and The Camp. It is in the Hike that there are greater opportunities for this silent and all-pervasive influence of Nature. The Hike is the outing of two or three Scouts in an unexplored area, with plenty of leisure, and with the one object of observation—of the country, of the fields, the hills and the people in their original setting. It is characterised by leisureliness, peace, observation, and contemplation. The Troop Camp is more social in character, and brings into play the virtues of co-operation and team-spirit When the Rovers go out on an afternoon Hike, in khakhi motley, with a miscellany of vessel and rope and provisions, it is not to be thought they are out for "merry-making." There is a good deal of fun in the Scouts' Camp; there is humour on the road; but the Camp and the Hike are not lost in it. It comes by the way. There is among the elderly section of our people a great suspicion of school excursions and Scout Camps. At the best, they regard them as waste of time. At the worst, as incentives of lawlessness and loafing. Under good leadership, there is no room for either. Time was when a Continental Tour was regarded as the necessary crown and completion of an educational career. But constant outing into our immediate surroundings cannot be displaced by a grand excursion at the end.

Modern industrial civilisation with its extremely complex division of labour has rendered us helpless parasites. The strands of life are so many and so mixed up that it is difficult to unravel them. It has become difficult for the city man to appreciate the outlook of the farmer. It would require great knowledge to trace the articles in the average home back to their sources of raw-material and factory. The tram and the bus, the water-tap and the electric light, the match-box and the cooker have so simplied life that without them our social life would be completely paralysed. No one can quarrel with these amenities of civilisation, but their very efficiency implies certain psychological corollaries. The massing of population in a small area introduces conditions dangerous to the physical and spiritual health of man. We have become physically weak, morally unstable and dependent and intellectually mere echoes and cuckoos. The Scout Movement tries to put the Littleman on his own feet. Through games and practices, it puts him on the path of the explorer. Through its camps

and hikes, its field games, its bridge-building and hut-construction, its cooking and First-Aid, it imparts endurance, self-reliance, and resourcefulness, in a practical manner, full of obsorbing interest to the Littleman or Rover.

We have travelled far from origins in every way, not only in food, clothes and dwelling, but also in the things of the mind. We have left "mother-sea of consciousness" far behind us. The screen of words and urban images dims the forms of real things; trees and animals, clouds and fields are vague generic in our minds, or even incipient verbal articulations. They do not stand before us vividly and precisely. Our thinking is consequently poor and abstract. We do not think with the eye on the subject; we are at the mercy of glittering generalities. That is why our modern intelligentsia is so led away by catch-words. The endless discussions in our legislatures and in the press reveal a great emptiness of thought on account of a lack of this intimate touch with the facts of Nature. Constant Hikes is a remedy for this intellectual barrenness. Constant observation of the sights and sounds of our surroundings, quiet contemplation of the forms of things, connect our thought-life to its original sources in Nature and human life. Thinking becomes concrete and fruitful and the language acquires a natural vigour homely with the fragrance of the soil, kind with fresh and true pictures, and racy with mother-wit. Prof. Graham Wallas once advised an Indian student to spend days on a London omnibus, getting sights and sounds and forms of real things into the head, so as to counteract the abstract, verbal barrenness of his English education.

Further, outing with eyes and ears open imparts a sense of the unity of nature. The town gives one a sense of the separateness of things; houses, streets, carts and so on are clear and distinct. But wood and stream, hill and valley, lake and field run into each other. Bush and nest and bird are a continnous series. The moving horizon reveals no abrupt transitions. The lake, the soil, the crops run into the life of the village and its customs and social organisation. Forests and rivers and tanks are another series. It is by observation in the field that Darwin discovered the relation between clover and birds; it is by life in the open that the connection between floral fertilisation and insects was discovered. These linkages envelop in one comprehensive scheme animate and inanimate nature, and brooding on them lets the heart flow unchecked by artificial divisions over the whole Universe. It is remarkable that it is only the forest-sprung religions of the East that stress the presence of God immanent in the whole Universe, in stone and plant and animal, as well as in man. It is significant that it is only in the East that kindness to the whole dumb creation become a living part of religion and morality. This cosmic unity of outlook and universal charity is another of the values of Outing.

A Pasteur or a Darwin are possible only after long, long hours, and long,



A youthful and promising boxer and wrestler of Davangere.

long years out in the open. In our collections of specimens, in our hut-building, in sketching, in our camp-fire songs, an endless variety of aptitudes is tapped. A good Scout Camp is an eye-opener with regard to the individual differences in aptitude and endowment. Wood-craft, Star-lore, Axemanship and other Scouting occupations evoke responses that may bear goodly fruit in the future. Hobby might develop into a life-pursuit, and end in lasting contribution to life and knowledge, at any rate to the making of individual happiness.

We have to regard Outing, therefore, as an integral part of education, with priceless values of its own. It will not do to go out camping for letting off steam, or for meaningless ragging. That does more harm than good. The educational values of camping are to be stressed in Scout propoganda, and carried out in Scout training with zeal and fulfil its mission. Nowhere in the world ought the Scout Movement to have a greater chance of fulfilment than in India, for, is not ours the land of Forest Universities and Thapovanas, where the young imbibed wisdom, not on benches but under the trees, not by books, but by life itself, and learnt to see the living God not in printed lettering, not in empty rhetoric, but in the infinite riches of Creation itself.—*The Ekalavya.*

HEARTS OF MYSORE!

The lofty hearts of Gangas bold
Who built the splendid temple old;
That daring heart of Hoysala
Who, with a single stroke of steel
Did kill a tiger; and the heart
Of him who came from a distant part
To build an empire, in the heart;
Of Karnatak (of Hari Hara);
The skilful heart of Yadu Raya
Who routed that wretched Palyagar,
And made Mysore a kingdom fair—
Are ours! Come on! Lads of Mysore!
Sing on for the hearts of Bold Mysore!
Sing on for the Glory of Mysore!

Of Raj Wodeyar, who got for us
The double headed eagle nice;
Of noble Kanthirava—who
Fought single handed, thrashed the crude,
Pride of him who spoke against
Mysore; Chik Deva's heart which blest
His subjects with abundance of
Happiness; That strategic heart
Of Doddayya, the lad, who got
The Maharastras defeated; Those
Hearts of ours! Sing! My dears!
Sing for the hearts of Bold Mysore!
Sing for the glory of Mysore!

Though born in the poorest hut
He conquered all the Deccan—that
Mighty Hyder! Teepoo Sultan—
That 'Tiger of Mysore'—who soon
Roared loud and shook the world anon;
Of King Krishna who knew full well
Is Joy rested with that of all;
Of Chama Raj who strove to raise
The name 'Mysore,' and did like wise;
And of our fair right royal Chief
Sri Krishna!—May he reign long safe
—All these hearts, so bold, so true,
Are ours! Sing! Lads of Mysore!
Sing for the hearts of Bold Mysore!
Sing for the glory of Mysore!
Sing on! Sing on! Sing on!

—M. V. K., Sidlaghatta.

TO THE YOUTH OF INDIA.

" Are you a Youth, simply and wholly a youth ?
Does the frame of patriotism burn in your heart?
Have you dreamt of a Free INDIA ?
Is in your brain the same High
Ideal of Nationality as was in
Shivaji and Rana Partap ?
Do you know what the youth of other countries are doing ?"

The youth movement in Ireland was the foundation of the present Irish Free State. The youth movements in Egypt and China are essentially the same as that in Ireland. The youth of other countries banded together to get their country's Freedom and got it. With the freedom they got bloodshed, war, suffering, sorrow and destruction also. All are stained with marks of blood for the cause of their country. Now that they have got their country's Freedom and do not want war any more, they are out for peace, love and friendship for the youth of all the world.

What about the youth of India? asked a youth. They are contented beings or are quite resigned to the State of things which, in their opinion, is bettering inevitably every day. The reason, first to last, for this is inherent or acquired weakness. Weakness is generally the mark of undeveloped body and brain or wasted energy. The force of a common ideal is almost, if not entirely, absent in the youth of our beloved India. Patriotism, in them, has not left the stage of sentiment and passed into the fire of passion, as an instrument of power and peace.

What is the essence of the youth movement at present? The youth of one country are stretching forth their hands to the youths of another country, across seas and deserts, mountains and rivers, in a smiling greeting of sincere comradeship, and in the hand where the dagger and pistol rattled before, now reposes the new blossomed fragrant flowers of love and peace. They are convinced that the call of force has lost its thrill, and though suffering might increase, bloodshed is ceasing or will be made to cease; because other ways are being found or have been found already to oppose tyranny and oppression. The one new way is the force of love. The youth movement is being built on the rock of love which no earthly power can shake. It is baptised in the spirit of Fraternity and blessed by the fatherhood of God. The youth spirit lies in breaking down social and economic barriers. It never questioned whether one was rich or poor, a Hindu, a Mohammadan, a Christian or a Sikh whether one was an Indian or an Englishman, a Chinaman or a Russian, a capitalist or a laborite; but the question is whether he is a youth ?

How shall the youth of India proceed ?

This is a supreme moment in the History of the Youth of India. The call has come, not to buckle on armour but to enter the larger portals of International Fellowship and peace, wherein victory shall be theirs, not through hate but through love.

India, as has been believed, is the cradleland of those great Saviours of Humanity who started Crusades of Love, the campaign of peace—Satyagraha against Duragraha—shall again send out her sons to carry on that very holy task of converting humanity to Love force from Brute force. This pure and noble mission is specially reserved for the youth of India to accomplish. Will the youth combine?—SHRI RAM, Organising Commissioner, Jammu and Kashmir.

1930 Summer Camp for Scouts.

WATCH FOR FURTHER ANNOUNCEMENTS.

Will you be there?

Make sure you ARE!

EVIL IS WROUGHT BY WANT OF THOUGHT.

TWO CHAPTERS FROM LIFE.

Here are two experiences of a minister in a Midland town that are worth thinking over by careless folk of all ages.

The minister received a letter from an inmate of a hospital, appealing to him, though he was an entire stranger, to pay her a call.

He went on the next day when the hospital was open—a Sunday. Entering a ward, he saw every bed except one surrounded by visiting friends. So, with the pencilled note of invitation in his hand, he crossed to the unvisited bed and asked its occupant, " Was it you who sent me this letter ?"

A STUPID PRACTICAL JOKE.

The patient was a bright, intelligent, young woman. " Yes," she said. " I thought you would come. I hoped you would not mind; I am so lonely."

Then she went on to explain that she was from the country. Her parents could not come to see her on Sunday, the only visiting day. She had been ill in hospitals for eighteen years. And then she continued: " It all happened so simply. We were at a party, a jolly young people's affair, at our church. As we were sitting down one of my companions pulled my chair away and I fell on the floor, injuring my spine. It was done in fun. But to me the sequel has not been funny. Oh, if young people could only be urged to be more thoughtful! At any rate, my life —" And she burst into tears.

THE HEEDLESS FRUIT-EATER.

The same minister called at a magistrate's house. The conversation turned on litter in parks and streets. The magistrate spoke of it with an almost angry warmth, and went on to say that whoever threw banana skins and orange peel on the pavement should be severely punished.

Then he added: " My wife, one of God's best women, is upstairs in bed. She has been an invalid for years. She had to have a leg amputated as the result of a fall in the street. She slipped through treading on some orange peel one wet day. Oh, the wickedness of it!"

Is it not strange that repeated warnings do not seem to bring some people to give a moment's thought to others? —*Children's Newspaper.*

A Laugh a Day keeps the Doctor Away!

Ha! Ha! Ha-a-a!!!

What is the difference between having a tooth properly drawn by a professional surgeon, and having it knocked out by a fall upon the pavement?

One is dental, and the other, accidental.

◆◆◆◆◆◆

Why is a hypocritical and selfish friend like the letter P?

Because though first in pity, he is the last in help.

◆◆◆◆◆◆

What tune makes every one glad?—Fortune.

◆◆◆◆◆◆

What is the difference between an engine-driver and a passenger who has lost the train?

One is right in front, and the other left behind.

◆◆◆◆◆◆

Why is the letter G like sweetmeat?

Because, it makes a lad glad.

◆◆◆◆◆◆

Which is the Board of Education?—The Black board.

◆◆◆◆◆◆

Woman's politics—Marriage.

◆◆◆◆◆◆

What is the difference between a chatterbox and a looking glass?

One speaks without reflecting and the other reflects without speaking.

◆◆◆◆◆◆

Why is the letter T like an island?

Because, it is in the middle of water.

◆◆◆◆◆◆

What stands on one leg with its heart in its head?—A cabbage.

◆◆◆◆◆◆

Sharp practice—Sword practice.

◆◆◆◆◆◆

What is the difference between a lady who is too late for her train and a school mistress?

One misses the train and the other trains the misses.

◆◆◆◆◆◆

Why is A very hot?

Because it is in the middle of day.

◆◆◆◆◆◆

What is that which is full of holes and yet holds water?—A sponge.

Which is the most difficult punctuation?—Putting a stop to a woman's tongue.

◆◆◆◆◆◆

Why are ladies like French watches?

Because they may be handsome to look at, but when they once get in bad going order, they are hard to repair.

◆◆◆◆◆◆

What is the centre of gravity?

It is V.

◆◆◆◆◆◆

What is that from which you take away the whole yet some remains?—Wholesome.

◆◆◆◆◆◆

Who is the greatest general of the age?—General consumption.

◆◆◆◆◆◆

What is the difference between a comma and a cat?

The one is a pause at the end of a clause, and the other has claws at the end of its paws.

◆◆◆◆◆◆

Which is the largest sea without water?

The capital C.

◆◆◆◆◆◆

What is that which shows others what it cannot see itself?—A mirror.

◆◆◆◆◆◆

What did Colombus do?

A notion crossed him and he crossed an ocean.

◆◆◆◆◆◆

What is that which the rich man wants, the poor man has, the miser spends and the spend thrift saves?—Nothing.

◆◆◆◆◆◆

Why is a jeweller like a jailor?

Because, one sells watches and the other watches cells.

◆◆◆◆◆◆

Where is happiness always to be found?

In the dictionary.

◆◆◆◆◆◆

What does nitre become when it is used in making gun-powder?—An ignitre.

Why is picking a pocket like painting?

Because it is a work of art requiring design and delicacy of touch.

◆◆◆◆◆◆

What is it you must keep after giving it to another?

Your word.

◆◆◆◆◆◆

When a clock is wound up it goes. When a firm is wound up it stops.

◆◆◆◆◆◆

Why is the letter H like a good man's last breath?

Because it is the end of earth and the beginning of heaven.

◆◆◆◆◆◆

Why is the figure nine like a peacock?

Because it is nothing without a tail.

◆◆◆◆◆◆

What is that which belongs to yourself, but is used more by others than you?—Your name.

◆◆◆◆◆◆

Why do women talk more than men?

Probably to keep men quiet.

◆◆◆◆◆◆

Why should soldiers be rather tired on the 1st of April?

Because they have just had a March of thirty-one days.

◆◆◆◆◆◆

Why is charity like an umbrella?

Because it is most useful when widely extended.

—*Selectcd and sent by* SRI KASYAP.

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Editor.

EDITOR'S CHATS.

Happy Nineteen-Thirty.

I cannot do better than begin these chats for January with many good wishes to you, dear reader, for a very happy and prosperous New Year. Nineteen-thirty will, I pray, prove to be a year full of success and useful achievements to you. Scouts will have many jolly good camps to their credit. All will be happy and cheerful.

Affiliation.

And I have good news to you for the New Year. Scouting is a Big World Brotherhood and we have,all these eleven years, realised its beneficial influence—rich or poor, young or old, all have worked together for a common purpose without distinction, true to the fourth Law, of race, colour or creed. We have now joined the All-India Association thus linking the Mysore Boy Scouts with the world organisation and we are now in the main current instead of, as Mr. Chandersekhara Iyer put it, remaining in a separate back-waters of our own. Our Executive Committee have been very wise and careful in preserving our own individuality and initiative and in guarding against the danger of being swept away in the current. The All-Iadia Association have generously agreed to all our conditions and our internal organisation and integrity will remain unimpaired. We will have our own badges with the Gandaberunda in them and the Mysore Royal Insignia will reign supreme in the hearts of all true Mysoreans. While thus we become an important member of the World Brotherhood and have joined hands in the common cause, we have ample opportunity to leave impress of our individual genious and help to develope a truly Indian National Scout Movement. This is a consummation in which all will rejoice and, it is hoped, that this event will be signallised with an all-round New Year Resolve to work towards a better realisation of the Scout spirit in all our actions.

Tumkur Rally Souvenir.

The District Scout Council of Tumkur have issued a souvenir of the Fifth Mysore Scout Rally held in Tumkur last April It is a beautifully got up, handy volume, profusely illustrated. The Report forms a very readable account of the Rally and the hand of the literary artist is visible throughout, as also of the sympathetic critic who is moved with the sole idea that such gatherings should prove of great educational value to all and that the significance of the Scout Spirit should not be lost for mere thoroughness in organisation and external makeups We commend the volume to all Scouts and Scouters.

Scouts and the Bangalore Park Fair.

The Bangalore Park Fair has served two purposes to the Scouts—first, it has shown them how necessary it is for them to train themselves for efficient, disciplined public service at such gatherings, and secondly, it has demonstrated that the movement has caught the imagination of the public and has, in some measure. secured their support and admiration. Public service calls for enormous quantities of patience, courtesy, even under provocation, tact and smartness. The slacker is the weakest link and a curse on such occasions. If scouting does not teach a boy self-control and a little, at least, of self-sacrifice, besides self-reliance and self-knowledge, it has failed of its purpose. Public occasions are the test of our training. Some may have been found wanting but the large measure of praise their humble services evoked and the several cups and other awards presented to the Association on the last day of the Fair is an eloquent testimony that our boys, several of them, have risen to the occasion. While we have reason, therefore, to feel glad over the result, still much more to learn by experience and to equip ourselves better to be of efficient service to others—individuals or public bodies like the District Board.

Summer Camp for Scouts.

Instead of the usual periodical Scout Rallies, it is proposed that a big camp for Scouts should be held in such a way that it should serve the purpose of both a training camp and of a Rally. Details are being worked out but this much can now be stated that the camp will be run on the patrol system, each patrol cooking its own food, and carrying out its own programme, in addition to certain common events. The camp may last a week and each patrol will be expected to bear a part of the cost, the tents, camping grounds, etc, being provided by the Association. It is hoped that all Districts will be represented and that all District Scout Councils will endeavour to send as many patrols as possible. It promises to be jolly good camp and all Scouts will eagerly look forward to attending it.

So, Cheerio! Good camping to you All.

Yours Scoutingly,

C. Sreenivasa Rau

The Editor.

A CALENDAR FOR ANY YEAR.

"Worship Him you attain
a soul devoid of Anger, Passion and Guilt."

There are 12 words in the above sentence and they represent the 12 months of the year in order. To find out the particular day in a week for any date :—

Take the year, and ¼ of the year (the fractions to be omitted) the date and the number of the letters in the word representing the month in the above sentence. Divide the total by 7. The reminder so arrived at represents the day of the week counting from Saturday. If the remainder is zero, take it as 7 or the day a Friday.

21st May, 1927.

The years equals 1927. ¼ of the year equals 481.
The date equals 21st.
The number of letter from A to itself equals 1.
Total equals 2430. Dividing this by 7 the remainder equals 1.
So the day is Saturday.

This method gives correct result for any year, except for January and February of a leap year, when the countings should be from Friday and not from Saturday or deduct one from the remainder and calculate from Saturday itself e.g., 12th February 1928.

1928 plus 482 plus 12 plus 3.
7

The remainder is 3 and therefore it is Sunday.—S. VENKATRAMA IYER, (in the Students' Magazine).

SIMPLE LESSONS IN HINDI.

MR. M. RAJANARSING RAO.

Lesson I.

ಮೈ—I ಹಮ—We
ತು—Thou ತುಮ—You
ವಹ—He, she, it ವೆ—They

In Hindi language all verbs end in the letter "ನಾ".

ಜಾನಾ—To go. ಜಾ is the root.
ಮೈ ಜಾತಾ ಹೂಂ—I am going.

In first person, singular, masculine, present Tense ನಾ will go away and ತಾಹೂಂ will be added to the root. Thus ಜಾತಾ ಹೂಂ—am going. Therefore it is a general rule that a verb may contain more than one letter but it ends with the letter "ನಾ." For any tense, the last letter "ನಾ" should be dropped out and if it is in present tense "ತಾಹೂಂ" should be added only in the first person, singular, masculine.

Example :—
ಖಾನಾ—To eat
ಮೈ ಖಾತಾ ಹೂಂ—I am eating
ಪೀನೆ—To drink
ಮೈ ಪೀತಾ ಹೂಂ—I am drinking
ಗಾನಾ—To sing
ಮೈ ಗಾತಾ ಹೂಂ—I am singing

For femenine gender "ತಾ" is changed into "ತೀ".

Example :—
ಮೈ ಜಾತೀ ಹೂಂ—I am going
ಮೈ ಖಾತೀ ಹೂಂ—I am eating
ಮೈ ಪೀತೀ ಹೂಂ—I am drinking
ಮೈ ಗಾತೀ ಹೂಂ—I am singing

In second person masculine gender, the first person, the root end—letter "ನಾ" must be removed and "ತಾಹೈ" be added in present tense.

Example :—
ತೂ ಜಾತಾ ಹೈ—Thou goest
ತೂ ಖಾತಾ ಹೈ—Thou eatest
ತೂ ಪೀತಾ ಹೈ—Thou drinkest
ತು ಗಾತಾ ಹೈ—Thou singest

In feminine gender "ತಾ" only must be changed into "ತಿ."

ತೂ ಜಾತೀ ಹೈ—Thou goest (feminine gender).

In third person, as in second person the "ನಾ" will be removed, and ತಾಹೈ (ಹೈ) added for masculine gender to the root, and "ತೀಹೈ" to the feminine gender.

Verbs :—
Ending in one letter at the root.
ಲಾ ನಾ—To bring
ದೇನಾ—To give
ಧೋನಾ—To clean
ಆನಾ—To come

Ending in two letters at the root.
ಉಠಾನಾ—To get up
ಬೋಲನಾ—To tell
ಕರನಾ—To do
ಬೈಠನಾ—To sit
ದೇಖನಾ—To see

Ending in 3 letters at the root.
ಪುಕಾರನಾ—To cry out, To call
ಥರಥಡಾನಾ—To tremble

SOME WORDS.

ಘರ—House
ಕಮರ—Room
ಗಗರೀ—Vessel
ಸಂದೂಕ್—Box
ಕುಆ—Well
ಡಾಕರಿ—Basket
ಟಿಕಾನಾ—Place
ಅನಾಜ—Grain
ಮಾಲದಾರ—Rich man
ಜಾನವರ—Animal
ಅದಬ—Modesty
ಖಾನದಾನ—Family
ಹಿಮ್ಮತ್—Courage
ಪತ್ರಿಕಾ—Journal
ಬರಬಾದ—Spoil
ಪಸೀನಾ—Perspiration
ತಕಲೀಪ—Trouble
ಅನುಭವ—Experience
ಕೋಸಿಕಾ—Try
ಎರೀಲನಾ—Snore
ತಾಜ್ಜುಬ—Wonder
ಮಶಖರೀ—Humour
ಮುಲತಬೀ—Adjourn.

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cases of biliousness, and bilious headaches.

The juice of the lemon squeezed into a tumbler of hot water and taken every day before breakfast, or in the middle of the morning, will often work wonders. Taken last thing before retiring it is often useful as an aperient. It may be drunk either with or without sugar.

The surface of a cut lemon rubbed on the hand removes redness of the skin. A lemon sliced and put into the water-jug helps to make the water agreeable and soft for washing purposes.

The speaker was getting tired of being interrupted.

"We seem to have a great many fools here to-night," he said. "Wouldn't it be advisable to hear one at a time."

"Yes," said a voice. "Get on with your speech."

(*Concluded from col. 3, page 11.*)

remove all dirt. A little piece of ra beef applied to the place will preve the flesh turning black.

If a bone is broken, the doctor mu be sent for, the limb in the meantim being kept quite straight, bandage th limb with simple splints. If it is a l that is injured, a walking stick or a umbrella will do as a splint; if an arm something smaller, such as two ruler will answer very well.

If sickness should result from a blo on the head, medical aid must be ob tained at once, as concussion of th brain may follow.

HEADACHE.

There are several kinds of headache and several causes bring on this painfu ailment.

One kind of headache proceeds fro derangement of the stomach, and i called a bilious headache. It may b relieved by taking a seidlitz powder i warm water as an aperient, or copiou draughts of warm water may be drunk The patient should go to bed in a darkened room, if possible, and slee may chase away the pain after th cause has been removed. A little dr toast and a cup of weak, freshly-mad tea should be the first meal after slee

Nervous headaches are a great afflic tion, and are brought on frequently b overwork or worry. People subject t them need quietness and a subdued ligh The forehead and the back of the nec should be bathed with cloths dipped i cold water, or rubbed over with a corne of a handkerchief steeped in Eau de-Cologne. Sometimes a flann or a sponge rung out of very hot wate and applied to the nape of the neck wi remove the pain.

Headache powders should not b taken. They all contain poison, whic relieves the pain for a while by dullin the nerves, but does not remove th cause.

In cases of constant and severe hea aches, a doctor should be consulted.

Avoid hot crowded rooms and b ware of constipation. Sometimes head aches result from some weakness in th eyes, which causes strain on the ne ves. A doctor will direct what is th best thing to be done.

The value of Lemons in cases of bil ous headache are not appreciated near so much as they should be. They a a splendid remedy and preventive

Some Common Ailments and their Remedies.

BOILS AND GATHERNGS.

Boils and Gatherings are tiresome, painful ailments, often breaking out in children and sometimes also in adults. They point to some internal weakness, most commonly to a poor state of the blood. They are areas of inflammation starting in the roots of hairs, and are therefore commonest on the back of the neck, or the forearm, or the leg.

Foment (that is bathe) the affected part frequently in hot water, and apply hot linseed poultices.

Better still, after fomenting, apply boric wool steeped in warm water, and apply to the place, wrapping a piece of oiled-silk, or rubber-tissue, over it to keep in the heat and moisture, and change every day. Or, dissolve a teaspoonful of boracic acid in about a wineglassful of hot water, steep some lint in it, and put it on the gathering in the same way as the wool. Boric wool is often called medicated wool.

When the boil has burst and all the matter has been bathed out, dress the sore with vaseline on lint, or with boracic ointment on lint. Above all, keep it clean.

A saline aperient, such as a seidlitz powder, should be taken.

Note—A linseed poultice should be made of freshly crushed linseed, as the meal soon grows rancid if kept. Pour about a gill of boiling water into a basin that has been well warmed and add the linseed slowly, stirring all the time. About 4 oz. of meal will make a poultice sufficiently thick, and still soft enough to allow the spoon to stand upright in it, and also to spread easily on a piece of linen or flannel, using a table-knife or better still, a palate-knife. A little olive oil mixed with the mass prevents it drying too quickly.

CUTS AND BRUISES.

Wash the cut or bruise well with warm water and a piece of linen rag (old handkerchiefs do well for this purpose) to get away every suspicion of dirt, or festering will follow. Apply vaseline on lint, or boracic ointment on lint. If anything rusty has caused the cut or bruise, treat as for boils. This will get rid of foreign matters which might otherwise cause blood-poisoning.

A deep cut should be kept together by sticking plaster. If very deep, the doctor should put in a few stitches.

Poisoned wounds require treatment by the doctor.

For ordinary cuts and bruises, Friar's Balsam is a useful remedy to have in the house; it is not only soothing and healing, but it forms a protective covering.

EARACHE.

Warm olive oil may be dropped in the ear from the end of a spill, or applied on a tidy plug of cotton-wool.

If there is a discharge, call in a doctor at once. Do not poke in the ear; it is very dangerous indeed, for some of the delicate internal parts may be permanently injured. On no account give a blow on the ear.

Earache may be caused by cold, by carious teeth (that is, teeth that are decaying, and which require extracting), by inflammation in the middle ear, by the excessive formation of wax, and in several other ways which only a doctor can properly treat.

In bad or continued cases of earache, a doctor ought to be consulted without delay, or permanent deafness may follow.

A FOREIGN SUBSTANCE IN THE EYE.

Do not rub the eye, as this increases the irritation, and may cause inflammation. Blow the nose well, as this will often bring down the substance into the corner of the eye, and so through a little passage, into the nostrills.

To get at the substance, lift up the lid of the eye with the fingers of one hand in front of a looking-glass, and try to remove it with a spill, or a corner of a moist handkerchief. If still obstinate, bathe the eye well and put on a wet bandage.

If unable to reach the substance, and the eye is still harmful, drop one or two drops of castor oil, or any other vegetable oil, (as olive oil), close the eye, and apply an unfolded handkerchief gently to the closed eyelid.

If a fit of crying can be brought on, this will often wash away the irritating substance. Raising the arms well above the head and bending the head forward, will sometimes cause a few tears to flow.

If a bit of lime is the irritating substance sponge the eye with weak vinegar and water, and use a corner of a handkerchief dipped in the weak mixture, with which to cleanse the surface of the eye, and under the eyelids.

If acid has got into the eye, bathe copiously with ordinary baking soda (bi-carbonate of soda) dissolved in water, washing well under the eyelid, and then rinsing well with clean water.

FAINTING.

See that as much fresh air as possible reaches the patient. If indoors, throw open the windows and do not crowd round the one who has collapsed. Lay the patient flat on the floor (or on a sofa), with the head level with the body (no pillow), and loosen the clothing about the neck, chest, and waist, bathe the hands and forehead with cold water, and moisten the lips with water.

Stimulants may be applied to the skin in the form of cold compresses on the head, slapping or rubbing the hands vigorously, pinching the cheeks, etc. Apply smelling salts, Eau-de-Cologne, or the pungent fumes of burnt feathers to the nostrils to stimulate the breathing.

Usually, little more is required, but if she patient is very long in coming round, wring pieces of flannel out of very hot water, and apply them to the region of the heart. This will stimulate it to more vigorous action.

The patient should lie down and keep quiet for a considerable time after recovery, and may then have a drink of warm, weak, freshly-made tea, and a little dry toast.

If the patient screams, twitches the arms and legs in a violent manner, clenches the hands, froths at the mouth, and contorts the face, the attack may be one of epilepsy, and may be very dangerous. Send for a doctor at once. Roll something hard, as a pocket-knife handle in a handkerchief, and place between the teeth to prevent the patient biting his tongue. Do not restrain the movements nor give anything to drink. Let the patient sleep.

FALL OR BLOW.

Bathe the bruised part well with warm water and a clean piece of rag to

(*Continued on page 10, col. 3*)

THE MYSORE SCOUT CLUB.

V. H. KULKARNI, Mysore



"How to Preserve Views."

Photos, picture post-cards, etc., you receive from your foreign chums should, if possible, be mounted in a separate album. It is better not to mix them with other paper-cuttings, as by so doing much of their interest is lost.

Suitable loose-leafed albums are on the market in great number, but they can be easily made at home with ordinary stiff brown paper.

Cut the sheets according to the dimensions of the album you require, all exactly the same size, allowing at least one inch extra on the side to be selected for binding the pages together. This ensures that the pages shall not be crowded, and it also enables the pages to be turned more easily. A special sheet of a little more than double the size of the pages must be cut to form the covering of the book when complete.

Now, before proceeding further, it is necessary to punch holes on the binding edge of the pages. When all the holes have been cut in the pages, fold the backing sheet neatly and punch three holes to correspond with the holes on the pages.

Take a length of silk ribbon and then tie the sheets neatly. This forms a nice picture album to paste your views in it.

—By member
S. K. MUKHERJEE, Calcutta.

Stamps the World Around.

Stamps, stamps, pretty stamps,
Like a great troop of tramps,
They come from all over the world.
Some are new, some are old,
Some are useless, others worth
Their weight in shining gold.

Perforate and imperforate,
What a story they can make.
Stamps all colours of the rainbow,
From azure blue to brigh yellow.

Stamps, stamps, beautiful stamps,
Like a great big troop of tramps
From all over the world they come,
And make many a childish heart with happiness hum.

—Selected by member
ROY EARNST,
Australia.

Reading Books—A Hobby.

When I want some excitement, red-blooded excitement,
I get me a book of adventure,
Some fast moving yarn, about spooks in a barn,
Boy, I lift up my fist and I clench 'er!
Then again when I need to describe mount and mead,
And the highways and byways of gravel,
Concrete, mud, and snow, in my school work you know,
Why I just read a nice book of travel.
Again, when I wish to be catching some fish,
I read about free out-door life,
And learn about camp, and woods dark and damp,
And music of bugle and fire.
Again, when I wonder and ask "How in thunder
Can I make this without some instructions?"
I go to a stall where by A. Neely Hall,
Is a wonderful book on construction.
And now by this time, if you have read all this rhyme,
I guess you all know my impression,
I guess that you see what books mean to me.
They sure have a lot of expression.

—Selected by member
S. COOPER,
Scotland.

Competitions Corner.

Story writing Contest No. 1.

Write the very best story you can, not exceeding 500 words. There is no entry fee and the entries close on 4th February 1930.

1st prize—Rs. 3.
2nd prize—Rs. 1-8-0.

Jumbled Words Puzzle No. 3.

GINIRMHBMA.
NESMEHCATR.
AIBRGTLAE.
FILSHEFED.

The above words when arranged in order spell the name of famous Geographical cities.

Entry fee two annas. Entries close on 15th Feb. 1930.

1st prize—Rs. 2.
2nd prize—Re. 1.
And three other consolation prizes.

Correspondence Section.

1 Abbas H. Nakhooda, 144, Abdul Rahman Street, Bombay 3.
2 Amba Dat Pande, Pande Khola Bari, Almora, Kumaun Hills, (U. P.)
3 Rover Albert E. M. Killop, II Group Boy Scouts, 57, Governor's Street, Gibralter.
4 George Stewart, 157, West Santa Barbara Ave, Los Angeles, Calif, U. S. A.
5 William J. Glasheen, 60, Jackson Street, New-Rochelle, N. Y. U. S. A.
6 Melle Arbette Bannis, Lycee De Jeunes Filles, Niort, Deux-Sevres, France.
7 Koeff Kosta, 9, Bello More, Sofia, Bulgaria.
8 Fritz Schrecke, Stadtweg 8, Altenhasslaee, Bei Gelnhausen, Hessen Nassau, Germany.
9 Reichard R. Sapia, P. O. Box 124, Aguadilla, Porto Rico.
10 Jean Greenfield, Girton Proprietary School for Girls, Adelaide, South Australia.

AIYAR'S MISCELLANY.

1—OUR WORLD, A GOOD PLACE.

It is not true that the world is a bad place. There is far more happiness than misery in it. There is far more good people than bad people. We hear more of bad things—that is all. If our artist paints a picture upside down, if a poet writes a poem backwards, and a politician says a stupid thing and a famous humbug talks nonsense, the papers are full of it. But these people are not the world. They are like flies that buzz about a great horse, getting a little attention for a moment and then passing into oblivion.

All through these eleven years the world has been marching on, getting better, growing more happy. If those who are old have borne the heat and burden of the day, those who are young see visions of the better world. War is dying out and Hate is dead. Ignorance is ashamed of itself. Disease is losing its power. Ugliness is going. Selfishness sneaks about like the skulk that it is. Drink and slums and poverty may vanish in a life time.

2—OUR CREED.

Our creed is still unchanged with years,
We say that life is made for song ;
That smiles are mightier things than tears ;
And right than wrong.
That honour crowns the true and bold ;
That work is sweet and sweet is the rest ;
That fields and sky are more than gold
And love is best.

3—FICKLE FORTUNE.

Dame Fortune is a fickle gipsy
And always blind and sometimes tipsy,
Sometimes for years and years together
She'll bless you with the sunniest weather,
Bestowing honour, pudding, pence.
You can't imagine why or whence.
Then in a moment, presto ! Pats,
Your joys are withered like the grass.

4—BOOKS.

Books are keys to wisdom's treasure ;
Books are gates to lands of pleasure ;
Books are paths that upward lead ;
Books are friends—come, let us read.

5. "The Time may not be far off when we shall have to offer rewards to cultured women who can bear children normally."—Dr. Bernard Hollander.

6. "The boy capable of being very bad is also capable of being very good.—Henlett Johnson.

7. "To be faithful towards God, honest with ourselves, just and kind to our fellowmen, may not seem to be a very great plan of life, but it is what is asked of us, and is, in truth, the utmost we can accomplish."—Kleiser.

8—WHAT IS EDUCATION ?

"The feelings are to be disciplined ; the passions are to be restrained ; true and worthy motives are to be inspired ; a profound religious feeling is to be instilled ; and pure morality inculcated under all circumstances. All this is comprised in education.—Daniel Webster.

9—CAN YOU SOLVE THIS ?

A tall western girl named Short, long loved a certain big Mr. Little, while Little, little thinking of Short, loved a little lass named Long. To make a long story short, Little proposed to Long, and Short longed to be even with Little's short comings So, Short meeting Long, threatened to marry Little before long, which caused Little in a short time to marry Long.

Query : Did tall Short love big Little less because Little loved Long ?

10—THE PUBLISHER POLITE.

A large publishing house in the realm of Mikado announces the books it has on sale in this polite way. Some of our Indian publishers will do well to note well this polite form of advertisement.

"Readers will find the undermentioned advantages at our house of business:

1 The price is cheap as in a lottery.
2 The printing as clean as crystal.
3 The books as elegant as an opera singer.
4 The paper as strong as the hide of an elephant.
5 The books forwarded as quick as the shot of a gun.
6 Parcels treated with as much care as that extended by a loving wife on her husband.

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audience spell bound. Several gentlemen from Channapatna had the kindness to participate in the function.

After mangalarathi and prasada viniyogam, the sacred function terminated. May Lord Sri Krishna shower his choicest blessings on one and all.—N. V. RANGACHAR, Secretary.

A GOOD SCHOOL.

His Excellency Sir Hugh Stephenson, addressing the students of the Patna Collegiate School, is reported to have described a good school. The following are extracts :—

What is it that makes a good school ? It must have good teachers, but they do not make the school. You have got to learn things in order to train your brains ; but that is only a part of education. What differentiates a good school is, what is commonly called its tone ; and that is nothing more or less than the massed consciousness of the boys It is boys who make or mar a school. It is not merely a question of the observance of rules or obedience to orders. It is a subconscious feeling of self-respect among the boys themselves. Certain things are recognised as what we call "bad form," unworthy of the boys themselves or of their school, and this crystallises into tradition which it requires a great deal of misdirected audacity to break through. If this feeling of self-respect among the boys is on the right lines, the tone of the school is good, and you will find in after life that you will never lose the feeling of pride in your school and its tone. It is easier to form these traditions in a boarding school, because there is more corporate life ; but there is no reason why every school should not have them. Make most of your school life outside the class rooms. Your debating Societies, your games, and above all your Scout Troop—that is where your tone will for the most part be required and displayed. Remember that when I talk of self-respect, I mean the true respect of yourselves and not the false inflated spirit of petty dignity, which sometimes leads to those childish exhibitions of temper, called school strikes.

The Honganur Scouts.

The Scouts, Rovers, and Cubs of Channapatna Taluk with the help of the local gentry had the pleasure of performing the "Githa Day" in the I. M. School Hall on 12th Dec. 1929.

The function began with Bhajana. Then the message of Githa was read. Mr. M. A. Naranaiyengar, M.A., B.L. Headmaster, Government High School, Channapatna, who was specially invited for the occasion was kind enough to speak on the importance of the Githa for nearly two hours in his usual interesting speech, which made the

The Eleventh Anniversary of the Boy Scout Movement at Pavagada.

The function was celebrated under the distinguished presidenship of Mr. Sultan Mohiyuddin, M.A., LL.B., M.ED., the Headquarters Deputy Director of Public Instruction. The Assistant Inspector of Education of Madhugiri Range was also present.

The gathering was greatly impressed with the achievements and demonstration of the Scouts trained by the Scoutmaster, Mr. B. S. Hanumantha Rao. The audience appreciated the splendid record of troop, headed by the Scoutmaster.

The Police Inspector Mr. T.M Ameer, B.A., made a short speech in kanada explaining the Chief Commissioner's message dealing with the progress of Scouting from 1918 and answered some of the criticisms levelled against the movement in an appealing manner.

A Local Scout Association was also formed with the following office-bearers.

President—Mr. B. Krishna Rao, Amildar.

Vice-President — P. Nagarajayya, Vice-President of the local Municipality.

Treasurers and Secretaries—Mr. G. Shankara Setty, and The Headmaster, M. S. Pavagada.

It was unanimously resolved by the gathering to request Mr. Krishnaswmy Iyengar, Jodidar of Venkatapur and Mr. Anjaneya Setty to be the Patrons of the Troop.

During the camp fire, the Scouts acquitted themselves remarkably well in Kolatam, a scene from Ramadas and other mimic performances an unprecedented fact in the History of Scouting at Pavagada.

Though this the first time that such arrangements were ventured to be made to meet public attention on the benefits of Scout training it was a success beyond our expectation. The Scoutmaster Mr. B. S. Hanumantha Rao,his Scouts, the present Headmaster, Mr. M. Ramaswamy Rao and all others who helped Scouting deserve special praise on the success of the function as evidenced by the formation of the Local Scout Association.

The Training College Scout Camp.

A party consisting of 26 pupil teachers and two masters of the Government Training College, Mysore, left for the Chamundi Hill on Sunday the 22nd December 1929 at 7 a. m. The party reached the hill-top at 8-45 a.m. Soon after, the flag was hoisted and after paying due respects to the flag the party settled itself for the day's work. At about 11 a m. there was a dense fog which was followed by a few showers of rain; and for a time it looked as though the camp would be a failure. However at 2 p. m. the fog lifted and everything thereafter appeared cheerful. At 3 p. m. the Scouts resumed their activities which had been broken owing to their mid-day meal and rest. Then there were some games at which the Deputy Director of Public Instruction, Mysore Circle, the District Educational Officer, Mysore, the Principal, Training College, Mysore, and the Assistant Organizing Scout Commissioner, Mysore were present. Then there was the tracking game in which all present took part.

The next morning after a visit to the Chamundeswari temple and chota hazari, the party returned to Mysore after a most enjoyable trip. The camp was under the guidance of Mr. B. T. Srinivasa Iyengar, Assistant Master, D. Bannumiah's High School, Mysore, who is by the by instructing the pupil-teachers of the College in Scouting.—K. S. VENKATASUBBAN, Assistant Master, Training College, Mysore.

The Maradihally Venkatesa Troop, Maradihally, Hiriyur Taluq.

The Scouts and the Scoutmaster, R. Nanjundiah of the above troop went on a hiking party to a mango garden ten miles distance, with their Headmaster H. Venkoba Rao. They were divided into two parties. One party went ahead marking out the way they went while the other traced their path and reached the place at 10-30 a. m. Each Scout had come with the necessary requisites. The flag was hoisted at a convenient height. Each Scout was asked to prepare his meal. The meals were prepared being assisted by the Scoutmaster. Then the Scouts erected a small hut with the ready materials they could get nearby. Assisted by the S. M. a small bridge was constructed between two trees. The Scouts could easily cross the same. Then some games were played. At 6 p. m. they came back to the school.

After supper a camp-fire was arranged. The Assistant Inspector of Hiriyur Range, Mr. B. G. Shankariah, B. A., opened the camp-fire with an interesting speech about the object and the advantages of the "sacred fire." Some of the Scouts with the other School boys took part in many an interesting and amusing funs and frolics. The party then went to bed at 11 p.m. singing the National Anthem,

THE KNOT THAT JACK TIED.

A BOY WHO KNEW WHAT TO DO.

The Scout, The Cliff and the Dog.

Part of every good Boy Scout's education is to tie a good knot. He must tie it with ease, tie it with skill, tie it so that it shall hold when it must, and slip only when it should.

If he is a proper Boy Scout he will learn his tenderfoot knots so that he can tie them with one hand and his teeth. People who do not belong to the scout class might ask what was the use of this knowledge. Boy Scouts would not. They know. But if closely questioned about the faith that is in them, they might tell the following story.

A PERILOUS RESCUE.

There was a dog in Tresaith, in Wales, which, being as foolish as it was playful, went slipping down the Tresaith cliffs the other day till it came to a ledge from which it could be seen and heard, but could not be reached.

Then came on the scene Jack Thomas, of Rhydygars, a Scout of credit and renown, and a boy of great resource. He soon got a rope and some helpers, and had himself lowered to the perilous ledge where the frightened dog barked and whisked.

When the Scout reached the dog he found the ledge of rock so steeply shelving that he had to cling to the cliff with one hand while standing on it. But he had a rope, courage, coolness—and he had skill with knots.

He managed a bow line round the dog with his one free hand and his teeth, and he cast another bowline round himself. If the second knot had given way Jack Thomas and the dog would have gone hurtling down a hundred feet to the rocks below.

If the loop had slipped in another way and had drawn tight he might have been strangled. But both knots were well and truly tied, and the plucky Boy Scout and the lucky dog were drawn up to the top of the cliff in safety.

—*The C. N.*

TOWARDS FULL MANHOOD.

MR. RAMACHANDRA, Editor, The "Brahmacharya" Kengeri, Bangalore.

Letter V.

Dear Brothers,

In my last letter I had promised to tell you in detail the various evil effects of our self-committed sins of secrecy. I do not wish to catalogue a list of diseases and defects which the body suffers on account of this cursed habit, merely to frighten your minds and thus keep you pure. As I have more than once openly admitted, I was myself a victim to this curse. And therefore even if I were to narrate my own sufferings, it will certainly serve as an eye-opener to many of you. The purpose of these letters of mine is only to warn you of the dangers which await us as we grow from boyhood to manhood. This warning if you take in the right spirit, I am sure it will help you to grow into your full manhood—strong, virile, powerful in mind and muscle, and able to help society, as every one of us should aspire to be.

The ruin that was wrought in me when I was fourteen is terrible. My nerves got shaken and shattered. I became awfully conscious of the great sin I was committing and therefore I could not face my friends boldly. Of course I began to hide myself from the gaze of my parents and teachers. I became thin and pale. I looked into the mirror and saw my own sunken eyes and fat cheeks. My life-blood has run out of my body and there was a feeling of weakness all over and pain in the joints. My once-bright eyes became yellowish and jaundiced. Friends, these are not exaggerations, but actual experiences. Now when I recollect those moments, I shiver in shame and I wonder how educated and well-bred as I was, I could fall so low to the easy temptation of shamefully spoiling my own body. Oh! for some-one, a teacher or a father, who could have observed my slow fall and helped me to avoid the ruinous life! I was losing my first or second place in the class nor ever did they tell me how when age ripens, our sexual instincts will sprout and how in that critical period of our lives, we must carefully preserve our vitality. No, no such advice was given to me. About my parents, the less said the better. So long as I was able to pass the examinations regularly [and so long as I did not stay away long after night fall they found nothing to correct in me. My occasional complaints of head-ache or feverishness were silenced with the usual doses of castor oil. Especially when I had to prepare for my S.S.L.C. the trial of my life came. I used to spend the nights with some class-mates studying for the examination. To add to our over-heated brains on account of excessive study and burning of mid-night oil, I was tormented by my own evil actions and every morning I used to wake up with an awfully giddy head and hazy eyes. I knew full well that I was the cause of my ruin, still once having got into the habit, I became so weak-willed that I could not restrain it. This is the greatest danger, I feel, about this habit as also of smoking and drinking. These are all habits which we contract because of the company and the momentary and seeming pleasure they give us. But, once having realized their danger we are unable to leave them. Why? because these habits not only devitalize the body and the blood-cells, but they immediately affect the brain and make it so weak that it loses the power of will. And however much we might resolve in our moments of pain and despair, the resolves are hard to be translated into actions. Thus I pulled on and even to-day my lean body I owe to this wreckage.

Enough now about myself. Doctors after examining hundreds of patients have come to the conclusion that what in our young age we lose, the vital essence of our body, is equivalent to forty-times the quantity of pure blood. Losing semen is nothing but losing blood in a very much larger quantity, in addition to the shattering of the nerves. After all doctor's conclusions are but the patients' sufferings and experiences. Is it a wonder then that when those drops of semen, the vital essence of our life-blood, which possess the potency of giving birth to another life, when once they are lost, we feel life-less, inactive and tired out? Coursing through the blood-vessels the semen lubricates the whole body and gives lustre to the face and a characteristic brightness to the eyes. In this connection I cannot resist the temptation to narrate to you one of the happiest experiences in my life, while I was in Rishikesh up above Haridwar.

There, situated right amidst the high Himalayan hills, with the broad Ganges flowing silent at their feet, there is a Gurukula organised by the prime minister of the Tehri State. The children, boys between the ages of six and fourteen, wander up and down the hills with their hairs uncut hanging wild about their head and with a deer-skin to cover their back. They wear no other clothing except a loin cloth. The eyes of these youngsters struck me with a brilliancy and innocence I have yet to see. With no artificial aid to keep their hair and faces trim and shaved, these wood-land *brahmacharis* lack in no wise what is called beauty. Their beauty is born of the natural purity of their lives and the open air of the hills which they breathe and the cool waters of the Ganges which they drink.

In his masterly book "*Brahmacharya hi Jivan Hai*"—"Brahmacharya is Life and Sensuality is Death," Swami Shivanandji thus summarises the various evil consequences which result from the habit of masturbation.

"The first shocking result of masturbation is the passing of semen during dreams at night and even during the day-time, when we happen to see any sensuous picture or read any sensuous novel. This is due to the break-down of the nerves controlling the sexual organ and the seminal ducts. This is a horrible disease, one which wastes our life by slow degrees. About night dreams and how to control them I shall deal in my next letter, as it alone needs special and detail treatment. Enough it is for us to know that all those later consequences owe their origin to this first conscious sin—Masturbation, which we can very well avoid, if only we know its dangers full well.

"Masturbation not only wastes the precious life-blood, but it devitalises the very organs of semen production, so much so that the vital fluid is no more vital but becomes a thin watery liquid. This is again the danger point of our lives. We lose everything when we lose the precious vitalising element in our bodies.

"Our blood consists of red corpuscles and white corpuscles. The white one has the power of fighting out disease germs and poisons which get entry into the blood stream. And the more the semen we have in the blood, the greater our resistence to diseases

and poisons. Brahmacharis and sanyasins true to the rules and discipline of their orders are able to maintain their health and preserve their youthood inspite of the frugal food they eat and the rough life they lead. Diseases innumerable find their abode in a devitalized man, who has allowed his semen to run out of his body. Heart pain, constipation, brain fag are the very ordinary results of masturbation, the serious ones being lunacy, epilepsy and chronic debility. Doctors in charge of mental hospitals and lunatic asylums have declared time and again that this habit alone is responsible for turning many a young man into their portals. And this evil is not an acquisition of the poor but of the higher and cultured classes. It is a shame that unknowingly we youngsters are dragged and tempted to commit this awful mistake in our early years.

"Losing the vital essence from the body, we lose the health and vigour of our blood. And therefore we have not the strength to combat the ordinary changes in the weather. A little exposure to cold breeze brings on cough, cold and pneumonia. The heat of the sun becomes equally unbearable and we find our heads aching with sun-stroke. Similarly with the power of our digestion. A little heavy meal, iwe are unable to digest. There s pain in the stomach, constipation, diarrhœa and eventually dyspepsia. So too we have not the strength to withstand a few hours of hunger. So delicate the body becomes, because the whole digestive, circulatory, respiratory and above all the nervous systems have been deranged and weakened beyond repair."

These lines are not exaggerations to frighten you from following the evil path. But they are most of them my own experiences. If only we begin to respect our sexual organs, keep them clean and healthy and never for once abuse them, just as we do not abuse or over-strain either the eyes, ears or other parts of the body, then surely all of us who to-day walk about head-erect with bright eyes and smiling face, we with our Scout-life and Scout-ideals can surely become self-respecting members of a Glorious Commonwealth. We shall have no reason to be ashamed of ourselves.

Dear Brothers,
Ever yours in Service,
RAMACHANDRA.

THE DEVARAJA BAHADUR CHARITY FUNDS—LITERARY SECTION.

1. Applications are invited before the 15th March 1930, from authors who desire to submit their books and manuscripts for patronage from the Devaraja Bahadur Charity Funds—Literary Section. Authors should submit their works along with their applications.

2. *A. Kannada* :—The works submitted for patronage may be original works in Kannada, translation from other languages into Kannada or Critical editions of standard Kannada works

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The manuscripts should be written legibly and only on one side of the paper. Manuscripts once received will not be accepted a second time

3. The competition is open to all in the case of Kannada works, but shall be confined to authors or editors in the Mysore State in the case of Sanskrit works.

4. The awards shall be made on the judgment of a Committee appointed by the Director of Public Instruction.

5. There will ordinarily be two prizes, one of Rs. 500 and the other of Rs. 200 to be awarded to the two best competitors. But the Director of Public Instruction may, according to the special circumstances of each year, withdraw or suitably modify the value of either one or both of the prizes in the absence of works coming up to the mark.

6. The award may be in the shape of an absolute grant to the author in the case of a printed book and in the case of manuscripts, a contribution towards the printing of the work subject to the author guaranteeing its publication within a year, or his agreeing to hand over the copyright of the manuscript to Government.

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8. Copies of books submitted in response to this advertisement will not be returned, but manuscript so submitted will be returned to the applicants after June 1930.

N. S. SUBBA RAO,
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Scout Master W. C. James of the 1st Lucknow LaMartinere Troop, U. P.—For exceptionally good work in connection with the Scout Movement.

District Commissioner Maulvi Zamir A. Hashmi, Sitapur Local Association. U.P.—For his excellent services to the Scout Movement.

Assistant District Scout Commissioner Paramananda Vidyarthi—For his exceedingly good work for the Scout Movement in Meerut.

District Scout Commissioner G. E. C. Knappa, Tharrawady, Burma—For his meritorious services to the Boy Scout Movement in Burma.

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DISCIPLINE IN THE SCOUT MOVEMENT.

The Disciplinarian's Task.

First, I want to take up a general consideration of the subject of Discipline, before going on to consider its special application to the Scout Movement.

We are frequently so glib with our mottoes and pet phrases that we entirely fail to understand what they really mean, or, if we do understand, we are sometimes inclined to consider that we have a monopoly of certain good qualities which no one outside the Scout Movement can possibly possess. This is—I say it emphatically—a far too common failing amongst us, and one that obviously runs counter to the 4th Scout Law.

Just as water, to use Dr Foster's smile, can only do useful work when confined and guided in some channel and not allowed to spread itself over the country-side, so the native energy of the human being is of no value for the work of progress unless it be disciplined and trained to work in ways which will be useful—in the widest sense of the word—to humanity.

The disciplinarian's task—I use the word advisedly—is to harmonise two apparently contradictory necessities of social life and to

THREE FREINDS OF THE SCOUTS.



Mr. K. Shankaranarain Rao, M.A., B.L., our Chief Commissioner, Rajadhurna Pravina, Diwan Bahadur K. S. Chandrasekhara Iyer, B.A., B.L., and Mr. C. Krishna Rao, B.A., B.L., District Scout Commissioner, Tumkur.

assign to each its due namely—the exact obedience so essential to ordered social work and the legitimate desire of the individual for personal independance and freedom.

The true way is gradually to secure willing and intelligent discipline, based upon a mutual understanding between teacher and taught between master and man between leader and follower of the value of discipline.

A latent desire for the development of the higher self, through self-discipline and self-control, undoubtedly exists deep in the souls of young people, and we should all, whatever our walk in life, try and ally ourselves with this heroic element.

It is remarkable that there are so many who seem to have but little conception of the fundamental characteristic of education, namely—that the person to be educated should not remain what he is, but should be raised to a higher level than he can possibly hope to attain unaided, should become stronger and more fitted to take his place in the world.

This, as Dr. Foster tells us, cannot be done without strict obedience. Unless the person can rise above the merely personal will which

is bound up with his lower self, unless his natural self-will can be educated to submission, there is no firm basis to be found for the work of self-education.

Without reaching the higher level, a human being is so much the slave of the lower part of his nature that he never becomes really able to direct his own life. It is through obedience that we learn for the first time to rise superior to our natural self-will.

No one has less independence than he who has never learnt obedience, or as Carlyle has expressed it: "True it is that, in these days, men do almost all things, only not obey. 'True like wise that those who cannot obey cannot be free, still less bear rule; he that is the inferior of nothing can be the superior of nothing, the equal of nothing."

Now we have cleared the ground, and in doing so we have, I believe, proved to ourselves that self-discipline is not the prerogative of Scouting either in thought or practice or expression.

Discipline as Applied to Scouting.

I want next to discuss the general application of discipline to the Scout Movement, before going into any details as to methods of its application to the various stages of the Movement. Is Discipline necessary to Scouting? There can be no possible doubt about that. The Chief says in Scouting for Boys "Discipline and obedience are as important as bravery for Scouts and for soldiers." And again, "By discipline, I mean patient obedience to authority and to other dictates of duty."

We must have some kind of order in our activities, they won't arrange themselves. We must have someone to whom we can look for guidance. We must have something that will bind us together and set us to work for progress. We must be confined to certain channels of activities. and not be allowed to spread ourselves promiscuously about over the whole of social progress. If we are so spread, all our force would be expended and our powers for good dissipated.

So we have a Policy, Organisation and Rules.

So we have a Chief Scout and a Council and Commissioners and Scouters.

And it is up to every one of these to confine our activities in the right channels.

What kind of discipline do we desire in Scouting? The answer to that question is going to take a much longer time in the telling and it will be necessary for me to deal with it point by point.

But, first of all, we have got to have two factors clearly determined.

Discipline—Not an end in itself.

So far as Scouting is concerned, Discipline is not an end in itself, but is a road to general well-being. Every member of the Scout Brotherhood, from latest-joined Tenderpad to the Chief Scout himself, is ever mindful of the happiness and comfort of his companions, and, rather than do anything detrimental to the common welfare, he will without any hesitation suppress any desires and wishes of his own. That is our Aim.

Sympathy—The Keynote.

The keynote then of the lead to be given in regard to discipline from the outside is spmpathy. The word is derived from the Greek and means 'to feel with.' The Scouter must feel with his boys, he must place himself in their position, he must see things through their eyes, he must grasp their point of view, their thoughts, their feelings, their difficulties. The Scouter must be a Cub or a Scout or a Rover himself first of all in spirit. He himself should be inspired by an ideal—the ideal of the highest form of Leadership that it is possible to conceive.

The attitude the Scouter should adopt towards his Scouts is one of complete trust—confident belief in his boys. If nothing else did, our Scout Law places that obligation upon us, and, out of a somewhat wider experience than Scouting, I can assure you that the policy of trust is the best possible policy any one can adopt in any walk of life. With such an attitude towards them, and in such an atmosphere, the Scouts will rise to the highest level to which they can attain.

A Few Don'ts.

Now what I propose to do is to set up a whole line of negative signs, and to balance them thereafter with a few positive directions. If I did not compress in some such way all that there is to say on this subject, I should keep you here all night. Here are our negative sign posts then:—

Don't give unnecessary orders which are merely irksome.

Don't give hasty, ill-considered orders which you will immediately regret.

Don't give vague, ill defined orders which veil your real intention.

Don't give order in a loud, discourteous, or sarcastic manner which strains the loyalty of your hearers.

Don't give orders which for the sake of just giving orders when the boys can get along very well without them.

Don't give orders which you are not in a position to carry out.

Don't try to justify or cancel any mistake you yourself may have made, in so doing you lower the dignity of Scoutmastership.

Don't lose your temper however hard you are tried.

Don't be insincere or sarcastic.

Don't pretend not to see, if you do you will immediately lower standards and secure a poor opinion of your own powers of observation, if of nothing else.

Don't play for popularity by being slack or by relaxing discipline.

Don't allow favouritism to creep in.

Don't punish if there is any other way of helping the fellow, and in any case avoid collective penalties.

It will content myself with that list of 13 don'ts but I could add still more to that unlucky number. The whole lot, however, are all comprised in the unwritten eleventh Scout Law—"A Scout is not a fool."

A few Do's.

Now let us turn away from the 'no way' signs and look for the signs that tell us which road to follow.

Be Straight—This is the one thing in the character of a leader that really counts, no amount of ability, knowledge, well-meaningness or cunning, can possibly make up for not being straight.

Be Prepared—See that your programme of work or play is ready beforehand and is suitable for the purposes you have in view, and is also suitable to the mentalities and desires of the boys.

Be punctual, and expect a similar punctuality.

Set an example in your dress as well as in your manners.

Show appreciation, expectation, enthusiasm, understanding, trust.

Make judicious use of the "The Patrol System," throughout your Scouting, as emphasising co-operation, self-reliance and trust.

Insist—quite emphatically—on fair-play at all times.

(*Continued on page 4.*)

YOUTH'S DHARMA.

"YOUTH SHALL RESHAPE THE WORLD."

A Letter by a Young Man to other Young Men

Brothers,

We are overfed with education. Our head is growing dizzy due to over crowding of unnecessary facts. But we are not giving the same attention to the body. I mean the physical welfare of the body. We are weak and puny, we do not want to put on muscles and take good exercise. At the cost of health, a store-house of unnecessary facts is maintained. We read from morn till night, sometimes the whole night. We subscribe to all the best magazines. We take in so much that we can never assimilate them to our practical life. Thus after the course of 10 or 12 years of our tiring education, we find ourselves to be unhealthy and weak creatures, with plenty of so called knowledge. We go on repeating and stressing the necessity of care and attention towards the development of the intellect but not a thought is given to the physical welfare of the body. We want strength, physical strength, bodily strength. Most of the students never take any exercise. As soon as they are free from books, birch and padogogue for the day, they run away to shut themselves in their rooms and only attend a drill class on peril of dismissal. This attitude of mind must go. We must determine to get strong. That is the upanishadic teaching. "Be strong and fear nothing" says the Thithariya upanishat. It is a sin to be weak. Society demands and expects us to be strong. God has given us this body that we may grow strong and enjoy life and not that we should allow it to decay and decease. In thus disregarding the body we are not living the life as it ought to be lived. We are not living life fully. We are dragging on our existence in a most wretched and unenviable way. The wastage of life is life flirtation. This sort of flirtation is going on around it. Our aim must be life fulfilment. To make every one's life full and perfect is the highest object of creation.

Though it may look strange, the truth must be said that we are only half living. We must learn to live fully and in vibrant health. We must conquer decease by our vitality and strength. We must understand and practice the elementary laws of health. Eustace Miles gives us the following laws of health. "Avoid what disagrees with your system; breath plenty of pure air; keep clean in and out; regulate your drink and diet carefully; exercise your minds and muscles; be always cheerful."

There is much to be learnt by studying the book of life. Do not be deluded by the foolish idea that the knowledge of the whole world is contained in a few books. Do not air your book views before you have fortified them with practical experience. We must learn to think and meditate. We must live life in constant contact with reality. Every urge and stimulus towards creation must be strengthened. Our creative faculty must not be allowed to sleep but to work vigourously. Students and Scouts should train themselves to strong and vigorous thinking. Thinking is an art. Graham Wallace has written a very suggestive book on the art of thinking. He sets fourth 5 stages of thinking process.

1. Preparation or collection of facts.
2. Incubation—Allowing these sowings to germinate and sprout in the mental soil.
3. Intimation—The signals for the approach of budding thought which need be watched.
4. Illumination—The actual flash of thought.
5. Verification—Whether the inner suggestion is true when tested with reference to reality.

Good and successful actions are the results of deep thinking. In future life you will not have time to think. In order to avoid committing blunders, "be prepared" from now.

Another most important thing which we have to learn is to work. We still continue under the delusion that work and manual labour cannot go hand in hand. We must overcome this weak mentality. Let us understand the dignity of labour. Work is no curse; work is worship. When we work joyfully and with zeal, it will not tire us. It becomes play. We want regular, systematic and efficient work. Personal, industrial and social efficiency, these are our three greatest needs. The secret of successful work, work which is full of good results, work which counts in our own lives has not been learnt by us. Successful work depends on the practice of a few secrets. We must base our work on exact knowledge. We must be guided by facts and not by guess work. We must plan our work and work our plan. Let us make up our minds to work a little every day. By coupling manual labour with intellect, they are making great progress in other countries. But here we yet burden under the misconception that work and degree cannot agree to work together. By tempering intellect with manual labour we shall be able to set an example to others and increase our earning and standard of living If we are prepared to work from now, we do not feel it a curse. When necessity in future life may compell us to "enjoy the blessings of a labourer's life."

We must have high ideals and exercise common sense. Never shirk from taking the council of competent men. Being self disciplined and aspiring to achieve high results will give you success in your future life.

The laws of righteous life must be studied, character must be built. All mental attitude towards the base and the mean must be conquered. Good habits must be strengthened by constant self-purification and self-examination. There are the noble traits which go to make life noble. Have pure thought always. To have pure thoughts is to have a strong body. Do not think ill of anybody. The very atmosphere in which we live is polluted by evil thought. Our aim must be to make everything pure and strong and not polluted and weak. Therefore I ask you to control your thoughts.

Another most important thing which you have to learn is to be always cheerful. To be cheerful is to radiate happiness and joy. Learn the value of words and speak gently. Sympathise with the sorrow of others. Minimise others miseries and wipe away their tears. Do good work and try to encourage every one to do the same. Be the fountain of joy, hopeful, helpful and happy and try to make others happy and hopeful. Wherever you are, let there be happy homes, happy schools, and happy play grounds. Cultivate simple ways of finding happiness. Spread sunshine wherever you are and

bear your troubles happily and cheerfully.

Last but not the least is discipline; much of our failure in work is due to lack of discipline. We lack implicit obedience to the leader whom we have chosen ourselves. How many instances has not a Scoutmaster seen where the Scout refuses obedience to the Patrol leader. This is the case even in play. All false ideas of personal egoism must be brushed aside when we are being trained to the future work of citizenship. We want liberty but not liberty without order and discipline. Because as Wordsworth says,

" Me this unchartered liberty tires,
I feel the weight of chance desires."

Liberty devoid of discipline is not desirable. Liberty tempered with discipline is liberty under law.

Let us make Scouting our field of training. Let us know all we have to so work that by the time we face the wirl-wind of worldly life, we may be in a position to conduct ourselves, we will bring all credit to the movement.

I shall close the short letter with these few lines—

" Do all the good you can
By all the means you can
In all the ways you can
In all the places you can
At all the times you can
To all the people you can
As long as ever you can."

Yours sincerely,
G. K. RAMASWAMI.

DISCIPLINE IN THE SCOUT MOVEMENT.

(*Continued from page 2.*)

Obey the Scout Laws yourself, and especially the first, second and seventh.

Utilise the Scout Law as a definite code of conduct to which appeal can be made, but be careful in your appeals for to most boys the Scout Promise and the Scout Law are sacred things, not be roughly disturbed or frequently alluded to.

Appeal to each individual boy to live up to the highest that is in him, by leading him to an understanding of what Scouting means.

There are eleven positive directions—a good number—so I will not add any more arrows to the quiver that every Scouter should carry with him.

Even with these instructions your journey will not be easy, you will encounter all kinds of difficulties on the way which will have to be met as they occur. Of some you will be forewarned by a sign left lying on the path, others you will meet quite unexpectedly.

Discipline among Scouters Themselves.

In regard to discipline among Scouters themselves, I shall have something more definite to say.

Primarily all Scouters must realise that if the example they themselves set is indifferent, the discipline of those they have undertaken to lead undoubtedly suffer.

This thought was well expreseed by General Jefferys at the Matlock Conference :—" Unless you have some sense of discipline and subordination it is impossible to carry on." Sometimes a Scoutmaster is inclined to say : " This is a voluntary movement, and I shall do what I like." My argument then is always to say ; " Yes, it is a voluntary movement, but how would you like it if every boy in your troop said ' It is a free country and a voluntary movement and we shall do as we like ?' Just as you require obedience from your Scouts, so it is incumbent upon you to render obedience to those over you, just as in the same way we Commissioners bow to the decision of the Chief and his Council."

I have already dealt, I hope adequately, with that very important aspect of the question. For the Scouter as well as for the Scout, discipline is a road to general well-being, and individual interests and desires must be sacrificed to the common welfare How often does it happen in an Association that Scouters refuse to abide by this principle? How often does it happen at a District Sports Meeting that Scouters object to a Judge's decision to the shame of their own boys? Every time something of that kind happens the Scouter is lowering standards, not for himself alone, but for his boys as well.

No Scouter can be ill-disciplined and expect to be able to lead his boys to true Scout ideals. The theory and practice of his work become incompatible.

Let me put it this way. No one who fails to back up his fellows and his leaders, heart and soul, through thick and thin, can ever himself expect to become a real leader.

No Association can carry on its work properly if every individual is to take or leave the rules according to his own personal feeling and judgment. This obedience does not mean that you are not free to criticise by all legitimate means. But legitimate means do not include excessive or destructive criticism, grousing before the boys or the outside public nor the formation of parties and cliques.

Follow and Learn.

Before I finally conclude, I want to quote from a speech of the International Commissioner at the Belgian Scout National Congress last December. He summarises in a few words with a great deal of what I have tried to say to you :—

" To maintain that unity which results in strength it is inevitable that the personal views of the individual must often give way to the views of the body as a whole as the personal views of an individual Scoutmaster must often give way to those of the majority of the whole Association. It is the inalienable right of every member of an Association to express his views and persuade others, if he can, to adopt the same views. If, however, he be unsuccessful in his oratorical efforts, discipline demands that he shall give way to the views of the majority and carry them out in the spirit of loyalty.

" Discipline and loyalty, collective and individual, are two of the foundation stones on which the great edifice of Scouting has been erected. Remove either of them and the edifice soone or later will topple to the ground.

" Discipline and loyalty entail the exercise of the greatest virtue of self control. And this is one of the virtues which it is our duty to inculcate to the boys who are in our charge But here again it is all-important that we should remember that the best possible way in which we can teach the boy is by personal example The boy, consciously or uuconsciously, will always copy his leaders."

And one last thought, the word Discipline has its origin in the word disciple ; one who follows and learns—we are all followers of the Chief Scout, we all continue to learn from him.—*The Jamboree*.

Recollections of a Friendly Chat.

A STUDY IN APPRECIATION.

It was five or six years back, I think, that I came into contact for the first time with a Mysore Scout. The place was Madras and the occasion the Jamboree. I may tell you without any reserve that what attracted me towards this youth was *not* any special Scout spirit visible on his face, but just an external factor, the turban. Yes, though a young boy of thirteen, he had tied it in such a neat style as to excite envy in any South Indian; and it did give him an extra appearance of smartness and tidiness and in a way, augmented his personality even. It was this—nothing else—that urged me to enter into a conversation with him. I did not mind it in the least the fact that I was to speak to him first. I myself was then sixteen years old, reading in the pre-matriculation class. As is the characteristic with us, Madrasees, I began the talk, perforce, in that unnatural alien tongue, English. Immediately, I consoled myself with the remark that after all I had done well in this particular instance. For had I began the talk in *my* vernacular, he would not have cared to answer me. For good or bad English is the only medium for free exchange of ideas between a Kannadiga Rau and a Tamilian Iyer. As school boys, we first enquired of the names, school, class, text books, headmaster, question papers etc. I then casually asked him how was Scout movement progressing in his state, both in quality and in quantity. Proudly did Mr. Nanjunda Rao remark with a smile in his lips, " Why, splendidly, of course. We are really very, very, fortunate in having a large number of sincere patrons and supporters who put their heart and soul in the matter. Though it has not become a non-official —not even a semi-official movement, there are some philanthropic and noble minded citizens who render all possible aid to the movement. I may tell you that our Chief Scout and Patron, H. H. the Yuvaraja,himself takes keen interest in it. About our Organising Commissioner it is needless to say anything. He is eminently fit for the post, for the one quality he has in abundance is his zeal or organising capacity. But I tell you the man behind the movement is our Chief Commissioner. Seldom can you find a man of that stamp anywhere in British India. I don't speak highly of him because of his power to make long speeches, though even in that he is unique. He is, what may be called, a born Scout, a true Scout, a Scout to the very marrow of his bone. I emphatically assure you he is the ideal Scout, in dress, thought, word, deed, above all in spirit. No noble cause is left unaided by him. As for his breadth of vision, largeheartedness, simplicity, amiable manners, pleasing look, etc., etc. I am afraid, I cannot give you an adequate idea. All that I can say is, to use a common phrase of the advertisers, give us a trial and you will be convinced of the truth. Whenever he attends a Scout function—he seldom misses a notable one, mind you —he appears in his Scout uniform and this eminently fits him. He looks grander and more dignified in his khaki. As said before, his eloquence is impressive. He is a very forcible speaker of chaste English or lucid Kadnada. The ringing tone of his sweet silvery voice automatically grows as his zeal in the subject matter enhances. Yes, sometimes, he soars high, and his speech becomes masterly, both in sentiments and in language. The secret of his lies in his intensity, sincerity or fervour of his conviction. His words come from the core of his heart; there is a burning passion behind his every noble utterance. Few will remain sceptical or unmoved, after listening to his living words for once. He not only believes himself in cent per cent efficiency of Scouting, but imparts it to others. I won't say, he inspires: " injects " would perhaps be a better word. I am telling you the bare truth when I say that few men have worked so whole-heartedly to make this movement attractive and popular to the young, as our Chief Commissioner. The success of the movement —Scouting of right quality, mind you, is assured. Mysore must certainly be proud of him. A mere sight of him is enough for a man to get rid of his prejudice against Scouting however long standing and deep rooted it might be; if he hears him once, he is unconsciously drawn to the great Brotherhood; lastly, if only he moves with him—let it be for a few hours even—I am sure, he will become his true disciple."

I was simply astounded at this peroration of the young lad; it appeared to me then as almost undiluted praise, 99·9 per cent exaggeration. I asked myself, " can the success of the movement depend so largely upon a solitary individual? May be, Scouting has progressed satisfactorily in Mysore and the Chief Commissioner has heartily supported it. But then, the little enconium of Mr. Nanjunda Rao made me suspect the whole affair to be a Rao admiring another Rao, an instance of strong communal or sectional attachment.

It was October 1929. Little did I dream in '23 that I will come into contact with this inspiring or " injecting genius " of Mysore within so short a time. Yet, it happened. Fate, the mysterious and unknown power, destiny, dragged me tither. I had gone to the beautiful Bangalore to pick up some journalistic works under guidance of my brother. That being the festive season at Mysore (Dasara) we were on our way to Mysore. But my brother decided to break the journey at the station of Baderhally and to pay a flying visit to the Scouters' Reunion Camp at Hulikere. He thought that by doing so, he will be accomplishing two things: responding to the kind invitation of the camp chief, Mr. C. Subba Rau and at the same time visiting the much talked of, interesting, tunnel works. So at Hulikere, we found a very likely and active camp. Nearly 60 young men had come from different parts of the state and they represented all kinds of troops—private, Middle, High and Normal Schools. They were there to improve their Scoutlore and classes were being conducted by efficient and experienced officers. What struck me, a visitor from British India, was the remarkable way in which the Mysoreans were trying to nationalise the movement. National songs, indigenous exercises with *lathi* and *lazim*, khadi uniforms,—all these impressed me very much.

That day afternoon, at about 3 p. m. Mr. K. Shankara Narayana Rao came in his car from Mysore, as promised before. He addressed the Scouters for nearly 40 minutes. I listened to every syllable of his with rapt attention. It was indeed one of the best speeches I had ever heard in my life time. Even

AIYAR'S MISCELLANY.

1—*True Civilisation.*

"What indeed is true civilization? It is not dominion, wealth, material luxury,—nay, not even a great literature, and education wide-spread, good though these things be. Civilization is not a veneer; it must penetrate to the very heart and core of societies of men. Its true signs are thoughts for the poor and suffering, chivalrous regard and respect for women, the frank recognition of human brother-hood, irrespective of race or colour, nation or religion, the narrowing of the domain of mere force as a governing factor in the world, the love of ordered freedom, abhorrence of what is mean and cruel and vile, ceaseless devotion to the claims of justice.
—(Lord Russell of Kitlowen)

2—*A Parable of Nature.*

One day, when the birds had sung themselves quite weary, a long pause ensued, broken at last by a philosophical chaffinch, in these words "what is life?"

They were all rather startled at the interruption, but a little warbler at once, "Life is a song." "No, it is a struggle in darkness" said a mole, who had just succeeded in getting his head above the ground. "I think it is a development" said a wild rose bud, as she unfolded her petals one by one to the delight of a butterfly who came to kiss her and exclaimed, "Life is all enjoyment!" "Call it rather a short summer's day" hummed a little fly as it passed by "I cannot see anything but had work" was the lamentation of a small ant, as she struggled on with a straw ever so much too big for her. The magpie only laughed to cover his own poverty of thought. The general indignation at such levity might easily have produced a quarrel, had not at that moment the rain began to fall, whispering sadly, "Life is made up of tears." "You are all mistaken" called out the eagle as he sailed through the air on his majestic wings. "Life is freedom and strength." Meanwhile it had gone dark and a practically minded Bullfinch proposed that they should go to rest. And the night wind rustled softly through the branches, "Life is a dream." Silence lay over town and country, and dawn was near, when the scholar in his heart. "Life is one long desire ever unfulfilled." "It is an eternal mystery" whispered fitfully the newborn morning breeze.

Then suddenly a rosy light spread over the horizon and tinged with its glow the tops of the forest trees as it rose in the sky. And as the morning kissed the awakening earth, a mighty harmony rang through the world, "Life is a beginning"!—(Madge Irving).

"We think of life as a goblet to be drained, is it not rather a measure to be filled? Life is shallow only when we are seeking to exhaust it; it enlarges as we seek to fill it, always."—H dley of Yale)

3—*Scientific Age.*

The chief question, in good old days, was, "Is it right or wrong." The chief question to-day is, "Is it sterilised?" Life, which used to be a brave fight between heaven and hell, has come to be a long and anxious tiptoeing between the microbe and the antiseptic.

4. A man's body is many things at once. To the food paddist it is digestive tube, to the bacteriologist it is a happy hunting ground for bacilli, to the boxer a fighting machine and to the craftsman a wonderfully complex and delicate instrument for making things.

5—*Character.*

Every word of our lips, every thought of our brain, every act of our feet, every emotion of the heart, and every vision of our fancy, might be looked upon as so many dancing leaves in an autumn wind tossed hither, rising now, floating there, but in the end all falling to the ground, all soaked together in a clammy mass by the dews and rain of successive nightfalls, all melted together at last in the heats of trial and crowded together under the pressure of adversity and cooled together in the winters of desolation till in the end they make the rock which we call character.

6—*Romance of Malayan Rubber.*

That the mercantile instinct of the Englishman, sometimes, induces him even to stoop to somewhat dishonourable means is well illustrated by the following story of stealing rubber seeds. Sir Henry Wickham, an explorer and planter (who died in 1928) went out to Brazil for the Indian government, and from a forest there secretly collected the finest rubber seeds he could find. He collected about seventy thousand of them, packed in baskets among dry leaves.

One by one the seeds were got together, for Brasil was a jealous guardian of her rubber supplies. They were collected and carried to a seaport, and there Sir Henry Wickham chartered a steamer to take him home. He ran great risk of detection and arrest, but he escaped with his seeds and got them safely to England. He wired to Kew that he was arriving and men were kept there all night to meet him. He drove there with his sack of seeds in a hansom cab. The seeds were planted, they germinated, and were sent as little plants, out to the East. They developed about 7000 plants which in the course of some thirty years became the parents of about eight million rubber trees in Malaya and Ceylon.

Verily does the blood of "Elizabethan Seadogs" and the old "Vikings" continue to run in their blood!

7—*What makes us yawn?*

When we are tired we do not breathe as deeply as we should and the blood

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my brother told me afterwards, that Mr. Rao was at his best that day. Though a keen Scout for the past so many years his belief in the movement had grown a million fold after what is unhappily known as the Bangalore disturbances. It was after hearing him at Hulikere that I changed my opinion about the impression conveyed to me by Mr. Nanjunda Rao, nearly six years back. I now became fully convinced that every word Mr. Rao spoke of the Chief Commissioner, was simple truth and nothing but the truth. Happy should be the Scouts of a land that has such a man has its Chief Commissioner. All glory to Mysore and Mr. Shankara Narayana Rao. The next time, if I ever meet that Madras acquaintance of mine, Mr. Nanjunda Rao, my first duty will be to congratulate him for belonging to the proud brotherhood of Boy Scouts of Mysore and to speak to him in all sincerity, "Right you were Mr. Rao, when you spoke a few words about the Scouting in your state, some years back at Bombay. Excuse me, for disbelieving you them. I am now convinced that every word you uttered them was nothing but the truth."

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does not get enough oxygen from the air. Therefore, the brain sends a message to the facial nerves taking them to make us yawn so that we may take a deep breath inward and supply the need.

8—*How I wish that our own country beat this proud record?*

Here is a proud challenge from Australia, the island continent. Once it was gold that gave Western Australia a fame in the world. Now wheat is beginning to boom. It proclaims its eminence in its harvesting methods. In no other part of the world—at least, so we are told—does human efficiency attain such proportions as in Western Australia, where one man will plough, seed and harvest 300 acres of wheat entirely by himself. Certainly, the kingdom of Kangaroo and Emu can well be proud of achievement!

9—*Good-will Day.*

Eighteenth May is observed as the Good Will Day because it commemorates the opening of the first Peace Conference at the Hague on May 18, 1899. It is kept in many countries and celebrated in hundreds of schools by lessons on World friendship, with national and international songs, plays and pageants, carrying out the spirit of the day. The following message of the children of Wales, may profitably be made use of by us (boys in India.)

"We, boys and girls of the Principality of Wales and Monmouthshire, greet with a cheer the boys and girls of every other country under the sun.

Will you, millions of you, join in our prayer, that God will bless the efforts of by the peace of Versailles.

(3) **Barbados** is said to have derived its name from the bearded fig tree found on the island but opinion differs as to the derivation of the name. It has been stated that the island was so called after the baobab tree depicted in the design on the Tercentenary stamp. In 1605, Sir Olive Leigh who sailed in the Olive Blossom, touched here, and finding no inhabitants set up a wooden cross with the inscription "James K. of E. and of this Island." A colony was founded 20 years later and it is a source of pride to the Barbadians that through all the long years of War between Great Britain and her European rivals the island was never for a day subject to foreign rule.

The curious design on the issue of 1892 depicting Queen Victoria, trident

the good men and women of every race and people who are doing their best to settle the old quarrels without fighting? Then there will be no need for any of us, as we grow older, to show our pride for the country in which we were born by going out to hate and to kill one another.

Long live the League of Nations, the friend of every mother, the protector of every home, and the guardian angel of the youth of the world."

10—*A Prayer for the Scouts.*

Now, that kindness to animals is to play a more important part in the Scouting activities of our State, the following prayer for All Dumb Friends is sure to be read and the sentiments appreciated by all. If possible, the prayer may be learnt by heart, as an amplification of the Scout law on kindness.

"Hear our humble prayer, O God, for our friends, the animals who are suffering; for all that are over-worked, underfed and cruelly treated; for all wistful creatures in captivity that beat against their bars; for any that are hunted, or lost, or deserted or freightened or hungry; for all that are in pain or dying; for all that must be put to death.

We entreat for them all Thy mercy and pity, and for those who deal with them we ask a heart of compassion and gentle hands and kindly words."

11—*That is true Thrift.*

A man and his wife in England by taking to the rather strange trade of onion-peeling for nearly fifty years have managed to accumulate an income of £6,000.

12—What are the male, female and



Mr. V. H. Kulkarni.

young of the swan called? Ans: The male is a cob or cock swan, the female a pen swan and the young, a cygnet.

13—Why is a wedding ring worn on the third finger? [illegible] 2"

Because it was anciently believed, though the opinion has been exploded by the anatomists, that a small artery ran from this finger to the heart.

14—*The disastrous bite of a monkey.*

If I tell you that the casual bite of a monkey resulted in the death of a quarter million people, you may not believe me. Yet it is what actually happened. One October day in 1920, King Alexander of Greece walking in the garden accompanied by his spaniel, paused to watch the antics of a pair of monkeys. The spaniel attacked the female monkey and the male had his revenge by biting the King in the leg. The wound did not seem serious to the doctors, but the bite became festured and gradually the poison increased its hold till the King died Now, the death of King Alexander at that time changed the policy of his country and led to terrible disasters. According to Mr. Churchill, a quarter of a million persons died as the result of this monkey's bite!

15—*Success.*

If you are to succeed, it is not because you are great at literature, it is not because you are a great athlete, it is not because you are a great social light, it is because you have learned to take success with equanimity balancing one thing against another; so that your judgment is sound, your friendship is sincere and your help to your neighbours is real [illegible] who lived in the Islands were occasionally disturbed by Dutch, French and Spanish invaders. The issues of the stamps of the Leeward Isles bear the heads of Queen Victoria, King Edward and King George,

(9) **St. Kitts**—Although the political union of St. Kitts and the neighbouring island of Nevis had been consummated as far back as 1882—it was not until July 1903 that unified postage stamps were supplied to this presidency. Some values of this issue depict Columbus, by a stretch of imagination as "sighting land" through a telescope. The current stamps bear the portrait of King George and the medicinal springs of the colony.

(10) **St. Lucia**—The largest and most picturesque of the windward Islands, was discovered by Columbus in 1502.

16—*So goes the Round.*

War begets Poverty.
Poverty Peace;
Peace begets plenty,
Then riches increase;
Riches bring pride,
And pride is war's ground,
War begets Poverty.
So goes the round.

17—Is 'A' or 'The' most used in English language?

Ans: "The." In Strong's Concordance to the Bible there are twelve pages of the's to three and a half pages of a's. This is only a rough indication, of course, of the use of the words in commen conversation.

18—*What the English spend.*

Mr. Angus Watson, speaking at Cardiff to the annual conference of the United Kingdom Band of Hope Union, pointed out these remarkable figures.

They spend—
£42,000,000 on the Army.
£60,000 000 on the Navy.
£41,000,000 on Education.
£84,000,000 on Health and Insurance.
£88,000 000 on Milk.
£79,000 000 on Bread, and
£298,000,000 on Drink.
And this is civilization!

19—*Curious Records.*

1. The late Mr. W. E. Gladstone once delivered a speech at Birmingham. The first sentence contained 176 words.

2. Abel Roberts of Llangollen, attended school for eleven years without being absent once.

20—*Romance in Life.*

back. I now became fully convinced that every word Mr. Rao spoke of the Chief Commissioner, was simple truth and nothing but the truth. Happy should be the Scouts of a land that has such a man has its Chief Commissioner. All glory to Mysore and Mr. Shankara Narayana Rao. The next time, if I ever meet that Madras acquaintance of mine, Mr. Nanjunda Rao, my first duty will be to congratulate him for belonging to the proud brotherhood of Boy Scouts of Mysore and to speak to him in all sincerity, "Right you were Mr. Rao, when you spoke a few words about the Scouting in your state, some years back at Bombay. Excuse me, for disbelieving you them. I am now convinced that every word you uttered them was nothing but the truth."

BROTHER JOURNALIST.

Some Common Ailments and their Remedies.

RINGWORM.

Ringworm is a common name for several diseases of the surfaces of the skin, due to a kind of mould caused by vegetable parasites, which penetrate among the cells of the skin, and down to the follicles of the hair.

In ringworm of the scalp (which is one of the commonest forms found among children), cut the hair as short as possible all round the patch, and thoroughly wash the part affected very frequently with warm water and soft soap to remove the scales. Use a fresh piece of cloth every time, and burn it when it has been used once.

The place should be anointed every day with carbolic oil or croton oil; a cap of linen or of oiled-silk is useful, to be worn both night and day. Tincture of iodine, applied with a brush, often quickly kills the parasite and ends the disease, or white precipitate ointment may be rubbed on the place.

Ringworm of all kinds is extremely contagious, and children suffering from it should be kept at home, and not be allowed to wear the caps or hats of others, nor to use the same towel as is used by other persons.

STING OF WASPS, BEES, ANTS, OR HORNETS.

If the sting can be extracted, pull it out at once. Smear the wound with boracic ointment and bind round with a piece of lint. A weak solution of washing ammonia often stops the irritation.

[illegible] as the morning kissed the awakening earth, a mighty harmony rang through the world, "Life is a beginning"!—(Madge Irving).

"We think of life as a goblet to be drained, is it not rather a measure to be filled? Life is shallow only when we are seeking to exhaust it; it enlarges as we seek to fill it, always."—H[illegible]dley of Yale).

3—*Scientific Age.*

The chief question, in good old days, was, "Is it right or wrong." The chief question to-day is, "Is it sterilised?" Life, which used to be a brave fight between heaven and hell, has come to be a long and anxious tiptoeing between the microbe and the antiseptic.

4. A man's body is many things at

ginger dropped on a lump of sugar forms a handy remedy. Always buy the essence at a good shop, as it is frequently very much adulterated.

TOOTH-ACHE.

The commonest cause of toothache is decayed or decaying teeth, a gum-boil at the root of a tooth, or, frequently, a disordered stomach, especially among children.

Remove any foreign body from the hollow of the tooth, and insert a small plug of cotton wool dipped in spirits of camphor. Rinsing out the mouth with a solution of baking soda (bi-carbonate of soda) in warm water is often beneficial.

A piece of cotton wool dipped in pure carbolic acid, or in oil of cloves, or in a mixture of chloral and menthol, inserted in the hollow, is often useful

Toothache often results from pieces of food fermenting amongst the teeth. Wash out the mouth several times a day with warm water in which a few grains of permanganate of potash have been dissolved. This clears away fermentation and prevents further fermentation.

A gentle aperient is at times most useful, as toothache is very often due to a disordered stomach.

Very painful toothache should be attended to by a dentist, as the tooth may require extracting.

Permanganate of potash makes a very useful mouth wash and gargle for ordinary purposes. Put a large tea-[illegible] steamer to take him home. He ran great risk of detection and arrest, but he escaped with his seeds and got them safely to England. He wired to Kew that he was arriving and men were kept there all night to meet him. He drove there with his sack of seeds in a hansom cab. The seeds were planted, they germinated, and were sent as little plants, out to the East. They developed about 7000 plants which in the course of some thirty years became the parents of about eight million rubber trees in Malaya and Ceylon.

Verily does the blood of "Elizabethan Seadogs" and the old "Vikings" continue to run in their blood!

7—*What makes us yawn?*

When we are tired we do not breath as deeply as we should and the blo

THE MYSORE SCOUT CLUB.

MR. V. H KULKARNI, Mysore



PHILATELIC TIPS.

BRITISH WEST INDIES' HISTORY AND STAMPS.

(1) **Antigua**—So named by Columbus, after the Church of Santa Maria La Antigua at Seville. It is the seat of the Federal Government of the Leeward Islands, and this is made manifest philatelically by depicting in an inset a landscape view of the Government House at St. John's.

(2) **Bahamas**—It is said that Watling's Island was the first land touched by Columbus in the New World and that he named it San Salvador—by which name it is also still known—in gratitude for his deliverance from the sea. The Bahamas plundered by an American Squadron during the War of Independence, and seized by the Spaniards in 1781, were finally restored to England by the peace of Versailles.

(3) **Barbados** is said to have derived its name from the bearded fig tree found on the island but opinion differs as to the derivation of the name. It has been stated that the island was so called after the baobab tree depicted in the design on the Tercentenary stamp. In 1605, Sir Olive Leigh who sailed in the Olive Blossom, touched here, and finding no inhabitants set up a wooden cross with the inscription "James K. of E. and of this Island." A colony was founded 20 years later and it is a source of pride to the Barbadians that through all the long years of War between Great Britain and her European rivals the island was never for a day subject to foreign rule.

The curious design on the issue of 1892 depicting Queen Victoria, trident in hand, driving over the waves in shell chariot drawn by sea horses, was taken from the seal of the Colony. In the current stamps we have the same design with King George in the chariot.

(4) **Bermuda**—Or more properly the Bermudas, a group of about 365 small islands, was discovered in the 16th century by Juan Bermudez, a Spaniard. The design of the current stamp is reproduced from the reverse of the Hog-money or, brass tokens employed by the Bermuda Company. It shows in an upright oval, a seventeenth century ship in full sail with the cross of St George at each mast-head.

(5) **Dominica**, so called by Columbus because it was discovered on Sunday, is the most beautiful of all the West Indian Islands. It has many French traditions,



Mr. V. H. Kulkarni.

although it finally became the property of Great Britain by the Peace of Versailles in 1783. The design of the postage stamps shows a view of Rosseau, the chief settlement of Dominica, from the sea, with the famous Mt. Diabalotin in the back ground.

(6) **Greneda**—Discovered by Columbus in 1498 was called by him "La Conception." The centenary stamps of 1898 shows the flagship of Columbus in sight of the Island and above it is inscribed "La Conception" Early in 1906 the small "ship" design depicting the vessel of Columbus, above a label inscribed "Clariore Tenebris" (Light out of Darkness) appeared on four values.

(7) **Jamaica**—Discovered by Columbus at the end of the 15th century was taken from the Spaniards by Cromwell's troop in 1655, the British occupation of the island being subsequently endorsed by the treaty of Madrid. In May 1900, Jamaica celebrated the inauguration of Imperial penny postage by a large pictorial stamp depicting the picturesque Llandovery Falls with its famous Lover's Leap. The following year the central colour of the stamps was changed to indigo from red. In 1903 the quaint Arms of Jamaica formed the design of the stamps. In 1920, a new series of pictorials was issued depicting monuments and scenary of the Island.

(8) **Leeward Islands**—The terms Leeward and Windward are derived from the fact that the former Islands are the least exposed, and the latter the most exposed to the prevailing north-east trade wind. English settlers who lived in the Islands were occasionally disturbed by Dutch, French and Spanish invaders. The issues of the stamps of the Leeward Isles bear the heads of Queen Victoria, King Edward and King George.

(9) **St. Kitts**—Although the political union of St. Kitts and the neighbouring island of Nevis had been consummated as far back as 1882—it was not until July 1903 that unified postage stamps were supplied to this presidency. Some values of this issue depict Columbus, by a stretch of imagination as "sighting land" through a telescope. The current stamps bear the portrait of King George and the medicinal springs of the colony.

(10) **St. Lucia**—The largest and most picturesque of the windward Islands, was discovered by Columbus in 1502.

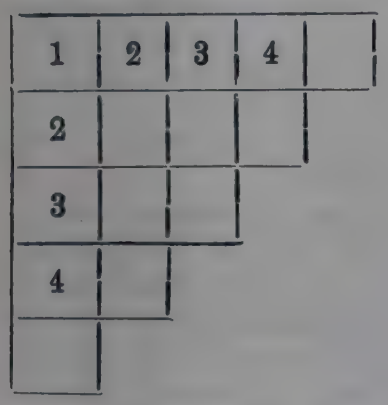
The stamps issued have been of usual stereotyped De La Rue pattern, and present no remarkable features.

(11) **St. Vincent**—Was assigned to Great Britain by the Peace of Paris in 1763, retaken by the French and restored by the Peace of Versailles. The motto of the colony "Pax et Justitia" (Peace and Justice) is the subject of the design of the earlier issues of the colony.

(12) **Trinidad**—Is said to have been so named by Columbus because he had mistaken the three mountain peaks, seen on the horizon of the sea, for separate islands, and recognised in their union an emblem of the Trinity. Trinidad had been claimed by various persons and nations before its final annexation to the British Empire by the Peace of Amiens in 1802. In January 1899 the stamps inscribed "Tobago Postage" were permanently retired from circulation by those of Trinidad of which colony Tobago was a dependency. The stamps issued since 1913 bear the names "Trinidad and Tobago."

COMPETITION CORNER.

Triangular Puzzle No. 1.



Clues—Across and down are same.

1 A young honourable servant.
2 A young fellow.
3 A foolish child.
4 Aloft.

Rules—Entries should be sent within 6th March 1930 with an entry fee 2 annas only.

1st prize—Rs. 3
2nd prize—Re. 1-8-0 and
4 Consolation prizes.

(Puzzle sent by member T. K. Ranganathan, Tumkur.)

CORRESPONDENCE SECTION.

S. V. Ramanujan, 135, Kempananjamba Agrahar, Mysore.
N. S. Ayodhya Nath, 1188, Chamarajpuram, Mysore.
M. S. Nanjundayya, 134, Visveswarapuram, Bangalore City.
Alline Norris, 2007, Jerome Street, Lansing, Michigan, U.S.A.
Ellen Van Den Berg. Jan Van Ghestellaan 43, Hillegersberg, Holland.

Rules of the World Brotherhood of Boys.

If you desire to become a member of the World Brotherhood of Boys, please follow carefully the directions given below.

Sign the membership card.

Write the very best letter you can, in ink or on type-writer, not in pencil, to an unknown boy.

Put it in an envelope, but do not seal it.

Write your return address small in the upper left-hand corner, or on the back of the envelope. Leave the body of the envelope clean so that we may put on the boy's address. Put on enough postage to take it to the place you wish it to go.

Write on a separate slip of paper:—

Your name
Address
Age (at nearest birthday)
Whether you are a Boy Scout
Any foreign language you can write
Any hobby or subject in which you are especially interested
Instructions about the kind and number of correspondents you want and where you wish your letter to go

You need send the pledge and the information with your first letter only. Send merely your name and the words "old member" with later letters. Enclose the card, letter and slip in another envelope and mail it to—The Secretary, World Brotherhood of Boys, Boys' Life, Park Avenue, Building, 2 Park Avenue, New York City.

We forward your letter to a boy—somewhere. When he answers it, he becomes your correspondent and you write thereafter to him, not through this office.

The World Brotherhood of Boys is founded on the Scout Law. "A Scout is a friend to all and a brother to every other scout," but its membership is open without any charge whatsoever to any boy anywhere, be he scout or not, who desires to find a friend at a distance with whom he may exchange ideas and information, news of daily occupations and interests, discuss his hobbies, and exchange specimens and souvenirs. The Ideal upon which the organization rests and for which it is conducted is the encouragement of true friendships founded upon understanding among boys whose homes and often homelands are far apart. It is essential that there shall be no idea of material gain, even to a slight degree, in the mind of anyone who becomes a member of the World Brotherhood of Boys. The member who asks a correspondent for financial aid or for presents, or who joins for the sole purpose of adding to a collection, is violating the spirit of the Brotherhood, which asks of those who accept its service only that they hold in mind the Ideal upon which it rests and the spirit which animates it.

A GOOD TURN.

(AN EXTRACT FROM A BOY'S DIARY).

Date.....Wednesday—6-30 p.m. (about). I was coming home from the river with Rangaiah and Seenappa. As we were nearing of the town we found our way blocked by a flock sheep returning from the pastures. They raised a cloud of dust which was blown towards us by the wind, to avoid which we had to slacken our pace. The street lamps were being lit and we could see Thimmaga—the municipal coolie for lighting the lamps—coming towards us with the ladder on his left shoulder and the oil can in his right hand. He stopped at the lamp post near the bridge and kept the oil can on the ground. Then he leant the ladder against the lamp post supporting it with the cross bar on the post. Then shrugging his shoulders a little, he got up the steps and brought the lamp down. He filled the case with oil and keeping the oil can away at a distance—for the flock was advancing towards him—he got up the ladder once again and put the lamp in the case on the post. After which he put his hand into his shirt pocket to bring out the match box. But he had to search for it amongst the various articles in that peddler's bag of his.

I have already related that the flock was going in his direction. One of the sheep—the fattest of all which was in the right centre of the flock—turned its course towards the lamp post and began to rub its wooly body against the verticle poles of the ladder. The lamp post itself would have been better for its use but the animal would not think so much. However, finding the

ladder serve its purpose it began to continue its rubbing. This made the footing of the ladder uneven and in an instant down came the ladder leaving Thimmaga clinging to the cross bar of the lamp post. With dangling feet kicking rough and tough in the air, loosened hair blowing all over his face, his firm fingers clutching tightly at the cross bar, the street lamp lighter presented an interesting and comical appearance before us. It was instinct that made him stick on to the pole, for, had he fallen down into the ditch below he would not have had enough life left in him to find his skull fractured by that time. However, holding on firmly to the pole, he could not know what he was to do for a short time. Then coming to understand his bearings he shouted for help.

Just as I was laughing at my best at the scene before me, Rangiah rushed forward amidst the flock and hurriedly making a way for himself to the lamp post bent down to raise the ladder; when Seenappa shouted from my side: 'I say! I say! leave the fellow to himself. Don't you know he is an A. K.? Don't pollute yourself by coming into contact with that low born menial through that ladder. Come away?"

Rangiah hesitated. 'Sir, Sir,' Thimmaga implored, 'please, sir, just incline the ladder on the post, sir,' and he *salammed* with his right hand holding on to the post with his left.

Rangiah raised the ladder and leant it on to the lamp post. With great alacrity Thimmaga lit the lamp, and thanking Rangiah once again was off with his oil can and ladder with him.

'Don't you think what you did was unwise, Rangiah?' I asked.

He said: 'Why? How is it? I don't think so. We can't be so orthodox as not to help even that extent when such a thing happens. I find what I did was right and that pleases my conscience. Combine laws 3 and 4. Where is the good of ones laws and promises if he doesn't put them into daily practice? Do as you say and Do a good turn daily. I think I have done my good turn to-day.'

'Agreed' said I, 'I will follow your word and deed.'—M. V. K. Sidlaghatta.

MY HIMALAYAN WANDERINGS.

(BY A LONE ROVER.)

Crossing the Phalgam Valley.

The morning witnessed the bathing of the pilgrims in the Sacred Tank, (it is only a little bigger than a pool,) of Marthandapuram. All touches of heat and cold are forgotten when the occasion is one inspired by religious beliefs. The water was freezing to the touch, still pilgrims after pilgrims with their women folk and children entered the tank and wetted their bodies. Such is the power of faith, whether blind or real! In the day time we formed new acquaintances and slowly we had grown into a patrol, consisting mostly of ochre-robed Sanyasins, the only exception being the Mysore Pandit's family. We visited the rock-cut caves and temples, (small hovels,) which were many round about the place; because there must have been a large number of Sadhus who lived here and bored holes for themselves to live in and to roof their deities. These are the temples, most of them vacant, except for the money-collecting Pandas, which we saw. In the evening while we were chatting, a huge cry was raised as if some forces had set about their attack. When we hurried to the spot, we found a number of these *Naga* naked Sadhus clambering up the out-house of the Government bungalow and dismantling the corrugated sheets, while many of the same tribe were dragging the rafters to their place of fire. All the while, the camp Superintendent with his posse of constables was looking on, but could do nothing to stop these dare-devils from utterly wrecking a nice sheltering place. This was how the whole thing started. The Kashmir Government supplies about two pounds of fire-wood to everyone of the pilgrims per day—this fuel to be used either for cooking or for warming during the nights. And for this purpose, long before the pilgrimage starts, they stock the required quantity of fuel at the various halting places. Now, the stock at Mutton fell short and the Nagas demanded their share; and, as I have mentioned before, without the perpetual log of burning fire, the Nagas can never live, much less can they ever endure the freezing cold of the Himalayan heights. And they are dare-devils, because they claim to have made the greatest sacrifice according to Sankara's tenets, having given up even their loin cloth and living in the very shape and form as God created them! This is their boast! Undoubtedly their strength does lie in this, for nobody can ever oppose these Sadhus or ever displease them. Having no regard for the body as such, they have very little regard for the bodies of others and punishment of any sort is never a terror to them. Imprisonment! they care not. "Brahm is everywhere. Let us sing His name even within the four walls of the cell." Living always in forests and mountain heights, fear and fatigue have no terror for them. Thus it was impossible for anyone to stop these 'fanatics' from removing the last rafter on the house-top. The night we spent in the Panda's house and we were very constantly visited by the little invisible *pistus*, the bed-bug of Kashmir.

The next morning, the camp was over and pilgrims were settling with coolies and hiring horses. We had decided to walk up the whole distance but, for the old Pandit and his old wife and his young boy, we hired three mules. I remember we settled it at Rs. 12 to and fro Amarnath, a distance of nearly sixty miles in all and the huge heights and steeps to boot! The Kashmir Government has issued licenses and fixed the rates for the mules and the carriers and hence there is very little trouble in settling the terms, only we from the plains do not know how to select a good mule from a bad one. However, we used our common-sense and found conveyance, after which we left for the next halting place, Janekmandi.

The morning walk for us was bracing. The cool air was blowing from the mountains. After a couple of miles, we were joined by a stalwart Panjabee ex-military gentleman. Then began our five-mile soldier rate. With him, tall, broad-shouldered and of erect mien, it was pleasure to keep pace. He talked to me of his war experiences in the Frontiers of India and outside in Mespot and Egypt. Now he had retired from service and had come on the pilgrimage. After about seven miles of undulating hills, we reached Janak-

mahal in the afternoon. The whole place was teeming with the crowd of pilgrims and the scramble for tents was going on. We had a big tent reserved for us, but it had got mixed up with the rest and it was after great difficulty and higgling that I secured ours, while the whole party of Sanyasins and the Pandit's family were waiting to be accommodated inside, for the drizzling shower had begun to fall. In all mountain places, immediately the cloud spreads overhead and drops of rain fall, it sends a shiver of extreme cold and we have to wrap ourselves in our blankets and seek the shelter of the tents. Having pitched our tents and arranged our mats and beddings, we started out in search of our grub. By now we had become sufficiently hungry, in spite of our munching almonds and *akhrots* on the way. Out in the open by the side of a small stream the *udasi* sadhu, a Sikh by faith, had opened his *langar*, the free kitchen. Hundreds were sitting in rows, some with their plates, some with paper and many with their wet towels to receive the rice and dal and a little quantity of boiled vegetable, which were served to us all for the evening meal. We relished this simple food, served out in the most scout-like way. It was a big camp-life, with the flag of Sankara flying in the centre.

The evening and the night, we spent snugly inside the canvass, having closed all the hangings, not to allow any biting breeze to enter, because the old Pandit's health became our first concern. The next morning, we packed the Pandit and his family on their mule-backs and sent our things with our carrier. Then we set about to see the famous cave of Janaka. This place is one of great historical note. It takes its name from the Raja Rishi Janaka, who is supposed to have selected this spot as the place of his meditation. A mile off, we reached the hillock in which was something like a temple. On our entering, we saw a beautiful spring of water falling through the crevices, a small waterfall. We washed and went in. There were a number of Mahomedans and some sadhus. We were led into a dark cave cut deep into the hill and going about a hundred feet, we saw by the light of a candle a big slab of black marble, polished plain, which they said was Janaka's seat, while meditating. And after centuries, some Musalman *Fakir* found the self same spot for his secluded prayers to that same Almighty and now it is a a place sacred to the followers of both the religions. There was undisturbed peace and silence within the cave and out at its entrance streamed the golden rays of the rising sun. We came out and bathed and sat awhile thinking of that monarch who could detach himself from all worldly possessions and power and send his thoughts to the Divine. With our little wants and ambitions, we become care-worn and our life sees very few moments of real peace and spiritual calm. As usual with me, whenever I visit places associated with great ones, I resolved to add to my life something of *tapsya* and *vairagya*, austerity and desirelessness. But.....

Then we came down and, before all the shops had decamped, ate a few hot *poories* and sweets, and left for the next halting place, Phelgam. The road passes by the side of a mountain cascade and the waters rushed amidst the huge boulders of rock. We passed by a few villages on the way, where were sold unripe apples, a dozen for a quarter of an anna. A mule was passing by and I was tempted to have a ride, the road in front being rather plain and well-laid. We offered an anna and its owner parted with the animal, saying he would come and take it after the third mile. That was the first occasion in my life when I rode a horse or a mule. I felt its jolt, but enjoyed the ride, because the poor animal would never run nor trot. It went its own slow speed and without saddle and reins, we manipulated ourselves on the animal—all for an anna. After walking 12 miles and partly riding, we reached the valley of Phelgam, supposed to be *the* most beautiful spot in the whole world. There at your feet rushes past the broad river just decending from the icy glaciers above. In front is the thick black green forest of pine and cedars and above the blue sky is tipped by the peaks of everlasting snow. I sat on the stream feasting my eyes deep into the valley and high up its heights till the blue of the sky merged with the blue of the snow! Hundreds of European tourists were camping about there, nested within the forest glades. On the bank of the gurgling river was pitched the pilgrim camp and here we went, crossing the little dirty village. After the usual scramble, we hit upon our shamiana tent. The responsibility was upon me to find the lodging for all of them. Having fixed it up, we secured firewood and helped our mother, the Pandit's wife, to prepare hot *saru* with chillies and tamarind along with rice. We ate this welcome repast and then stretched ourselves under our blankets even before nightfall. The nights we slept very little but spent in talking about the journey or in some spiritual discussions. So far, we had experienced no hardship, except the securing of tents every evening. It was unanimously decided that from the next day, I was to be placed in charge of the tent and I had to make companions with the particular mule which carried our tent.

Next day the camp was not to move. We spent the time in roaming about the whole place and enjoying the hill tops and pine forests. I must not omit to mention a very important precaution we took at this place. We were told that Phelgam was nearly 9000 feet about sea-level and our next halt was to be beyond the snow-line. And that of course in the very heart of Hima's Home! So we felt a little nervous and uncertain of our ever descending to see the plains, for if there were to be any heavy snow-fall and rain, we were done for. We went to the Phelgam post office, for this is the last place of connection with any human habitation. We sent letters home that we were off to the heights and took a few extra post-cards with us. I recollected the thrilling travels of Capttain Cook and Nansen. I imagined myself buried under a glacier and lost for ever to the world I was preparing to serve, and to my own mother at home far away. I wrote my mother's address on one of the cards and gave it to my friend, in exchange for his, with this understanding that we should post the card if anything untoward happened. So dear is the flesh to man!

The party left Phelgam the next morning. I went to the tent supervisor and requested him to allot one particular mule to our tent because if the poles and pegs got mixed up, it caused very great inconvenience to us. I saw he was a little indifferent to my request, because he was awfully worried. But, with the keen sense of a Scout I watched him and found that he needed some medicine to relieve his cold. I opened my kit bag and offered him a few drops of eucalyptus oil in his hand-kerchief. He was profuse in his thanks and my request had only to be made. I became his friend and he my constant helper.—(*To be continued*)

NEWS AND NOTES.

Hassan Scouts and the Cattle Show.

The first week of January, every year, is the busiest week at Hassan with its cattle show of sixty to seventy thousand heads of cattle, the District Exhibition and the various sectional conferences, and the organisers have rightly called the week The Hassan Week. It is the biggest event in the district and over one lakh of people, mostly villagers, assemble partly to make purchases and partly to have a sight seeing and visit the circus and dramatic performances which is a rarity to them.

The Scouters' Association, Hassan, at the request of the President, Town Municipal Council, agreed to render such public service as it could at this congregation of men and cattle The association arranged for a temporary club room in the exhibition grounds and organised the work under the following heads:—(1) A camp post office, where cards and covers etc., were sold at all hours A letter box also was provided by the postal authorities for posting letters. (2) The clerical department where the raiyats, most of them illiterate, could have letters written to their relatives, etc. (3) The lost property office. (4) The enquiry office where raiyats could get ready guidance and help on many matters. (5) The detective patrol, who patrolled the grounds for pick-pockets etc. (6)The well patrol, to regulate drawing water in the order of priority. (7) A sanitary and first-aid party. (8) Keeping order in and outside the conference pendals. A guard-of-honour was presented to H. H. the Chief Scout, who opened the Conference. The Scouts worked in shifts and the Scouters, Messrs. Basavarajan, Narasimha Murty, Krishna Sastry, Abdul Jaffar and Lakshmiaraya, gave them enthusiastic and untiring lead.

The Scouts' Handicraft Stall was a centre of attraction and several medals and certificates were awarded to the Scout Exhibitors. The President of the Municipal Council referred to Scout services in flowing terms and H. H the Chief Scout was pleased to visit the stall and put in a word of encouragement.—The Secretary, Scouter's Association, Hassan.

Local Scout Association, Pavagada.

About a dozen Scouts with their A. S. M. Abdul Wahab had camped in Nagalmadike for 8 days, on account of Sree Subrahmanyaswamy Jatra. Mr. B Krishna Rao, Amildar and President of the Association, had kindly got a shed erected for the Scouts to lodge. Mr. G. Sankara Setty, the Secretary of the Association, had kindly arranged for the meals. The Scouts exhibited their knowledge of drill, signalling and various other items which attracted a good number and most of the villagers who knew not of the Movement were able to understand what Scouting was. The services of the Scouts were greatly made use of and they have turned out many good turns. The proprietors of the New Indian Circus were greatly pleased with the Scouts and gave a benefit performance on the 10th instant, which was remunerative to the extent of nearly 150. On behalf of the Association, they were thanked for their gift On the 10th instant, while prizes were distributed to the owners of best cattle, under the distinguished presidentship of Mr. R. Thammaji Rao, B.A., LL B, our popular S D.O. under whose kind patronage, and that of the Amildar and with the training of the Scout Master, Mr. B. S. Hanumantha Rao, the Scout movement is improving in every way.—P. Nagesha Rao, for Secretary.

Scouting in Tiptur.

On the occasion of the visit of Mr. A. Vasudeva Rao, Asst. Org. Commissioner, a meeting of the local Scouters was held to form an Association. A Committee was formed with Mr. Singri Nanjappa as president and six Scout Masters as members. A lecture on the possibilities of Scouting was delivered under the presidency of Mr. M. C. Subbappa, B. A., B. T., Headmaster of the Local Middle School.—H. Gopala Rao.

The 1st C. P. S. Scout Troop, Sivasamudram.

The Scouts of the C.P S. Colony paid a visit to Talkad The sand dunes, the

(*Continued on page 15.*)



Rover Scouts ready for a Hike.

TRACKED AND TRAPPED.

MR. S. R. SRIPATI RAO, B. T.

"Coo-o-o! Coo-o-o! Coo-o-o!" came in the Cukkoo's song, from behind the bush nearby. This interrupted their conversation, which fell flat.

"And it is our watchful kittoo." "Coo-oo-oo, Coo-oo-oo" went in reply. Kittu stalked out of the bush, his bright eyes gleaming in the dark, his teeth chattering in the cold, his body shivering with excitement. "They are at the base, and would know further particulars."

A hasty plan of work was decided upon. They had to spring a surprise; Kittu and Ramu should follow the Police and carry away the child, while Shankar and Murti, were to make round to the passage and defend it, if occasion demanded it.

It was just before twilight. Stray birds were already up and at their morning songs. The outlines of the hills and rocks, were becoming clearer. The group of men under the banian tree, were still asleep but guards rekindled their dying embers and looked round as if to see how long the sun would take to rise.

A sharp, shrill blast and, in the twinkling of an eye, the two guards were in ropes. Half a dozen men of the Police force fell upon the others, male and female, roping them. Children, surprised in their sleep, rushed out wildly screeming loudly. A few empty cartridges, fired in the air, scared away the women, who yielded without resistance. A lad was seen rushing in, breaking through the crowd and rumaging about the rubbish that was heaped up in the place. He raised the sleeping or unconscious form of a heavy child and took to his heels. An elderly form of a woman, rose amidst the rubbish, as if suddenly from the grave, rushed past the lad and his burden, and plunged a sharp knife in his sleeves. The lad tore away from this attack, the knife still sticking to his sides, rushed towards the passage and, after a short run, fell to the ground senseless. Two nimble lads issued somewhere from the darkness, rushed to the rescue of their comrade, and carried him and his burden into the darkness again. It was quick work. The entire scene must have lasted only a few minutes.

That night, the campers met at the camp fire. Most of the Scouts had gone on their respective duties. But the Detective Four were there, basking near the bright fire, that flared up its curls in victorious ascents. The modest wounded soldier was there, closeby the proud Scout Master. Patrol Leader Maruti was all joy. Detective Shankar felt himself a hero. The sharp Inspector, fat Head Constable, the D.S.P., were all there. The big burly man and woman, their child, the heroine of our adventure, were seated prominently. A few friends and admirers had come in to learn details of the coup carried out by the Scouts.

Amidst cheers, our juvinile detective was pushed forward by the man in awful wiskers—he must be the D. S. P. —and was told to explain. The boy began :—

"Brothers, I have little to say. We were on a good turn round, when we ascertained from the gentleman here, father of the child, the story of the abduction of his child. We Scouts met in council for a minute. Three of us started off in different directions to find clues. It fell to my lot to come upon some tracks. My first theory was, that the child was kidnapped for the jewels it bore on its body. It would, of course, be safe, in the streets somewhere, weeping for its parents. I had my doubts, however. We have heard of 'kidnapping scares' in big cities. The kidnappers are generally foreigners. They want children, nothing more. So, I went to shops—sweetmeat shops and fancy doll shops, visited every one of them in the principal streets and asked, if a child and an elderly man or woman had been there to make purchases. "No, not that we can remember of" was the answer everywhere. But an old woman, who kept a small shop, gave me the first clue. An old man, with a long beard, a stout stick, large and heavy boots, was leading a child, and had purchased of her, a full measure of her bag's contents. She emptied the measure of *puri* (fried rice) herself in the child's frock. The child was about eight years of age, was dark and heavy, had her hair cut short and wore no ornaments. I found out from her, that the child was quite calm, made no resistance whatsoever, called the old man 'baba.' This was enough. I could see that the man was a foreigner. The description of the child tallied with that of the parents' version and I knew the child was not in the town. I concluded the man must have used this 'hypnotic' influence over the child and should have led her in the most usual and un-suspicious manner. Further enquiries made by my comrades here, gave us to understand that a number of Gypsies, came from the far off south, every morning, and retired the same same way, late in the nights. I had but to wait for the evening, conceal myself among the green bushes in the southern outskirts of the town, watch for the appearance of these retiring gypsies, and discover their retreat. I conferred with my Patrol Leader and agreed upon signals. Our plans were upset by rains, in the early part of the adventure. We could not trace our way, nor follow the 'nomads' as already planned. We were in a fix. We reached the banian tree, on the other side of the river somehow, you can see the tree from here now, and waited, concealing ourselves, amidst the thick foliage of the spreading tree The rain ceased. With the aid of our torch lights, we discovered footprints—all confused—of course. A number of men and women and children must have gone that way. We examined the tracks and found the fried rice strewn here to there. The child must have gone to sleep—for there were none of the small prints that childrens' feet make. I concluded that the child was being borne on the shoulders. Deep big footprints made with bare legs, were then identified. They must have been those of the man we wanted. We followed—carefully keeping sight of the *puri*, that must have been falling from the sleeping child's frock. We followed this for more than an hour. Presently we arrived at the foot of the hill, that is seen from here. The foot marks disappeared as the ground was stoney. There was no more *puri*. Something must have happened here. We were perplexed but we decided to get up the hill, and have a survey of grounds. What should we see—but a number of fires scattered here and there, all bright and flourishing, and groups of men and women and children sitting round. We carefully stalked round and made a keen search of each party. Lo! amidst one of the groups, on the edge of the tank bed, far off, seemed to lie our

(Concluded on col. 1, page 16).

NEWS AND NOTES.

(*Concluded from col. 3, page 13.*)

natural scenes of the river Cauvery which flows in all four directions round the ancient capital of the Ganga Rulers, the buried temples under the sand, the famous Dam of Madhava Manthri, the sacred shrines of Vaidyanath, Keerthi Narayana and Mallikarjuna, all these made a lasting impression upon the minds of the boys. The Local Troop attended the excursion and guided the party throughout. The Electric Engineering students who accompanied the party were very helpful in making the camp a success, in as much as they took special care about the youngest of the Scouts, both when marching and during their stay in the camp.

Our thanks are due to Mr. Venkatasubbiah, Head Master, Middle School, Thalkad, who helped us throughout our stay in the place and looked after the convenience of the party. Our thanks are due to the staff of the School who spared no pains in preparing the meals and looking to the wants of the Scouts, in every possible ways. Lastly, we thank the President and General Superintendent, who kindly permitted the party to go on this occasion and to whose enccuragement and patronage the Troop owe its success.—D. Selvapulley Iyengar, Scoutmaster.

The J. and K. First Rainwari Scout Group, Srinagar

Started in 1918, the 1st Rainwari, Srinagar, Troop has had a continous service of over 11 years and has earned a well meritted reputatien for efficiency and a useful career. The report just to hand is a record of steady progress and it is observed that they have taken part in all the activities organised by the Association. Several public services have been rendered, notably at the time of the floods. The indefatiguable energy of the group master, Mr. Wasudev Kaul and of the Scout Master Mr. G. N Fotadar, excellent organisation and discipline of the troop and the active sympathy and support of the local Association and the public seem to have contributed each its share in the well-ordered progress and achievement of which the report speaks of.

Scouting at Gundlupet.

The Scouts of the First Gundlupet Troop conducted a very enjoyable camp fire, in the presence of Mr. K. Krishna Rao, B.A., L T., District Educational Officer, Mysore Many of the leading gentlemen of the place were also present and watched very eagerly the progress of the camp fire.

The D. E. O. said that the Scouts of Gundlupet have a very glorious future and has placed on record his appreciation of the Scout movement at Gundlupet. "The Scout Troop attached to the school is quite smart and they have been very well trained by Mr. Narasimhamoorthi, the Scoutmaster with the support of the Headmaster, Mr. M. S. Ramaswamaiya"



The Trestle Bridge built with staves by the Ekalavya Rovers, Tumkur.

The camp fire was quite successful and extended far into the night, and closed with the singing of the Mysore Royal Anthem.

Sri Rama Cub Pack.

This cub-pack was organised in 1925 under the able guidance of the manager of the school, Mr. A. S. Rangaswamiengar, B.A., (Trd.,) G. I. A. C. and it has been doing very useful work in the city. The pack is managed and kept efficient by the Cub Master, Mr. M. S. Srinivasa Rao, who trains them in very interesting games. In 1929 the pack gained three silver cups. On 28-1-1930 the manager of the school had arranged for a treat to be given to the cubs. His arrangements and enthusiasm and his sincere desire to make his pack as useful as possible are indeed praiseworthy and he is a believer in the spirit underlying the Scout Laws.

The function was presided over by Mr. K. Shankaranarayana Rao, M.A., B.L, the Chief Scout Commissioner in Mysore. After the unfurling of flag and a light refreshment, there was a public meeting in the School Hall. A Cub display was given and the Chief Commissioner gave a very interesting yarn laying stress on love, obedience and duty to God and country which are enjoined by the Cub Law. Star badges and some proficiency badges have been won by the boys.

Kesari Troop, Hunsur.

The investiture of the Kesari troop was conducted by Mr. A. Vasudeva Rao, Assistant Organising Scout Commissioner, Mysore, in the Muniswara Kaval on 2-2-'30 at 5-30 P. M., before a large gathering of local people and officials. Fifteen boys were admitted into the brotherhood of scouts and 9 were invested with II class badges. After dinner in the night, all assembled round the camp fire got up by the scouts. Scouts took active part in camp yarns and it was a brilliaut success on the whole The camp broke up with the National Anthem.

VIII B. E. Col. Desaraj Urs' Troop.

Commandant R. Hira Singh, Vice-President of the Troop Council, invested several Scouts and Rovers of the Troop, in the presence of Mr. N. S. Kulkarni, Mr. K. Narasimha Iyengar, Headmaster, Risaldar Jeevanna Bomney and several others. Before the function commenced the Cubs and Scouts gave a short display which included several games, the Bhagira Dance, Surya Namaskars and Yells. Mr. Hira Singh gave a very interesting yarn, laying emphasis on discipline in the Scout movement. National Anthems were sung and "jais" given to our Patron, Chief Scout and Chief Cub.—L. Sankar Singh.

Our Chief Scout's Message to the Scouts of Baroda.

Brother Scouts,

I thank you heartily for your kind invitation for the Baroda State Scouts Rally but I regret my inability to be present on that auspicious occasion owing to other pressing engagements. I am, however, glad to learn that His Excellency the Viceroy, the Chief Scout for India, will grace the occasion with his presence, which is bound to be a source of great inspiration to you all.

I need hardly say what a great privilege it is to belong to this great world brotherhood which knows no limitations of caste, creed or colour. It is a movement which links together all the peoples of the world and is sure, in due time, to bring about world-peace, amity and goodwill amongst all the nations of the world.

You have all taken the promise of promises to do your best to do duty to God, to your sovereign and to your country. You have undertaken to prepare yourselves for a life of selfless service—so that you may eventually become useful citizens of your State and of the Empire.

In living your daily life as Scouts you must try to remember that the world needs, more than ever, a large band of trained workers who can serve impersonally and in what is called "the team spirit." While trying, all the time, to make, strong and perfect, every part of your own being, you must also endeavour, side by side, to work methodically and under common leadership, towards objects of local as well as national well-being. You must also remember that in this mighty work you receive help from invisible quarters, for, He, who is the Chief Chief Scout of the Universe, is always ready to help those who are prepared to work selflessly and to pour His Love and Blessings through them for the benefit of Humanity.

We must also try to realize that all service is equally divine and becomes quite efficacious—as we try to do it as for Him, and as in His presence. It is, therefore, immaterial whether you are rich or poor, high or low. It is not so much the bulk or kind of service that matters as the manner and the spirit in which it is done.

It is to train yourselves for such noble service to your country that you have come into this organization and I am sure that you all duly realize your responsibility in the matter.

That Almighty God may inspire you to so train yourselves as to become strong, pure and loving citizens is my earnest prayer.

(Continued from page 14.)

quarry. The child was laid on a mattress spread for the purpose; a number of odd clothes heaped about her, some bundles and boxes arranged round her and two men, whom we have now in custody, sitting aside her. A few minutes more, the party under the banian tree (for our group was under the hospitable shades of the banian tree,) retired to bed, one by one, except the two stalwart guards. We retraced our steps, and came to an elevated ground for our work and, unseen by the gypsies, we lit our signal fires on this side of the hill. We knew we would be observed by our comrades here and waited patiently for our leader, whom we expected to bring succour. The rest of the story is known to you. We are grateful to the splendid co-operation of the police and thankful to God to have restored the child to its parents and to have brought us all safe through this adventure."

EDITOR'S NOTE.

The "Editor's Chats" have been crowded out this month on account of pressure on our space.

It is proposed to issue a special "Mysore Scout Club" Number in April, 1930. All readers, particularly members of the Club everywhere, are requested to send their contributions very early for the Special Number. Articles on Hobbies, International Fellowships, Puzzlecraft etc., with illustrative photographs and sketches will be thankfully received.

It is proposed that all readers of the "Mysore Scout" should be enlisted members of the Club, free of the membership fee. Will you, please, apply for your card?

The blocks on pages 1, 13 and 15 were kindly lent by the District Scout Commissioner for Tumkur, to whom we offer our thanks.—THE EDITOR.

SIMPLE LESSONS IN HINDI.

MR. RAJA NARASINGA RAO.

Present Tense Plurals.

(Continued.)

Person. Masculine.	Feminine.
1st—हम जारहे हैं	हम जारही हैं
we are going	we are going
2nd—तुम जारहे हो	तुम जारही हो
you are going	you are going
3rd—वे जारहे हैं	वे जारही हैं
They are going	They are going

With—से
For—केलिये, केवास्ते
From—से
Of—का के के
On, At—पर
Example
हाथ—Hand
हाथ से—With the hand
हाथ केलिये केवास्ते—From the hand
हाथ से—From the hand
हाथ से—Of the hand
हाथ पर हाथ में on, at, in, the hand
मैं हाथ से लिखता हूं—I am writing with the hand
मैं कामके वास्ते आताहूं—I am coming for work
मैं घरसे आताहूं—I am coming from the house
मैं घरका काम कारताहूं—I am doing the work of the house
मैं घर पर हूं—I am at home
I am in the house
I am on the house

SOME WORDS.

Emperor—बादशाह
A Joker—मुखमरियम
Vacation—छुट्टी
Inform—यादं दिलाना
Season—मौसम
Humorous—हसोंद
Flatter—चापलूस सेवरन
Guest—मेहमान
Your-honour—हुजूर
To respect—इज्जत करना
Household affairs—घर का काम काज
Get ashamed—शरमिंदा होना
To make noise—हल्ला मुचाना
To grumble—बड़ बड़ाना
To ask for—मांगना
To present—भेंट करना
Happy day—सुखका दिन
Because—कयोंकि
Therefore—इसलिये
Of course—बेशक
But—लेकिन किंतु परंतु
Often—बार बार
Help—मदद

(To be continued.)

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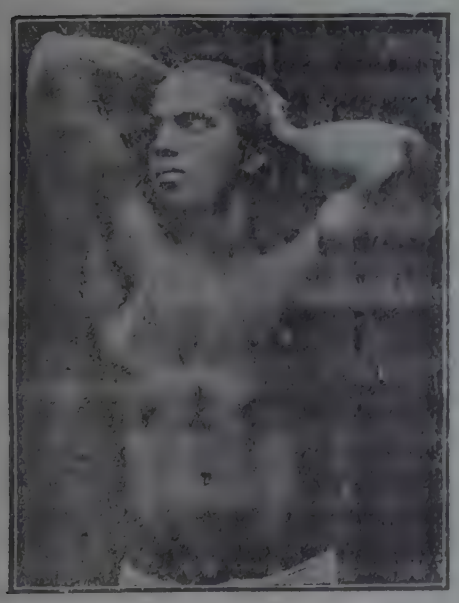
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THE MYSORE SCOUT

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VOL. XII BANGALORE—MARCH 1930 NO. 9



"I have important communication for you, Sir," interrupted I and with that I handed him the scrap of paper.

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THE PRIDE OF MYSORE.

Yes; the world as a whole is big.
But, what of Asia? 'Tis also large
When compared with the other four
Continents. And India?—No doubt
A land of fabulous wealth it is.
Mysore? Hurrah for our Mysore!
The pride of Ind, the glory of
Karnatak—Nay—of both the spheres!
And there, in that direction of
The rising orb of blazing hue
Lies Kolar. The which soil
Beneath its brown and yellow rocks
Hath stores of Gold; of that precious
Metal which weighs the world in scales
Of wealth. Such is our Mother land!

But what again? 'Twas so difficult
Extracting that shining metal
From out the deep and hard soil
For our fathers. They let it lie
Resting on warm mother earth's
Folds of strata. And now
See you the place? 'Tis all alive
—A hive of human bees—toiling
From morn till morn; with never a rest;
The wearied passing on to the rear;
Giving way for young and strong
To come and work. The work goes on
With numerous plants of steel, digging,
Lifting, crushing, washing the ore;
And in the end, the busy air
Shines forth reflecting Gold's lustre
On all the earth above; and so
We have Kolar—Pride of Mysore!

See you here?—This also is
The pride of this famous kingdom
Its name? 'Nandi.' The Nandi of
The world renowned legends. Romance
Did learn here to play, in its
Infancy. And adventure came
Here to train its daring heart.
The hills and mounts all over the earth
Were taught to pose with Royal mean.
The heroes of the land around
Were taught to stand upright and shoot

MAKERS OF MYSORE.



Ranadhira Kanteerava Narasimharaja Wadiyar, famous in Mysore History for his exploits of personal valour and extensive wars.

Piercing gazes into the hearts
Of their enemies. Their teacher was
Nandi; this fair, majestic, strong
And sturdy *durg*. In numbers vast
Flocked here pilgrims, artists, poets,
Architects and Heroes all
From periods which the human brain
Cannot device to calculate.
From so remotest times it stands
This durg modelled by God's
Own toiling hands; Exhibited
A model in his show of sights
Worth seeing. Now none dare declare
That he or they did make its name
Ring in echoes in all the nooks and
Corners of the world. Nandi
By itself has risen to fame
And thus famous shall ever remain!

Of two things have I told you now,
Become famous by different means,
One, a thing which human skill
Did draw from Nature's stores, and then
Got famous for its precious price.
The other with majestic looks
Has made the world adore it. Now
One other thing remains. It is
More precious than the most precious
Metal, material or model.
Its appearance has thrilled the world
From ages past. The toils sought
And wrought by it through all the long
Periods of time exist e'en now.
It is the heart of bold Mysore!
Hearts of Mysore! Hearts of Mysore!

The Hearts of Mysore's noble list
Also were young—upon a time—
As ours. But without a rest
They conceived thoughs so great, and plans
So noble, lofty aspirations,
Plots executing them at will.
When such those young but strong hearts
Grew up to be of age, the hearts
Belonging to a people bold,
The motor started—Running on
Many machines, which readily
Produced wonderful things—unlike
Mechanical productions—But
Real, working, staunch and sturdy,

Bold and brave, heroic, hardy,
Selfless, pious, ingeneous,
Statesmen, poets, architects,
Orators, rulers, philosophers,
A hoard of brave and wise people
Came forth from out of Mysore's heart
Out of Mysore's young noble hearts.

They built a kingdom ; an empire
It extended. They built a tongue;
Which chimes melodious tunes. They worked
At constructing mammoth buildings.
The rugged crags they beautified.
The wretched foes they stampaded.
The spoilt religions were restored.
The lost treasures were all gathered.
These, and many such as these
Most noble deeds were worked by them.

The power, inspiration, and
The zeal behind these mighty tasks
Were supplied by generous hearts—
By young and strong and daring hearts
Of our Mysore. Mysore! Mysore!
The hearts—the hearts of Bold Mysore!
The spirit of those young and strong
Hearts at present do in us
Rest. We keep it always young,
Always strong; and always in
The fittest mood ; Letting it not
The rest or rust, but always trust
To work ; and keep the lamps lighted
By our fathers always bright
Trimmed and oiled, shedding round
The world a pacific, cheerful and
Inviting light. To let the glory
Well earned by them with great toil
Rise to higher standards. Thus
Proving ourselves proper, fit,
And able children of the land.
Only when we have acquitted
Of our hearts' real valour,
And only then will we a pride
Of Mysore be. So up and work
Play and work and win the Game!
Keep up the fame of Mysore's name!
So, Brothern! up and play your game!
And Hail! Three cheers to Mysore's Name!

M. V. K. Sidlaghatta.



AIYAR'S MISCELLANY.

1. *The Note of Inclusion*—"The note of the day in all its higher and nobler trend of thought is to include, to share, to communicate. All that we keep out, we go without. If we admit no one, we deprive ourselves of everyone and if we admit a few in order to lay to our souls the flattering unction of exclusiveness, we exclude the many. If you have greater knowledge, better manners, finer culture, do not exclude those who have less, but include and share, and find in it divinest sweetness."

We heartily commend the last sentence in the above quotation from Lilian Whiting. to every one of our Scouts.

2. *A Note of Warning.*—Though intended as a hit at the Scout movement of British India, the following paragraph, taken from a Madras Weekly, is not without some value to us in Mysore. "All are enthusiastic, including officials, about the good work of the Seva Samiti Scouts during the Kumba Mela (at Allahabad). Can our *official* Scouts in Madras or anywhere else show a record equal to or even approaching it? If not, what is the explanation? The official Scouts seem to be intended mainly for one purpose--as ornaments, to furnish "guards of honour" when big people come and go. Yet so much praise is lavished on the movement!

Will our educationists open their eyes to this running sore and see that Scouting ceases to be a cruel farce."

We yet make bold to say that the editor would have been well advised if he had been a little more guarded in adding the phrase "Anywhere Else" after the word, Madras. What about *our Scouts* in Exhibition Week?

3. Here is a beautiful gem from the *Great Thoughts* and I wish that every brother Scout of mine actually puts into every day practice the precious advice it embodies.

LAUGH IT OFF.

If the weather is bleak and cold,
Laugh it off!
If the wind begins to scold
Laugh it off!
Let it blow away your fears
Smooth your frown, dry your tears,
Put your faith in smiles and cheers,
Laugh it off!
If friends say that you look ill,
Laugh it off!
Should they urge a harmless pill,
Laugh it off!
Doctors, druggists and disease
Like to do just as they please ;
You can save their costly fees
Laugh it off!
If life seems to go all wrong
Laugh it off!
Drown your worry in a song,
Laugh it off!
Do your work with smiling face
Look ahead and keep the pace,
Be a winner in the race
Laugh it off!

4. *The Oil Age*—Among the many astonishing things which have made the United States the richest country in the world may be mentioned the fact that America has more coal, more iron ore, more copper, more lead, and more mineral oil than any other land on earth. Here are the facts for 1929 as to the chief producers of petroleum.

	Millions of Tons
United States	137
Venezulla	19
Russia	14
Mexico	6
Persia	6
Rumania	5
Dutch East Indies ...	5
Other countries ...	11
Total ...	203

5. *Of Course*—
Willy: What is the difference between ours and yours?
Nilly: Why. (Y)
Willy: Quite correct.

6. *Believe it or not*—This is indeed an appropriate heading for a book said to have been compiled by one Ripley. It contains an astounding collection of wonders, miracles, freaks, and "almost impossibilities." Here, a few of them.

Pierre Defournal, of Barjac Vivarais, (a good exercise to the geography teacher, we think) was the father of three boys each born in a different century. The first was born in 1699 the second in 1738, and the third in 1801. Each was born of a different wife. He married his third wife when he was 120 and she was nineteen. He died in 1809, aged 129.

Mme. deMaldemeure gave birth to one

TOWARDS FULL MANHOOD.

Letter VI.

Dear Brothers,

Let me share with you the painful sufferings of a friend and let us all think deep for a few minutes how we can help to save him and save ourselves. This unfortunate young man is not an exceptional sufferer, but many like him are crying within themselves for some remedy. I have in attempting an answer searched within my heart and found myself wanting, for even to myself I have not been able to discover an infalliable remedy, although with confidence I can say that my attempts are taking me beyond the danger zone. We must congratulate ourselves on the fact that we young men are out to find a solution to this most important problem of our life, in spite of the fact that our parents have woefully failed to give us any guidance and help and instead have always tried to force upon us immature wedlock and brought us up in an atmosphere of fear and effiminacy. Our teachers on the other hand, have considered this too sacred for them, as it does not form part of the educational curriculam. Anyway, we as the ultimate sufferers have to seek out for remedies and rid ourselves of this unnatural drain of our vital fluid by sensuous dreams.

Analysing the physiological and psychological aspects of these night emissions, we find that there are four main centres in our body which are connected one with the other and that when any one of them is affected all the other three are disturbed with this consequence that semen passes out of the body. If once we understand the root cause of this trouble, it will be easy for us to so live our life as to be beyond harms way. These centres are—1. The organs of digestion, assimilation and excretion of food, namely, the alimentary canal—the stomach; the intestines etc. 2 The urinary organs, the kidneys and the bladder. 3 The sexual organs consisting of the seminal glands and organs of reproduction. 4 The human brain, to which all the three are connected by very sensitive nerves passing through the spinal cord. If any one of the above four gets agitated or over-worked, the semen duct opens and the vital fluid is drained out of our system, leaving us pale, weak, dejected and unable to resist temptations and diseases.

If our digestion and excretion are not properly carried out, that is, if there is indigestion or constipation, then the load of foul matter in the intestines which has not been evacuated, presses upon the seminal glands, especially during sleep with the result, the brain is fumed up with all sorts of sensuous dreams and the nerve current runs down to open the passage for the semen to pass out. Just so is the case if the kidneys and the bladder get filled with urine and exert pressure on the seminal glands, which are situated just behind them. So our next duty, if we are seriously anxious to be free from this wastage of our life-essence, is to load the stomach light, especially during nights and to take particular care that the intestinal tube is not kept heavy weighted with constipated matter, conjested gas. How to avoid this civilized disease of constipation will be treated in a separate letter. It is enough if you take rough food, well chewed, like whole-meal wheat *chapaties* with the bran, un-polished rice without the *kanji* being removed, green leafy vegetables boiled without the water being thrown out, nuts like coconut and ground-nuts raw or fried, and grams especially green gram (*heseru kalu*, the whole green gram with the skin on), A diet like this without the awfully irritant chillies is sure to keep the bowels quite clean. And with this if we take regular physical exercise, especially abdominal ones like the Yogic Asanas, *Sarvanga-Asana*, *Uddiyana* etc., one need never at all worry oneself about constipation.

Coming next to keeping the bladder light, urine must be passed before retiring to bed. And no liquid, neither milk nor water should be taken late at night. There should be an interval of at least three full hours before the taking of meals and water or milk and the going to bed. I have suffered much and for a very long time for breach of this one rule. While staying in such pure surroundings as the Gurukula-Indraprasth, near Delhi, with daily prayers, exercise, open air and very good food (absolutely non-irritating), I had to my surprise and great regret almost daily emissions of semen during the nights. I immediately went to my adviser and friend Swami Ramanandji and opened my heart to him. Swamiji pointed out the great mistake I was committing in drinking water just before going to bed. From that time, I have usually never drunk water or any liquid during nights And on these few occasions when I did take late meals and drank butter-milk to boot, sure without an exception, I had some dream or other at night especially during the latter part, that is, after 3 A. M. and then I had emissions of semen followed with the call to pass urine. Thus, I have suffered and I have also learnt to escape thus: as far as possible I avoid taking meals late at night, but if I have to, I resolve before sleeping that I shall wake up the moment I get some bad dream or I get the call to pass urine, which is sure to happen between 3 A. M. and 5 A. M. Then I get up and empty the bladder. And always I have

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child the first year of her marriage, twins the second year, triplets the third year, quadruplets the fourth, quintuplets the fifth and the sixth year bore six children. But the record surely goes to Dr. Mary Austin, who in thirty three years had forty-four children (thirteen twins and six triplets), was an active war nurse, and took her medical degree as well!

7. *The message of Ramayana*—To the question, has the Ramayana a message for the modern mind, put to Sadhu Vaswani of Sindh, the following was his reply.

"A great message, a noble message has this ancient book for the modern man, who, victim to a machine civilization, and wornout in vulgar pleasure hunting, is becoming more and more forgetful of the unseen law which the books name the Dharma. . . . . When Sri Rama went to the forest of exile, he accepted the call of the Law, the call of Destiny in a heroic spirit. Sri Rama kissed his cross. He realised that life became rich and radiant through 'tapasya.' The Ramayana sounds a deep note of heroic optimism. Suffering exists but cannot touch the soul. Evil exists but can be conquered by 'tapasya.' For life, in its depths is Divine; and man is of the spirit. So complain not! Strive on! Strive and Achieve!"

Nothing can be more inspiring to the youthful Scouts of our land.

made it a habit to pass urine, wash my hands face and feet and then retire to bed.

As this subject of night emissions is very important and as most of us are ignorant of these little details of daily life, I have taken so much space to explain the whole subject to you.

Night emissions do make us not only physically weak but mentally also. That is proof how the semen is the essence of our body and how the passing away of a few drops of it leaves us devitalized. But, this disease, though universal, is not incurable. The cure does not come at once and the cure never lies in going to doctors. I am not here opposed or prejudiced against medical men. But what all they do is to drug us with bromides and arsenics—poisons which stop for the moment the flow of semen. not by building up greater strength in the nerves and organs controlling the sexual function but by atrophying them, that is, partially deadening and killing their powers. This is ruinous to our whole manhood. Therefore let us *never* resort to quack advertisements of pills and doses. They are dangerous and no remedies at all. They kill the very vitality of man. Again, taking of medicine for this defect in us is to forget the root causes which lie in our wrong diet and the wrong time of our eating.

About Stanley Hall's remark that a few emissions in a month are not very harmful, this might be true in western countries where the food, drink and dance of the people are every moment exciting their beastial passions. Even then because such emissions occur, it does never mean that they do not harm the body. They do, and therefore it is our duty to avoid them as far as possible. The ancient Rishis in India had so regulated their lives and also the lives of the youngsters under their care that a Brahmachari was known by the name of *urdhva-retah*, meaning thereby one who will absorb the *retas*, the semen into his system, particularly in the brain, thus attaining *tejas*, lustre and strength. May we be blessed with the will, right knowledge and right living to follow the path of our ancestors and live a life true to our conscience and our God.

Ever yours in service,

RAMACHANDRA.

All of us need at times to stop the wheels of life, that we may think and live.—*My Magazine.*

STOP AND THINK.

Herbert Spencer once told of a cage-born pigeon thrown into the air by its owner, who to his surprise found that its capacity for flight was perfect. Soon, however, its flight grew excited and panting, it hurried in ever smaller circles, until at last it dashed against its master's breast and fell exhausted to the ground. "The bird had inherited the instinct for flight, but had no capacity to stop," and had it not risked the shock of a sudden halt it would have panted out its little life in the air.

It knew nothing of folded wings and life's need of them. Nature had wondrously endowed the bird; she had not withheld even in captivity the marvellous power of flight, but she had not given with it the secret of control and of arrest. Once having found its wings, the bird seemed as if it would go on for ever. It did not know where to stop.

To know where to stop is a great secret. Life must have its quiet times, its places for meditation and rest. When Leonardo da Vinci was painting The Last Supper he would sometimes stand before the fresco for hours wrapped in contemplation. There were days in which he never took up a brush, and this habit of his annoyed both the prior of the convent and his patron, the Duke, who expostulated with him, urging him to get on with the picture and to spend fewer idle hours. Leonard's answer was that, though they might not think it, he was actually producing most when he seemed to them most idle.

In days when speeding-up is all the rage, that answer is worth bearing in mind. It is well to remember that activity needs to be seasoned with contemplation, that idle hours may be among the most fruitful. The superlatively strenuous people have little faith in idle hours. They must be up and doing. They speed from task to task and from pleasure to pleasure. Like the cage bird, they do not know when to stop. They have no time for true leisure; a fever of activity possesses them.

Yet such restlessly strenuous folk are by no means the busiest, or the most effective. They often break down. By resting occasionally by the way they might stay the course twice as long. There is a sense of strain about these perpetual motion people that is distinctly unhelpful. By taking a leaf out of Leonard's book they would find their efforts often more wisely directed.

All this is no new thing. It is an ancient secret that we are in danger of losing. In days when restlessness tends to become a disease, and strenuousness a new form of idolatry, it is well to remember that no life and no work can have the elements of true greatness unless time be found for contemplation, for quiet thought, for seeing the vision that should guide activity.

It is those who wait who mount; those who come aside and rest who go farthest and longest; those who take time to dream paint the masterpieces

THE BEGGAR WHO WAS A KING.

One day, at a time when the German Mystic Tauler of Strasbourg was seeking a deeper knowledge of God, he met a beggar.

"God give you a good day, my friend," said Tauler.

"I thank God I never have a bad day," said the beggar.

Tauler astonished, changed the form of his salutation.

"God give you a happy life, friend," he said.

"I thank God I am never unhappy," said the beggar.

"Never unhappy?" said the Mystic "What do you mean?"

"Well," replied the beggar, "when it is fine I thank God; when it rains I thank God; when I have plenty, I thank God; when I am hungry I thank Him; and as God's will is my will, and whatsoever pleases Him pleases me, why should I say I am unhappy?"

"But what if God were to cast you into Hell?" said Tauler, "How then"?

The beggar paused a moment and then, lifting his eyes, answered:

"And if He did I should have two arms to embrace Him—the arm of my faith, wherewith I lean upon His holy humanity, and the arm of my love, wherewith I am united to His ineffable deity; and thus He would descend with me, and there would I infinitely rather be with him than anywhere else without Him."

"But who are you?" asked Tauler, taken aback by his sublime reply.

"I am a King," said the beggar; "a king."

"But where is your kingdom?" asked Tauler.

"In my own heart?" replied the beggar.—(From an old book of the 14th century).—*My Magazine.*

BETWEEN THE DEVIL AND THE DEEP.

(As told by 'SPARKS' of the Wireless Patrol.)

We were 'eight' strong. We had made 'wireless' our hobby and had done much to annoy others with our 'sparks' and 'interference,' at unusual hours. It was after much worry and wrangling that we could obtain permission to experiment. We had, recently, triumphed in completing a 'pocket set' —a transmitter and receiver in one. It was a small folding case, to go into the inner coat pocket, easily mistaken, when produced, for a '2A Kodak' and nothing more. A rocket aerial, a hand stick for a tripod, a belt for a battery—'high and low' —a pair of buttons for phones and their cords, safe underneath your regulation hat or turban; this was our latest stunt —a most thought of and laboured one, designed and completed at our labs, to work to our 'code' and 'length,' for a hundred miles round. Thus equipped the 'eight' of us desired a long distance trial and practice. We split ourselves into two of 'four' each; decided upon 12—2 midnight; agreed to a 'length' and, 'code'; and one fine morning in cold December, parted company for a long week of separation, one batch to the distant heights, some twenty miles or so away. While the others stayed back, appointing to be at the labs, at the prescribed hours, and correspond, I was to be with the latter.



"Take an hour," cried Chanda, the terror of the district; "you know the alternative, if you defy my will."

Our H. Q. was an old and dilapilated stable house, a bit out of the way, believed to be haunted by devils, and, therefore, abandoned by the locality. We got leave to do what we pleased with it, opened wide the doors, drove out the evil occupants, cleaned up the place, and haunted it ourselves. The lab took its birth there, and in slow and steady stages, grew to be the modest model that it now is. This was our 'patrol den,' and here we would meet and annoy others—nightly.

Chanda was the terror of the district. He was—I mean, his name—a household word. His home was suspected to be in the distant mountain caverns. Men gossipped that Chanda owned a palacial residence in some mysterious, subterranian, open, amidst the valleys; that he had a faithful band of followers, armed and drilled for sure and quick work. Mothers silenced their naughty children with pronouncing his name. When vagabonds and mischief makers, got tired of their situations, they sought refuge and service at Chanda's hands. Unruly boys, ill-treated and over-chastised at home, got quickly into the "missing' list and were suspected to have added to 'Chanda's Man-power.' Notorious 'jail-birds' flocked to Chanda's fold when released, or after escape from their lock-ups. Dissatisfied youth, unemployed fire-brands, hungry wolves cunning jackals, stealthy cats, these found their way to Chanda's retreat as a last resort. This state of affairs kept our district at eternal tension. It was said that Chanda had a majestic personality, attractive features, and polite manners. There was a counter rumour, that he was short of stature, swarthy of body, cruel in his mein, ferocious in his acts, shabby in his manners. A third school of thought positively asserted that he was nothing of either kind. He had ordinary bearing; looked common with others; would suit any mask, a humble peasant, a hungry begger, a toy-monger, a fruit seller, a wandering pedlar, a devout pilgrim, a saintly recluse, an honest cook, a faithful servant, anything. This was Chanda, the famous bandit of the district, constantly paying visits to important centers of wealth, power and pride. A thousand rupees had been fixed for his person, dead or alive. Ten thousand more had been announced by affected quarters in combine. Secret detectives were on the trail; batches of fortune seekers were on the prowl; a fortune awaited a daring adventurer.

"How curious" put in Balu. "It is past one of the clock and no sign as yet. I wonder if the set is gone smash" A long silence ensued.

"They have not reached their destination" suggested No. 6 W. P.

"The lonely tree is deceptive—it is indeed very far off."

"Give the Devil," ejaculated No. 7, "eight hours to do the distance, add four more to repast and repose. That means 24 miles and 12 hours. It is twenty hours now and they are playing 'hide and seek.' Another silence ensued. The occupants of the little lab, looked at each other in utter blankness. "Let us try" suggested one, and "Buzz—Buzz—Buzz—" went away the strain. No news, "Something is at the bottom" said I. "The sets are alright. Let us wait and watch. I am prepared to stay up, for the first turn." All agreed. I was all alone, the others dropping into sleep one by one.

The midnight was still about us. A cold and biting wind was whistling around us. There was a strained situation that oppressed our minds. What was become of our brothers, abroad in that cold night. I was naturally senti-

mental and oversensitive—I became apprehensive of misgivings; my heart sank within me; tears trickled down my cheeks; I buried my face in my palms, and, like a child, wept long and tedious; I was ashamed. The fact was this. I was one of those that faithfully believed the fable of the 'notorious Chanda' who, when youngsters happened to cross his way by some unlucky star, beguiled them into his fold, once and for all. This thought goaded me. Alas! I had a dear friend among the unfortunate four--dear to me as life itself, dearer to me than my brothers and sisters at home. That this object of my affections should get lost and that he should turn out in time to be a "bandit" . . . . . the thought was choking. Gentle sleep closed my eyes. I was flying—coward that I was—even in my dream—I was flying before an armed band that chased me down the hills, across the valleys, over rocks and ravines, into mud and mire, through the thick wood. Their rifles were pointed towards me, their swords flashed for me. Thank God! I got into a swamp, got deep buried, the thick foliage encompassed me securely, and I was missed by the chasers. Lo! I was sinking every moment. I thought of my maker and breathed a sincere prayer, once in my life.

"Buzz—Buzz—Buzz—" came the loud signal, and thundered in my phones. I awoke, to find that I was whole, that no part of my body had disappeared in the 'quick mire'; it was after all a dream. I listened.

"Get up, boys" said I to my sleeping comrades. "There is something here." They sprang from their beds, clutched at their phones and strained their nerves to 'catch.' A number of signals—unintelligible—followed in quick-succession, followed by a series of 'distress calls.' We took to our forms and pencils and recorded down, whatever came up. Two words were only distinct. They repeated themselves more than once.

"Balu" said I, "there is something wrong here," and I related to him the story of my dream. He laughed heartily over it, became moody after a while, and clutching at two bits of paper that lay close by inscribed. Wireless Patrol in distress—the lonely tree—the Devil's leap. The signals had ceased—the end of correspondence had come abruptly. It was time for action. No. 6 was despatched to the S. M's house to hearken him, with one of the bits of paper. I flew away with the other towards the local 'station house.' Could it all be true, could a situation have risen up as in my dream, I resolved—to die if necessary—to save my friends—my friend in particular Balu stayed back to glimpse further intelligence.

Far outside of the city, beyond the big school grounds, past the cluster of tamirand trees, below the big tank that overlooked the city, was the formidable station house A lonely constable was keeping steps to the ticks of a huge clock on the mantle. I entered the gates, hurried over the steps leading into the hall. Another officer was dozing in his 'lounge' at the head of a long table. The hall was badly hit.

"Who is that" came the thunder of a voice from the sentinel

"Who goes there" followed fast. I cared a jot. I walked straight to the table and hastily cried out.

"Beg your parden, Sir....."

"Shut up" came the response from the startled and furious officer of the lounge. "No 31" shot up next. Poor No. 31 doubled up and halted with a quick 'salute,' shaking and trembling.

What is this?" inquired the officer in a tone that sent a quiver into the poor constable's frame.

"I have important communication for you, Sir" interrupted I. I foresaw the effect of my news, and with that I handed to him the 'scrap' of paper. He looked at it in the lamp light, looked at me for a while, became serene all of a sudden, bit his lips till they became bloody, persued the contents of the bit of paper for a second and third time, scatched his head with his forefingers, looked at the designs in the ceiling of his hall, and became illumined. He took to his feet, clutched at a pair of revolvers, belted them securely, put on his coat and gear, and blew three sharp blast on his whistle. In the twinkling of an eye, before I could understand what it was all about, I was surrounded by a score of constables. A bustle arose, the clang of arms, the rattle of boots, the noise of stout sticks, and in a few minutes I was at the head of a troop of constables, all at alert and in 'double file." "Follow the leader—quick march" was the next word and I marched off with my new troop towards our H.Q., there to learn further particulars and decide on positive action. Poor Balu, pacing up and down the road in front of his lab awaited us in breathless anxiety. The S.M., his assistants and members of all patrols, joined us an instant after, fully armed with staves, ropes and rope ladders, sheets, etc.

They sat in council, the Perfect of police, the S. M's and Balu. I approached my friend and implored.

"Is it all true——." "Too true" was the reply.

"It appears, from the signals, that the party must have fallen into the hands of the bandit; one thing is clear—we must proceed to the lonely tree for the 'Devils leap' and meet the situation as best as possible. I am afraid they have been cornered unawares on the edge of the steep precipice, and are held prisoners there."

By this time a pair of 'Trucks' arrived, we mounted and were off, the council having ended, and some course of action decided upon. We jolted and jumped in our rough wooden seats knocked rudely against each other. The road, dim in the starlight, fled beneath us. Trees, on our sides, appeared possessed of devils and they ran past us in wild confusion. The wind moaned a wail in our ears, and beat against our faces. The distant mountains loomed large and dark and threatened us with unknown violence. The stars blinked and made faces at our misfortune Nothing boded good. "Merciful God" wispered I in prayer, "spare me my friends" and I was consoled.

The trucks halted after an hour's ride It was not possible to proceed farther that way—nor was it desirable. We dismounted, and lined up, and waited for orders. They came. I was to clamber up, with Balu, choose a commanding situation for observation, scout out the top carefully and boldly, and carry them back messages. I was on edge—impatient for action. We set off our field-glasses in tact, boots and shoes off, making a few signs for return journey. Stalking through rocks and crevices, through bush and pitfalls, we came to an opening level place, from where we could look round, and have a general survey. There was a tall tree close by, and for better safety as also for a better view, we stealthily crawled to its base, took a look round once more, and making sure that none was on the watch for us, climbed up to the branches softly.

"Good heavens" cried Balu, "what is this?" Frightened, I looked up,

(*Continued on page 12.*)

SPINNING AND WEAVING.

A Brief History and Description.

The story of fabric making through its long and varied development is a facinating tale which reads like a fairy legend inspired by some magic genii. The magic force which made possible its achievement was man's inventive faculty responding to economic pressure.

It has been clearly shown that cottage industry is most suited to the congenial soil of India and that therein lies her industrial salvation.

India once supplied the needs of the whole world. The products of her art and crafts were known in remotest corners of the globe. Egyptian mummies have been discovered wrapped up in Decca Muslim. Kashmir shawls were necessary article of luxury among the Greeks and the Romans. Indian trades carried her commodities across the snowy Himalayan ranges; Indian boats and ships navigated the "seven seas."

It is surely an irony of fate that these Indian industries. highly developed and in a most efficient state of sound workmanship—should have been thus carelessly neglected. It seems paradoxical that flourishing trades on which fortune once smiled should come into so much degeneration.

We were sitting idle with quiet resignation and blaming blind fate, when the war came on us quite unexpectedly. Then we felt the pinch of want. Then we perceived that there were immence possibilities for Indian indigenous industries; then it was that we realised that our village manufactures were capable of infinite development.

Inasmuch as food and cloth are the two prime necessities of man, the charka and the plough are mainstays of his occupation and spinning, weaving and cultivation are amongst his noblest professions.

The simple methods and appliances for making thread and weaving adopted by different ancient peoples and by primitive tribes of to-day are remarkably similar in kind. But the raw materials used and the manner of preparing them differ considerably, and depend, of course, on the natural products with which the particular people happen to be familiar, and the inventive skill which they possess. The most obvious and simple of all raw materials for weaving were the long grasses and rushes or other plants, with which the weaver was acquainted, which could be readily split into filaments or used entire. But the rudest people readily become aware that many animal and vegetable substances are capable of being drawn out and twisted together into a continuous thread, of more or less firmness and strength, and they accordingly soon invent for themselves some simple appliances for preparing this operation.

Previous to the introduction of cotton from India and the marvel-



Reflections.

lous development of the cotton industry in England, during the last century, the most important of all the various kinds of threads for weaving purposes was obtained from the stems of the family of plants known as *Linuma* family of which the flax has always been the chief member. Animal wool and silk—the only natural continuous thread—have been chiefly used for ornamental fabrics, but flaxen and linen thread has always been the most used and the most useful for ordinary purposes.

It is remarkable that the cultivation and preparation of flax, even at the present day, is almost identical with that in use in ancient Egypt four or five thousand years ago. Probably the reason why cotton has, within the last century almost superseded the use of linen, is because it is better adapted for preparation and weaving by machinary and takes more kindly to all sorts of abominable adulteration, so that it can be more cheaply put upon the market.

The dawn of the cotton plant and the fleece of the sheep need much less preparation than the fibre of the flax. The former only have to be cleaned and the fibre cleared by the process of carding, and the cotton or wool is ready to be operated upon by the spinster who makes it into thread.

Silk is produced ready spun by the silkworm in a continuous double thread, and only requires to be unwound from cocoon, as the case is called, which the caterpillar twists and winds curiously around itself when ready to change into the chrysalis form. When unwound the cocoon is found to consist of a continuous double thread of silk about one thousand yards in length, but of such exceeding fineness that it takes from ten to twelve hundred cocoons to weigh one ponnd. So fine, indeed, is the natural filament that twelve strands have to be twisted together in order to make the finest thread of silk that is practically possible to use for weaving. The twisting and cleaning of these thread of silk is technically called silk throwing, and is most delicate and elaborate process.

The Spinning Wheel or Charka.

This consists of two wooden upright posts upon which a wooden drum with a large hand-driven wheel is placed. An iron spindle is also attached and it is driven by large wheel by means of an endless string.

You hold the handle by the right hand and give a turn. and thereby the spindle is rotated constantly. You take some cotton in the left hand and hold it to the spindle stretching it to full length and controling the yarn when the spindle is in motion and thereby the cotton is spun. When the length of rope has been twisted, it is brought at right angles to the spindle and wound on as the hand moves towards the spindle. The spinning, winding, as well as the motion, are intermittent.

Cloth Making—Weaving.

Weaving is a very old art that for centuries had supplied mankind with clothing, and comfort in his home sur-

roundings. Previous to man's attempt to weave, the spiders, caterpillars, and birds skillfully constructed nests for themselves of a rough sort of interlocking, and so were the first weavers. Whether or not primitive man got his idea from these crude interlacings has not come down to us. He might as easily have obtained it from plant structure in peculiar tropical leaf and stem forms, such as the lace tree of South America. Some think he copied it from the interweaving of cut rushes which had been tramped over on the dirt floors of the rude huts; others believe he imitated the interlacing of date palm leaflets when crossed and tangled by the wind. In tropical countries to-day peoples of lower culture roof and side their crude shelters with these huge leaves, sometimes plaiting the leaflets, at other times letting them hang loose. In this last case they soon become so entangled as to suggest a surface little removed from rough matting. Whence the weaving idea came would be interesting to know, although were this possible quite probably we should find that in different regions it had developed from diverse sources.

Its source, however, is immaterial. The important thing is that primitive man did begin to intervene the course twigs, wild grasses and long palm leaflets. Of these weavings we have no record, for in the earliest accounts and among the most ancient remains the art appears in advanced stage, thus furnishing no clue as to early method or origin. With his progress from savagery to civilization his needs multiplied with advance in culture, so that now weaving no longer ministers only to necessities, but also to the luxuries.

The present day products of the loom are woven almost exclusively by the yard and handled in trade as piece-goods, in yards of carpet, broad cloth or muslin. Rugs and tapestries are an exception to this, but most weavings before coming into actual use must be cut and shaped, fitted and stitched, ere they are of service to mankind.

Weaving is a process which unites a series of parallel strands or warps, by a crossing strand or weft, which may interlace, warp or twine as it moves back and forth accross the warp strands to form an expanded surface.

To form this warp and weft structure the warp strands, or foundation must be arranged on the loom in a parallel series, a process termed loom-mounting; while the weft-strand, or filling, must be passed through the parallel warp strands to unite them, a process termed wefting. Each of these activities include these processes. For loom mounting, the warp strands must be measured off into equal lengths and arranged in a parallel series, a process called warping. The strands must be secured to the beam or beams, the process of beaming. The weft strand when uniting the warp strands passes over and under certain warp strands, but in its second crossing it passes over and under the strands which before it went under and over. This would be a tedious process were it not for a mechanical device which raises and lowers the alternate warp strands to across the entire width of the loom, thus making sheds for the passage of the weft. These sheds were prepared during the warping making ready the warp strands to be connected with the shedding device, a process termed heddling; while the process giving motion to the heddles for opening the sheds is shedding. The movement of the weft through the shed is picking; and beating close the weft strands is battening. In addition to these is a process termed letting-off and taking-on, which cares for the web as fast as it is woven, letting off unwound warp and taking on the woven web.

In addition to the foregoing motions there are the following important mechanisms in the power-loom :—The weft fork motion causes the loom to stop if the weft breaks or the shuttle becomes exhausted of its supply. The shuttle stop rod or the loose reed mechanism, stops the loom if the shuttle remains in the shed opening, and the breakage of warp threads, which would otherwise occur, is avoided.

Thus we find that weaving includes more processes than spinning, since the manufacture of cloth means the handling of two sets of threads, the warp and the weft.

THE WAY OUT.

A boy punctuated his composition very poorly. He was disgusted with it and one day handed in his essay with a string of dots and dashes at the end of the paper.

"What are those marks for?" the teacher asked.

"Oh, those are the punctuation marks," replied the boy. "Put them in to suit yourself."

A TALE OF TWO NEGROES.

Here is a story told as true by an army padre at a Toc H meeting in the North of England a little time ago. We think it should be known.

A Negro who was forced in his youth to leave the Southern American State in which he was born and seek a fortune in a Northern State worked there for many years, but all the while was dreaming of the day when he would be able to have a holiday and return to the Southern plantation that he had known in his childhood.

At last, when he was an old man, he had saved enough to enable him to see his native place before he died. Joyfully he bought his railway ticket, and settled down happily for the long journey that would fulfil the dreams of his life.

After hours of travel, during which he was thinking of the old friends whom perhaps he might again see, the train stopped at a remote little station, and an old Negro woman got into the carriage. She was in a very agitated state and presently the kindly old Negro asked her what was the matter. Then she confessed that she had for years been longing to see once more the southern place where she was born, but she was very poor and could not buy a ticket. At last she could not resist her yearning to see her birthplace, and she had got on the train, bound for her home town, without a ticket. But every moment she was expecting the ticket Inspector to come round, and then the poor woman feared she would be compelled to leave the train at the next station. The old Negro turned this over in his mind for a while, and then he acted. Very cautiously he dropped his ticket on the floor, and after a time he pointed it out to the woman, saying: "Look there's a ticket!"

Eagerly she picked it up, and when the ticket Inspector came round it was the old man who was unceremoniously hurled off the train, and left behind on the next platform, to find his way back to New York on foot. But he was happier, walking all that way, than he would have been with the thought that the old woman had been thrown out.—*My Magazine.*

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EDITOR'S CHATS.

Uniform and Badges.

I have been visiting Scout Troops (including Cub Packs and Rover Crews) rather frequently these few weeks and I am immensely pleased with the increasing signs of vigour and of the right spirit of the game. Both the boys and the Scout leaders are doing their earnest bit for the country and that is as ought to be.

There are some troops, however, which though good in their own way, fail to lay sufficient emphasis on the *external* aspects of the movement. To illustrate this, I will give the example of the Scout uniforms and the badges. This uniform is a great aid to the development in the boy of the idea of unity, solidarity, brotherhood and other virtues. It is also a great aid in impressing the public about our smartness, discipline and capacity for organised action. Though it may be said that the uniform is not quite essential to be a good Scout, it cannot be disputed that it is very desirable from several points of view. When it is worn, there is no questioning the fact that it should be worn properly and the full significance of the word 'uniform' understood.

Now, I may say right away that I have seen Scouts in a troop wearing several kinds and colours of shorts and, where the same colour is chosen, of various shades of it. While some wear turbans, others wear caps. The observation about colours and shades holds good in the case of the head dress also. Some wear socks and some none. Several colours and shades again. Neckscarves may or may not be used, and the first impression is more of a motley crew rather than a disciplined body of 'Soldiers of Peace.' Badges of rank, and of proficiency if won, are not worn. Some are worn on the wrong side and indicate that the Scouts or the Scout Masters have never had a glance through the Rules.

Some may turn round and say: "It is a question of cost, Sir." "These are details of minor importance, Sir." "Where is the time for the Scout Master to look in to all this, Sir." Perfectly legitimate some of these questions but they won't hold much water if examined dispationately. Getting a uniform colour or shade is not a question of cost but of organisation and purchase from a central store. Nothing in the Rules can be treated as of minor importance. Rules are made to be observed in the interests of uniformity, discipline and the common good. No Scout Master, who can spare the time to train the boys and the future leaders of the country, can honestly say that he could not spare the few minutes to refer to the Rules. He has the assistance also of the Assistant Scout Master and the Patrol Leaders. I have devoted some time and space for this question of the wearing of the uniforms and badges correctly as I think that this is a matter of paramount importance for discipline from the boy's point of view and for his growth and inspiration of the correct methods and right ideals. While smartness is manly and helpful, slackness is sinful and killing. May I appeal to all leaders of Scouting to give a little more thought to this subject and lend a hand before it may be too late?

Camp Fires.

There is another matter about which I would like to say a few words. I have already tried to explain, in a previous issue, the full significance of Scout Camp Fires. I do not propose to repeat it here but only refer to one or two criticisms and suggestions made by keen observers of the Scout Movement.

The camp fire has distinct recreative and educational values but, when over done, may lead to undesirable consequences. Sometimes, very grotesque and offensive humour is used which, though at the time causes much hilarity, creates a subtle repulsive feeling and we may not be conscious of it. But the evil is there. The imitation of a missionery's preaching with a perverted story, parody of great historical or mythological heroes or stories, indecent dressing up and making antics, say like a dancing girl or a hindu widow, in the name of fancy dress, the use of vulgar expressions as though coming from a villager's or somebody's mouth, these and several such situations have had consequences not very favourable to Scouting, when they have been displayed at camp fires where the public gather in large numbers. The mistake very often rises from over enthusiasm or the ignorance, on the part of the leaders, of what is going to happen but such outbursts and occurrances should be carefully controlled. Early preparation for the projected programme and a scrutiny or examination of each event will prevent such mistakes. The layman observer expects a high sense of decency, orderliness, decorum in a Scout programme and all the value of the training will be lost, if camp fires should be the occasion for untimely shows, uncontrolled action, and a general unmanageable course of events, somehow carried on, as best as one could. Programmes should be prepared with a view to the educative value, both for the boys and the visitors and to create right impressions of the methods adopted in the training of the citizen of the future for the discharge of his responsibilities to his God, King and Country. Camp fires are popular with boys and I should like to impress upon the Scout Masters and other leaders of the boys the imperative necessity for the correct realisation of the true ideals of the movement and the urgent importance of steering the movement in their places clear of the pitfalls that raise the doubt, in certain sections of the public, whether, after all, Scouting is really what it ought to be.

Scouts and Rural Service.

I should like to invite the particular attention of Scouters to the article published elsewhere in this magazine, on the kinds and value of the service that Scouts could render during the long holidays which lie before them. Miss Robinson has given very valuable suggestions and has prepared tables. These are printed separately and will be supplied, free of cost, to all Scouters and Scouts who undertake to gather the information and do intensive work in the villages they may happen to visit or live in during the vacation. I will be glad to hear from all those interested in the subject and to have their suggestions and co-operation in the work.

C. SUBBA RAU,
Editor.

THE JUNGLE FOLK & THEIR WAY.

A YARN FOR CUBS BY A CUBBER.

Old Akela was one day sitting on the council rock. He was looking at his wolves playing in the sand. Those wolves were once very small but were now big. They were able to follow the rules laid down by the wise Akela. This they did very well. It was to the utmost satisfaction of the old Akela. But one thing troubled him much. Do you know what trouble means? Suppose your teacher gives you a sum, you are not able to work. Then you are troubled. But this Akela was not thinking about any sum but another thing altogether. I told you before that he has laid down some rules for the wolves to follow. He saw that smaller ones—the cubs—also tried to do as he said. But these small ones found it very difficult. Sometimes these cubs would get thorns into their pads and come to him limping. Then all at once he raised a howl—such a pleasant howl it was. He called his cubs together. They came round him singing the jungle song "Now chil the kite." When they came near him they raised such a big howl unitedly and saluted him as their Akela.

"Now, my cubs" began the Akela "I am going to give you some game to play." All agreed to this with a good "Woof, Woof."

"Call the Black Panther, Bagheera, then," said he "and also our dear old Baloo, the law-giver." A growl and a grunt was heard. In came the two animals. Bagheera came with an active swing on his soft and stealthy pads while Baloo sleepily dropped in.

"Pack" began Akela (all the Cubs became attentive. They wanted to hear their wise Akela). "My dear Cubs, I found you imitating your elder wolves. I found that the trail they went was thorny and troublesome. So I am going to lead you all. Follow me in all the ways. Baloo will give the laws you have to obey when you become members of our pack and Bagheera will show you how to hunt." They all seemed to be very proud to have such a good and brave Akela.

Baloo rose on his hind legs and led all the cubs. They walked proudly on behind him looking around them in a haughty way. By the by, I forgot to tell you one thing. Their school is different from ours. These cubs do not sit at their desks and read. But they dance round a circle repeating their lessons after their teacher. Baloo led them on proudly and all the cubs followed him. They repeated their laws after their teacher as follows:—

"The cub gives in to the old Lion
The cub does not give in to himself"

Round and round, round and round the council rock they went. After the dance was over all the cubs squatted round the council rock. They wanted to hear their Akela explaining their laws. To repeat all he said I cannot hope. It was so interesting and even the reporter paused to look at the presence which said such wise words.

It was something like this. "A Cub" he began "is a miniature lion with all the noble attributes of the Lion. It requires the guidance and development in the right path. So much so, every cub should follow only two laws, as many laws as you have ears. You have repeated the laws after our worthy Baloo. I think you feel proud of being members of such a pack that follows such noble laws. The first law means that you will follow the example of your Akela. That is in all his prayers to our "Great Akela" (God) and in his hunts and chases as well. Whatever he says to be best for you is best for he is more experienced than you all. Whatever he taboos you shall not touch for he knows that it is bad for you. The second law means you shall not take law into your own hands. You should not go out of your own control. He is your guardian and he by his experience and example can save you from a lot of trouble which would come if each cub goes on his way." So on Akela explained the law of the jungle and the cubs after farewell grand howl, went on their way to their respective Lairs.

Now to the real world! Our Chief Scout or as we cubs should call him our "Old Lion" began his 'Scouting for Boys' in 1908. It began at the camp at Brown Sea Islands. Do you know how the camp was like? It was an ideal out door camp for Scouts. The Scouts who took part in it carried that scouty spirit throughout the world. How big the world is? To-day there are about 1,772,000 Scouts in the world. At first our Old Lion brought in rules and ideas for the Scouts to follow (the same as in the case of the old Akela laying rules for cubs). He found that young boys also followed the same. He found that young children were not able to follow the trial of the Scouts and he one day 'howled' for young boys. He taught them the law of the jungle one by one. He found the boys would follow their Old Lion. He named us all as Cubs and he became our Old Lion. This happened in the year 1916 a few years after the establishment of Scout Movement.

As we are all men he gave us a promise to take before we can enter the jungle and enjoy the play with the lions. It is this:

I promise to do my best.

(1) To be loyal and to do my duty to God, the Maharaja and to keep the law of the Cub Pack.

(2) To do a good turn to somebody every day.

After you take this promise you can become a cub and remain in the pack till you are 12. Now Dyb, Dyb, Dyb.

——SHAMNA THE LIGHT,
Madras.

HERE'S A CALL.

"In Scouting, as you must have found by experience, nothing is so potent as personal touch and it is only by putting ourselves in direct touch with Scouters, either personally or by correspondence, can we maintain very intimate contact with the work done, especially in the moffusal

"We have to devise from time to time, ways and means to re-create our methods, to present things, tho' old, in a new form and make everything more attractive to the young mind. This incessant change in everything is bound to be the spice of Scouting and I think it is necessary that we should exchange ideas as to how best to give a New Push to the Movement."

In these words, does our Chief Commissioner, proclaim the need for personal contact of Scouts with Scout Masters, of Scout Masters with Commissioners, of Commissioners with the Chief, of every one with every one else. He invites correspondence from every one. Who will respond?

SOCIAL SERVICE DURING VACATION MONTHS.

BY MISS RUTH E. ROBINSON, Bangalore.

Many thousands of students will spend the vacation months this year in some form of social service. A few hints are here given of the kind of work that can be done in the villages or among the labourers in Cities.

Evening Entertainments.

It is to be remembered that the peasants and the labourers are generally suspicious of the well-meaning efforts of a newcomer to help them, and it is necessary first of all establish friendly relations. Those who do this work must have no spirit of superiority, or their efforts will be a failure. They must have a real interest in the lives of others, and a spirit of love and unselfish sacrificial service.

An introduction to the villages can often be secured by giving a play, a *Kalakshepam* or a magic lantern lecture. Games and sports are also excellent means of bringing the community together, but it is generally difficult for workers either in town or country to attend functions during the day. After sunset is their only spare time. The plays and lantern lectures should be on such subjects as sanitation, hygiene, temperance, cottage industries, co-operation and agriculture.

Night Schools.

Classes in reading and writing may be announced for those who wish them. Others, especially the adults, will prefer to learn by more simple methods. For them music, story-telling, talks on village improvement, and health, illustrated by posters and charts where possible, will have to take the place of text-books as a means of imparting information.

Medical Aid.

The villagers should be taught that cholera, small-pox, enteric fever, measles, diphtheria, scarlet fever, leprosy, hydrophobia, whopping cough, chicken-pox and plague are preventible diseases. Hence, in the interests not only of the attacked persons and their families, but much more in the interests of the community at large, they should notify the nearest health authorities *promptly*. Many deaths may be prevented by reporting instances of dead rats, especially during plague seasons, as well as by conforming to the law requiring vaccination against small-pox. All dog-bites should also be promptly reported. as hydrophobia is too dangerous a disease to be trifled with. Poor people in need of treatment for hydrophobia are given free railway passes and daily allowances to enable them to go to the Pasteur Institute.

Boy Scouts can distribute quinine to malaria patients, find those in need of vaccination against small-pox, and help those suffering from serious maladies to go to a dispensary or hospital.

Books and pamphlets on hygiene and sanitation should be distributed to those able to read. Excellent text-books on these subjects are used in the schools, and second-hand copies of them can be used.

Sanitation.

People should be instructed on the following points :—Disinfection of latrines, washing places, stables, etc., with phenyle will save much sickness.

Burning rubbish and covering manure heaps with earth until needed for garden purposes will present the spread of disease by means of flies

A clean-up day can be announced, and all persons in the village encouraged to take part in it. The village wells can be cleaned by baling out the water. All refuse can be collected and taken to an appointed place to be burned or otherwise disposed of. Kerosine can be poured on ponds and tanks to destroy the larvae of mosquitoes.

Wells, water cisterns, tins and all places in which water collects should be treated by means of earth-filling and kerosine oil as far as possible.

The planting of trees and of flower and vegetable seeds may well follow a clean-up day.

Exhibitions at Weekly Markets.

Exhibitions of poultry, eggs, vegetables, cattle, produce of local industries such as ropes, leather, baskets, mats and khaddar can be held in connection with weekly markets or fairs. This will stimulate labourers to compete with others and improve their products.

Co-operative Societies.

Discussion should be held on such subjects as the evils of indebtedness, the need for Co-operation, the need to take subsidiary occupations, such as spinning, and the means and methods of getting advances for agricultural operations. Where no Co-operative Society exists, the villagers must be encouraged to form one.

Temperance.

India is wide awake on this subject, and it is fortunate that in the Madras Presidency especially the Government is interested in temperance propaganda. Much can be done through magic lantern lectures, distribution of literature and display of charts and posters. Personal work is most valuable in this connection, and an effort should be made to change the attitude of the victim of drink, as otherwise his reformation will not be permanent.

Village Surveys.

The social service workers will probably find work during the day slack as the labourers will be in fields or factories. They will, therefore, take advantage of this time to make a survey of the village. This will give them accurate knowledge which will enable them to deal with the needs of the village more intelligently.

Answers to some of the questions can be gathered with comparative ease. But to other questions, especially those that effect the family life of the people, it will be very difficult to get truthful answers. It will be best in the beginning to ask someone in the village who has the confidence of the people (perhaps the Head Master of the School) to obtain for you the information needed. Later, when the villagers understand that the social worker is there only to help them they will readily give answers to his questions, however, personal they may be.

The methodical preparation of a survey will in itself be a valuable training for the young worker, and amply repay him for the time spent upon it. Two lists of suggested subjects for a survey are available. The first is one prepared by the Christian Teachers' Fellowship of the London Missionary Society of South India, the second is taken from an article by Mr. V. Srinivasan in "The Young Men of India."

Most of the material for these notes has been taken from recent issues of "The Young Men of India."

BETWEEN THE DEVIL AND THE DEEP.

(Continued from page 6.)

be in my turn surprised, agreeably indeed, and beheld, there perched on the topmost branch, hid amidst thick foliage, No. 4 W. P. and all his equipment —a tiny lab on the tree.

" Shut up " wispered he, " the leaves, the stems, the rocks, the very air, is all eyes and ears. Look sharp and be wary." We edged close to him. " To your glasses " cried he, and we took up our glasses and adjusted. Some furlongs away, beyond the valley that streached beneath us, rose the highest of the hills, and on the top of it, stood the ancient banian tree, lonely and full of meaning. We gazed. Horror of Horrors ! our comrades were there, under the lonely tree, three in a line, immoveable and mute. Behind them the tree trunk rose, and above them its foliage spread. Behind them, beyond the tree, was the famous and deadly steep—the Devil's leap, some 250 and odd feet steep. Their features were dim. They stood, perhaps, wondering what would become of them ere dawn. Round about, a few feet away, in a circle, stood six stalwart figures, evidently the bandit's band. Surely, they kept guard over the unfortunate three.

" Do you see " wispered No. 4 to us. " They were trapped after a surprise, early in the night. I was away fitting up my set to this tree. They showed up-to release me, that I may correspond. I slipped away like lightning. The three were caught, bound hand and foot, and carried away, across the valley beneath. I followed their movements unobserved and all observing. I believe I have done my duty well "

" Why did you not run up " cried I, instead of looking on and wondering.

" That would have worsened the situation."

" What next ?" querried Balu.

" You must go down—and bring the leaders, while I watch here as before. Go, and describe to them the situatien clearly. We climbed down and carried the information."

An hour passed thus—in great suspense. We shuddered—Balu and I. The Police Prefect and our S. M. paced up and down in feverish excitement, and suddenly cried " Fall in." We fell in, the Scouts on one side, and the constables on the other. I was to join the police, to act as their guide. Balu, went with the Troop. After a few explanations and directions, the masters saluted each other, shook hands, and the two troops departed in different ways. We moved up to the bird on the tree—to the wireless tree, from thence to move forward to the great scene of action. The S. M. led his troop, round the base of the hill—*en route* to the base of the steep cliff —on the other side of the lonely tree, and to the bottom of the 'leap.' In a short while, the warbling bird on the tree, joined us on the open level, and from there, we dispersed, and stalked away, each in his own way, agreeing to meet a hundred yards from the scene of action. I was with the 'wireless bird' and we stalked on, fast as we could, while the others kept an eye over us, and followed us all about. I cannot say, how long we were on all fours. Our knees were bruised in many places, tearing down our garments miserably. It was a hard task, and we had accomplished it after all.

They were a hundred yards away—the victims and the victors. We could now observe the scene in greater detail. A seventh man had joined the six guards, mysteriously. He stood facing the " brave trio." Every now and then he was consulting his watch on the wrist. We couched, and were mute. It was not time for action yet. The prefect edged to my side and wispered " that is the famous Chanda."

" Have you decided yet " asked the bandit. He wore a mask, his back was upon us, and we could see none of his features. He was shrouded in a long overcoat, a huge sword hung from his waist band, a pair of revolvers glittered from under the cloak.

" No," came the quick answer—simultaneously from the three. " We want more time."

" Take an hour—" cried the terror of the district ; " you know the alternative."

" We are aware of it " replied No. 2 calmly. It is to leap down the steep, and, if miracle favours, to escape home and hold our tongue for ever afterwards, on pain of——."

" Enough——it is an impossibility to escape death, in that event. Be wise and join up. Take the oath and be happy."

" But, we are not decided either way, yet." said No. 3.

" It is likely we will agree to fall in and be good boys yet. Thank you, for the time given, that means so much for us."

The chief nodded his appreciation, his eyes twinkling, gave the guards an 'alert' and disappeared for a time, as mysteriously as he had appeared.

This gave us time to breathe. The grand 'three' looked at each other, exchanged looks, nodded all in agreement, and stood up still for half an hour, at the end of which, No. I cried out.

" We are ready."

One guard disappeared instantly, and reappeared with the chief.

" I am happy——" began the chief.

" Do not mistake us, Sir " came from No. 1 the leader of the party. " We are ready to leap and take our chance."

" You will have your bones powdered " thundered the disappointed brigand. Then he looked keenly at the 'desperate three' and commanded. " Ten steps to the rear, quick march."

It was dawn. The first cock sent his shrill blast to announce morning. Far beyond the hills, the sky was being brightened up. Our position was secure. We decided to make ourselves known before it is too late. We looked at the Prefect for orders.

A long blast—sounded from the depths behind the lonely tree, from the base of the precipice. A series of short shrill flashes followed from our ranks at the same time. The trio understood. They paced rapidly back, took a turn, and leapt, one by one, in quick succession ; and we charged. The whole drama was played in the course of a few seconds—too quickly for the bandits, who fell in confusion and recovered too late. They were laid down —and in a few minutes they were under chains ; there was no injury done to any one. It was a triumph for us secured without violence, without loss of life or blood.

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NEWS AND NOTES.

Scout saves 12 Lives in raging seas and 160 Mile Gale.

During the hurricane in the Bahamas last October, Scout Gordon O'Brien, who belongs to the 2nd Bahamas Troop of Boy Scouts, swam out to the SS. "*Priscilla*" in distress, carrying a lifeline. In spite of a 150-160 miles an hour wind, and after several rescuing boats had been overturned and hurled back to shore, Scout O'Brien, at one moment swallowed up in the trough of the waves and at another lost amidst foam, reached the distressed vessel. Having succeeded in making fast his line, the Scout with assistance from other helpers, pulled an open boat along the line, and so landed the whole of the passengers, numbering 12 women and children in safety. His action has been rewarded by the Chief Scout (Lord Baden-Powell) who has sent the Bronze Cross of the Boy Scouts Association for presentation to Scout O'Brien.

Hurricane Hero's Silver Cross.

During the height of the same hurricane Scout E. W. Russell of the 2nd Bahamas Troop of Boy Scouts battled his way for a mile and a half, carrying provisions to the isolated household of Dr. J. B. Allbury. Besides having to make his way against the wind, the Scout had several times to wade through breast high waters, a feat of endurance fraught with some danger from flying debris. The Chief Scout has awarded the Silver Cross to Scout Russell.—*Weekly News Bulletin.*

Fathers' and Sons' Supper.

Twenty-three fathers sat down to a "Fathers' and Sons' Supper" of the 1st King Street Troop of Boy Scouts at Maidstone recently. The meal was served by a Ladies' Committee and the Rover Scouts acted as waiters.

During the evening, the Group Scoutmaster appealed to the fathers for increased interest in their sons' activities and the Troop generally. Patrol Leader Blyth proposed the Toast of "Our Fathers," and welcomed the fathers on behalf of the Troop generally, expressing the hope that this was only the first of many such get together "Fathers' and Sons' Suppers."

One of the fathers, in reply, proposed a toast to "Our Sons" and said that he and his fellow fathers were rightly proud that their sons were members of such a Movement as the Boy Scout Movement.

Another parent said that obviously there was a need for a fourth section of the Group, Rover Scouts, Boy Scouts and Wolf Cubs and that the fourth Section should be the Fathers' Section.

After supper the fathers competed with their sons in various games, finishing the evening with the singing of "Auld Lang Syne."—*Weekly News Bulletin.*

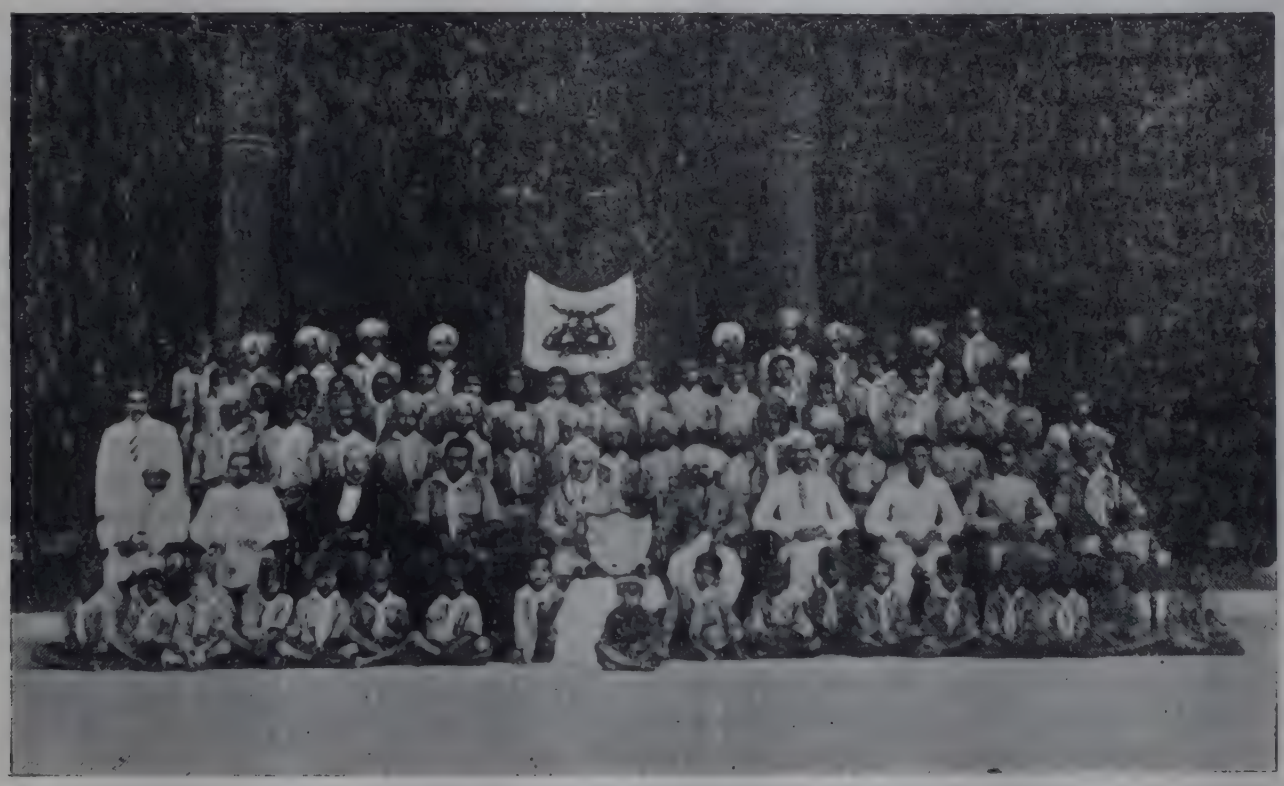
The Boy Scouts Association (India and Burma Branch.)

It is notified for general information that the Nagod State Boy Scouts Association has been affiliated to the All-Boy Scouts Association.

The following correspondence is published for general information :—

From His Excellency the Chief Scout for India and Burma to Lord Baden-Powell of Gilwell—"All Scouts in India wish you and Lady Baden-Powell happy Christmas and New Year."

From Lord Baden-Powell of Gilwell to His Excellency the Chief Scout for India and Burma :—"I just want to send Your Excellency a line of very sincere thanks for the cable of greetings which my wife and I were delighted to receive. We do most warmly appreciate the kind thoughts of our Brother



THE MAHARAJA'S OWN TROOP.

The 21st Bangalore, (Chamundi) Troop was awarded, by the Board of Honour, the Maharaja's Flag for all round efficiency with the covetted honor of being called the Maharaja's Own Troop for a year or till the next competitions.

Scouts in India and send them all our best wishes for Good Camping and every success in 1930."

His Excellency the Chief Scout for India and Burma has been pleased to make the following awards :—

Gilt Cross for Gallantry.

Scout Deokinandan of Saugor Government High School Troop, Central Provinces. For saving the life of a girl from drowning in a tank.

Scoutmaster Lala Mani Ram of Bisham Troop, Hiranagar, Jammu and Kashmir State. For saving the life of a girl from drowning in a well.

Copies of Scout Census are still available and can be supplied on demand.—G. CUNNINGHAM, General Secretary, All-India Boy Scouts Association.

Sorab Scouts Help Put Out Fire.

News is to hand of meritorious services by Scouts of Sorab at a fire which spread over a whole village. On receipt of information, the Scouts and Scouters of Sorab hurried to Kuppagaddee. Much valuable property and many heads of cattle were saved. In the absence of the local doctor, the Scouts have rendered first aid to about a dozen cases of severe burns, in addition to several minor cases. The boys also helped in distributing food which was freely contributed by those in nearby villages on the urgent appeals of the local Amildar and other officers. We congratulate the Scouts who readily rose to the occasion and the public who so kindly welcomed their co-operation.

The Sarada Scouts, Sravanabelgola.

In the presence of several distinguished visitors, the Sarada Scout Troop held a display of their craft, including First-Aids, Games and Exercises. Afterwards they were invested with the badges, scarves and staves, Mr. A. Vasudeva Rao, B.A., Assistant Organising Commissioner, taking the promise from the Scouts. May Gomateswara bless the troop in all its endeavours!

Warrants Issued.

1 Mr. F. C. Devaraj Urs, Mysore—Chief Scout's Commissioner.
2 Mr. W. T. Hanumantha Rao, B.A., B.L., Chitaldrug—District Commissioner, Chitaldrug.
3 Mr. K. S. Krishnaswamy, B.E.—Assistant District Scout Commissioner, Davangere Division.

SCOUT MASTERS.

1 Mr. K. R. Sreekantaiya, Chintamani.
2 Mr. G. B. Keshava Rao, Chintamani.
3 Mr. B. S. Bhimasena Rao, Chintamani.
4 Mr. K. Lakshman Rao, Chintamani.
5 Mr. B. Lakshminarasimhaiya, Asst. Scout Master, Nandi.
6 Mr. S. Rama Rao, Kandavara.
7 Mr. K. P. Narasimha Murti, Gorur.
8 Mr. Syed Abdul Razack, Bangalore.
9 Mr. D. S. Srikantaiah, Doddabalpur
10 Mr. H. Surya Shankar, Asst. Scout Master, Doddaballapur.

Ten Year Service Badge.

The following Rules are made for the issue of the Ten Year Service Badge :—

(a) The award be made by the Board of Honour after careful scrutiny of each case on its merits, subject to the approval of the Executive Committee.

(b) Ten Year Service shall mean total active approved service in the Movement for 10 years, exclusive of any breaks on account of unavoidable causes, held reasonable by the Board of Honour.

The Ten Year Service Badge was awarded to the following Scouters :—

1 Mr. A. Jagadesan, 12th Bangalore.
2 Mr. T. Shama Rao, Bangalore.
3 Mr. G. Mukunda, Mysore.
4 Mr. B. N. Mallaradhya, Mysore.
5 Mr. Syed Abdul Razack, Bangalore.

The Ambujamma Shield.

The Ambujamma Shield presented by Dr. M. K. Venkata Rao to be awarded to the best Cub Pack in the State, other than those in Bangalore and Mysore Cities, has been thankfully accepted by the Executive Committee and Rules for this award will be published shortly.

18th Bangalore (Sri Visweswara) Troop and Pack, Middle School, Visweswarapuram.

The first meeting of the Parents' Committee and the Investiture of the Troop and Pack took place on the 12-3-30 at 5-30 p.m., under the presidency of B. Rama Rao, Esq., M.A., Asst. Geologist, Bangalore. After Invocation and March Past the Scouts and Cubs displayed many interesting games to a well represented gathering. The report of the working of the Troop and Pack since their initiation was read out by the Secretary. The Organising Commissioner for Boy Scouts of Mysore, C. Subba Rau, Esq., M.A., (Hons.), spoke about the need for the Parent's Committee and the real significance and meaning of the Scout Laws and Promises, which were well appreciated by the Parents, Scouts and Cubs.

The hearty co-operation of the parents assembled and the valuable help afforded by Mr. C. Subba Rau, Org. Commissioner, the ever-ready assistance of Mr. T. Venkataranga Char, Associate Scout Master, Scout Headquarters and the active sympathy of the members of the staff made the function a success and the meeting terminated with the National Anthem and cheers to the Royal family.—S. KRISHNAPPA, Scoutmaster.

GANDHIJI ON PRAYER.

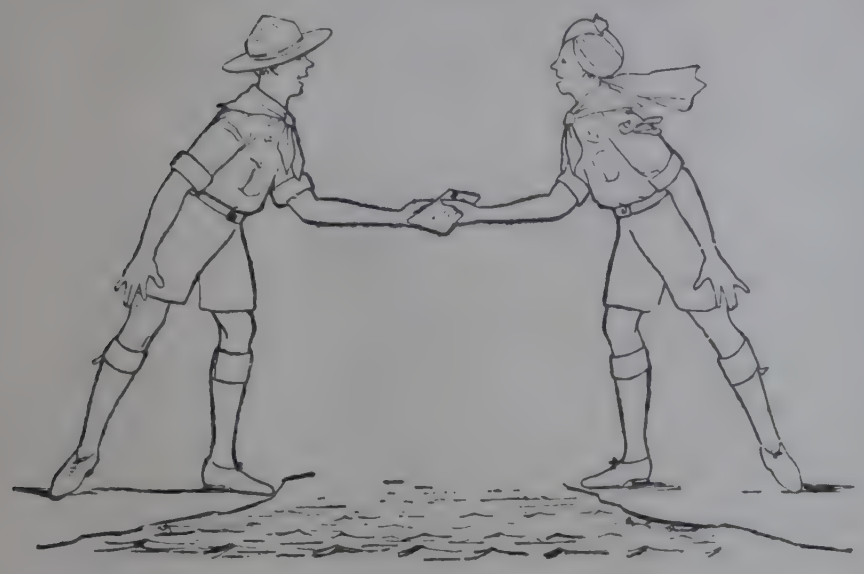
"Prayer is the very core of man's life, as it is the most vital part of religion. But prayer is no mere exercise of words or of the ears, it is no mere repetition of empty formula. It is better in prayer to have a heart without words than words without heart. Prayer is the only means of bringing about orderliness and peace and repose in our daily acts. Begin therefore your day with prayer, and make it so soulful that it may remain with you until the evening. Close the day with prayer so that you may have a peaceful night free from dreams and nightmares. Do not worry about the form of prayer. Let it be any form; it should be such as can put us into communion with the divine. Only, whatever be the form, let not the spirit wander, while the words of prayer run on out of your mouth.

You, whose mission in life is service of your fellowmen, will go to pieces if you do not impose on yourselves some sort of discipline, and prayer is a necessary spiritual discipline. It is discipline and restraint that separates us from the brute. If we will be men walking with our heads erect and not walking on all fours, let us understand and put ourselves under voluntary discipline and restraint."

—Extracted from *Sunday Times*.

THE MYSORE SCOUT CLUB.

MR. V. H. KULKARNI, Mysore.



Los Angeles,
California, U.S.A.

My dear Friend,

To say that I was glad to receive your letter would only be saying just a small portion of just HOW glad I was to receive it. I am always glad, yes, very, very glad to receive letters from people in other parts of the world. I have been corresponding with people in other lands now for about 25 years during which time I have collected a lot of information and had untold joy by so doing. As I become acquainted with more people my joy increases many fold. I have found that there exists a bond of true friendship between people that could not be made known thru any other source. Of course I shall be glad to correspond with you and I too hope that our friendship will continue as the years pass. True, we may never meet face to face and it often happens that what to-day may seem impossible will on the morrow prove to be very common place.

Yes, I have heard quite a lot about your land and its noble people and their wonderful achievements, also about the past history of India and its people. I am at the present time very much interested in gathering information from every land and broadcasting such information to other lands. I feel that in that way it will be easier for us to understand each other better. I feel that those who live in a land can give us more and better information about the land and its people than those who may "just be passing thru." I am a little older than you but let's hope that that will not make any difference. I have lived thru the period of life that you are now passing thru, yet I can learn much from and may be there are some things which I can tell you—we think we have a wonderful country here, in fact we people in California know that we are in the best part of the U. S. A. and a lot of U.S. people have gotten the same idea, they are coming to Calif in droves, they come by boat, train, automobile, air and some of them walk.

I wish to thank you very kindly for your letter which I received yesterday. I also want to thank you for your kindness in sending me a copy of "The Mysore Scout." I assure you that I enjoyed it very, very much, I am very much interested in the great progress that *Scout Movement* has and is making in your country. The movement is one of the most worthy movements in the world. I do not know if your country is taking up the same work with the girls too, here in the U. S. A. we have the "Girl Scouts" and they too are doing a wonderful work.

I feel that thru the Scout movement the world is surely and gradually welding a bond of world-wide brotherhood and friendship and it may just be possible that thru this same movement an Era of Unold customs (as war) will die without a fight. I find it harder to talk to our so-called good Christian workers about Universal peace than to talk with people not having any religion, though the leader of Christianity advocated *Peace.* His modern followers are always very glad to refer one to their sacred record which calls attention to the fact that Great Wars and bloodshed will exist until the *end of time.* No one has more reverence for the words of the "Holy Men" than I, but I believe that War is a local problem and as it was brought into being by men and women so, they are the ones to whom we should appeal to abolish war. You and I may not live to see the earth become universally peaceful but we can interest people who will help to carry on the good work.

I like to correspond with young and old alike, I always try to give them some worthy suggestions and ideals but I want to do it in such a manner that it will be interesting to them.

I will be glad to correspond with any and all boys, girls, men, etc., to whom you direct me. I have sent you some copies of my magazine and hope you will find something in them that will interest you. Our magazine is one of expression, we want anyone who reads it to feel as though they have been made just a little better by having done so.

But now back to the subject. I would like to have you tell me something about the past history of your people. (I mean the people of India, their customs, etc.)

I should like very much to have the genealogy of each boy Scout with whom you work. Our blanks are not made for (Christians) people of any particular religion, but apply to all people. The christening data is not necessary. If you are married, then you and your wife would appear in top blanks and your children will appear below. I will send a few extra blanks, if your boy friends want to fill them out, have them gather the information from their parents, the oldest child comes on the line number. If birth dates are not known according to our Christian Calendar then you may use your own native language if you wish. Remember, the boys and yourself are not under obligations to join my organization if they fill out those blanks, no not at all. Each month we will print a list of the surnames on which genealogy has been collected during the past month, we will tell the country of their birth and number of individuals of the name.

Our Genealogical-Historical Department is quite interesting at the present time. We are getting quite a lot of interest worked up in all parts of the world. I believe that thru this department we will be able to collect much information vital to all of our departments. I believe that the natives of India have great reverence toward their ancestors, that interest can be multiplied and increased thru genealogical research. I might add that our orga-

GENEALOGICAL RESEARCH.

The origin and meaning of family names, customs, travels and progress.

Since the beginning of human history it has been customary for people in every land to keep records of themselves and ancestry. We esteem those records very highly. Valuable truths have been lost to the world for untold generations because of negligence in making proper records and such information will remain lost until such time as we are again able to re-discover and make proper use of it.

Genealogy is the science which will reveal the mysteries of past generations. Genealogy is generally understood to apply only to lineage or pedigrees and considered to be uninteresting. Genealogy is the most far-reaching, interesting and valuable of the sciences. Genealogy means far more than to trace one's family lineage to prove royal or distinguished ancestry. Genealogy is the science thru which we are enabled to trace the origin of races, nations, customs, meaning of symbols, names, origin, progress, continuation or destruction of kingdoms, religions, civilizations and the history of the world. Genealogy is the science thru which we will eventually learn the history of the creation, preservation and destiny of the Universe. Genealogy is the science thru which investigators are enabled to make progress in the study of the heavenly bodies, plant, insect, animal and all forms of life. Genealogy is the science thru which we receive instruction and inspiration, it is the welding process thru which we are able to connect ourselves with the founders of the human race on this planet. Genealogy is *the* science thru which *we* can give to unborn generations information which will enable them to make the world *better* than we were able to make it.

In the earliest ages of human history men and women engraved on metalic sheets (plates), rocks, trees and papyrus. They employed signs, symbols, hieroglyphics and crude inscriptions of animals, birds, fishes and other objects that they might give to future generations a true record of themselves. Scientific investigators are bringing to light the information contained on ancient records now being located in all parts of the world. The information on those records reveal to us the high and noble achievements of people who lived, worked, loved and passed on. Record making is not a tenet of the human race alone; every living creature lives out an allotted span of life and leaves a record. It is very interesting to know that human (family) names are derived from every conceivable source. In all the world there is no more interesting, fascinating, romantic or instructive endeavor in which men, women and children can engage in than that of tracing their racial descent back thru the ages —than keeping a record of themselves and the progress of the world during their life-time. There is no more valuable legacy than to leave a neat, truthful and welkept Genealogical-Historical record for the benefit, inspiration and instruction of your descendants.

Never before in the history of the world has so much interest been shown in Genealogical-Historical Record making as is being shown at the present time. Millions of dollars are being spent, hundreds of thousands of men and women are giving their time and money (without desire for any monetary gain) that future generations may have proper information concerning their fore-fathers. Each child is the potential progenitor of millions of descendants. Truly some mysterious power is turning the hearts of the children to their fore-fathers. This same power is turning the hearts of fathers toward children yet unborn who will live in the distant future.

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nization is collecting genealogical data from every land. I should like very much to have you fill out the inclosed "One Family Group Genealogy Blank." On the back of sheet I would like to have you give a biographical or historical sketch of your people. If you desire more blanks I will supply them without cost. My greatest Hobby is collecting genealogical information of people with whom I correspond.

This hobby of collecting genealogies is enchanting, romantic, inspiring, educational and of real worth. I will send you a copy of our magazine each month, so your boy friends may read over it with you if you like. I want you to know that I have no selfish motives and all my cards are on the table. I have told you just what is in my heart. Believe me, I am,

Yours very sincerely,
GEO. STUART.

Result of the "Story-Writing" Contest No 1.

1st prize goes to Sri Kasyap of Bangalore City and a Special Prize goes to B. Kesar Singh of Bangalore City.

Alphabetical Advice.

A good conscience is a soft pillow.
Be always at leisure to do good; never make business an excuse to decline the offices of humanity.
Cheerfulness is the principal ingredient in the composition of health.
Diet cures more than doctors.
Example is better than precept.
Friends are like fiddle-strings, they must not be screwed too tight.
Good counsel has no price.
Honesty is like an icicle; if it once melts, that is the last of it.
Ill examples are like contagious diseases.
Joy and sorrow are to-day and to-morrow.
Knowledge in youth is wisdom in age.
Live not to eat, but eat to live.
Mend your manners and they will mend your fortune.
No sweet without some sweat.
Old fish, old oil and an old friend are the best.
Presence of mind and courage in distress are more than armies to procure success.
Quarrels could not last long, were but prudence on one side.
Reprove thy friend privately; commend him publicly.
Sorrow concealed, like an oven stopped Doth burn the heart to cinders.
Treachery often recoils on the head of its author.
Use soft words and hard arguments.
Virtue, though clothed in a beggar's garb, commands respect.
Worth makes the man, and want of it the fellow;
The rest is all but leather or prunells.
Young folks tell what they do, old ones what they done, and fools what they intended to do.
Zeal without knowledge is frenzy.

M. C. SUBBAPPA, B.A., B.T.,
Headmaster,
Govt. Middle School,
Tiptu

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Special Scout Club Number.

THE MYSORE SCOUT

Issued by the Mysore Boy Scouts Association, Fort, Bangalore City.

VOL. XII BANGALORE—APRIL 1930 NO. 10

Hello, Boys! The Camp Season is on Us!



THE CAMP—Yes, that's the jolliest place for us. We pick up a lot of Scouting knowledge there, learn to find our way across country with a compass, and without it; how to put up a temporary bridge, or build a shelter for the night. Then there is Swimming and Woodcraft. . . . . But the best of all is when we gather round the camp-fire to a sing-song at the end of the day and listen to a yarn of adventure or heroism while the sparks fly upward.

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THE MYSORE SCOUT

Trusty, loyal and helpful—Brotherly, courteous, kind,
Obedient, smiling and thrifty—Pure in Body and Mind.

"Knowledge is more than Power—It is Virtue."

VOL. XII | BANGALORE—APRIL 1930. | NO. 10.

AN APPRECIATION OF

Sir (Lord) ROBERT BADEN-POWELL

BY

WALTER W. HEAD

President of the Boy Scouts of America.

He gave us the game of Scouting, and ten million boys and young men, in admiration and gratitude, hail him as Chief Scout of the World.

He made the streets of the city alive with adventure for us, and clothed the village lanes with romance in our eyes.

He has given us a new ideal of physical fitness, all-round ability, flexible muscles instantly reponsive to our will.

He showed us that boyish energy could be made a source of constructive benefit to the community, and public spirited citizens have praised the helpfulness of Scouting.

He showed us how we might learn through play, and educators have hailed the Program of Scouting as the work of genius.

He showed us that the core of all mind training was the ability to observe and deduce, and thousands of honor students have been thankful for their Scouting experience.

A hero in war he has devoted himself to peace, the creating of a real world brotherhood of boys, and Scouting has become one of the truly great agencies for world peace.

He has made the woods, with its animals, the birds and the flowers friends in the lives of boys, and naturalists have praised him for the manner in which he has taken us close to Nature. He has brought us an opportunity to try ourselves out in many hobbies and industrialists have praised Scouting for its practical vocational guidance.

He has given us a new ideal of boy resourcefulness, and ability to "come through" in an emergency, and thousands stricken by fire and flood and earthquake have expressed their gratitude to the Scout Movement.

He has shown us how to apply the Golden Rule to our daily life, and religious leaders have called Scouting "religion in action."

He has given us a new adventure—the adventure of Honor, through the Scout Oath and Law; the ideal of manhood built on the rock of character.

Finer service can no man perform than to guide and inspire the boys of the world as Sir Robert Baden-Powell, Chief Scout of the World, has done.

Greater tribute can no man ask than the affection and esteem of the boys of the world. The "Hail Chief" from fifty thousand Scouts that rung over the lawns of Arrowe Park, is only an echo of the shout of millions of Scouts and Scouters behind them all over the world.

He has shown us practical ways in which to demonstrate our love of country, and patriots have lauded the Scout way to citizenship.—*The Daily Arrowe.*

HELPFUL HINTS FOR HEALTH.

MR P. WASUDEV KAUL, Group S. M., Rainwari, Srinagar.

1. Rise up early in the morning (preferably at 4 A. M.). Rub your entire body with the palms of your hands and practise deep breathing in front of an open window. Visit the latrine. Do not be in the latrine for long. Be in the habit of taking a lota of water with you to the latrine as otherwise it is improper to depend on the river. Cleanse your hands. Cleanse the teeth from in and out preferably with a green twig (dantan) which should be 4 girhas long and of the thickness of the middle finger. Before use see if it is clean and not injured by some insects. Rinse your mouth with clean cold water.

2. Take exercise, systematically and regularly. At least once a week rub oil on your body before exercise. Exercise in the open air keeps the system in repair. Exercise should be chosen to bring every part of body in motion. Irregular and too much of exercise is bad. While exercising, breathing exercise should not be forgotten. The thought that every motion is building up your body nicely must be had. Head should be kept erect while breathing through nose. When you are mentally bothered do not take exercise Do not worry. Remember physical exercise without concentration of mind is no good.

3. Take a bath (preferably of cold water). While bathing think surely that all the bodily impurities are being washed off, cleanse nostrils, ears, axils, holes, fingers and toes specially. While bathing, every part of the body should be rubbed preferably with a wet towel. Bath should be taken after the sweat is off. Rub the body thoroughly with a clean and dry towel leaving nowhere unrubbed because it is much of rubbing which opens the pores than bathing. Take some physical jerks under sunshine.

4. Return to your room, comb your hair with a clean comb, because it helps removing of dirt. Look to your nails. Remove unnecessary hair and nails at once Sit with a peaceful mind with some sandal wood or any similar atmosphere purifying drug burning besides and think of work done yesterday and those to be done to-day. As for the past be proud of good work and regret and appologise for bad ones. As for the future, with a cheerful face and ready mind, be prepared.

5. Two meals a day are the best. Do not eat when hunger does not ask you. Eat to live instead of living to eat. Eat simple foods. Avoid tea, coffee, wine, snuff, tobacco, bhang, charas as they are drugs and not food and should be taken only when medically administered. Avoid meat and bazaar made preparations. Chew food sufficiently. Do not over eat, for one day's overeating is hundred times worse than one month's starvation. Eat cleanly cooked food with thoroughly cleansed hand and mouth in a clean dish at a clean place in a clean atmosphere with the clean thought. "Every morsal is going to build up my body clean and strong." Fill up only half of your stomach with solid food, one-quarter should be filled with liquid and the remaining one quarter left for air. End your meals with a fruit to remove the accumulated food matter from teeth and to help digestion. Do not take too much of hot spices. Your night meals should be lighter. Do not eat too much especially in the evening as it helps dreams. Note that nothing should be taken between meal and meal because, that shall surely spoil your stomach, cause constipation and indigestion which is sure to make your life miserable and drive you to an early grave. After dinner, rest a while; after supper walk a mile. Before and after every meal urine should necessarily be passed because it saves from many urinary diseases. It is better to touch your eyelids with wet hands after meals as it moistens the eyes and if wet hand is passed on the hair of the head, they are made beautiful and smooth more than a hair oil does.

6. Your dress should be neat and tidy. Do not wear tight fitting dress as it prevents growth of body. Do not put on unnecessary clothes Clothes next to skin should be washed daily. Body should be exposed to air as much as possible. It is better to use white clothes in contact with body to show clearly the dirt than that of coloured ones which hide the dirt under its colour and thus harm. In no case should you be without changing your underwear for more than 18 hours. Do not use hats and other clothes which cannot be cleansed. Dress yourself in the fashion which keeps your limbs to move. Beauty consists in clean simple dress much more than in gaudy dress. Dress pressing on any part of body should at once be removed.

7. Sleep is the most important factor of the daily programme. People draw time from this period to attend other work, which they consider more important. In fact, sleep is the most important restorer of health Not to have sound sleep is to prepare system for disease. We should in any case drop every work at 10 p. m. and sleep thinking, we have ample time to attend the work afterwards if our health is preserved. Sleep on a hard bed as it is better than a soft one Sleep which is not sound is no sleep at all. Sound sleep is that in which we have no dreams and no waking. We should sleep as long as we are satisfied A healthy adult requires only 7 hours to satisfy him. We should sleep on left side of our body The room should be well ventilated. We should keep our mouth shut. Sleeping on back or during the day are very injurious as the after tends to cause lever diseases.

THE NEW GEOGRAPHY.

I learned geography at school
Like any other chap,
Tracing the queer-named rivers
Across a dusty map;
And swooting dull statistics
Of countries by the score,
Until I loathed the atlas,
And thought the world a bore.
But Arrowe Park has altered that,
For these once foreign lands
Are now the homes of Jamsedji,
Of Taro, Kahn and Hans;
And when folks speak of Norway,
Or talk about the Nile,
I shall see Olaf's sunny face,
And Abdul's dusky smile.

—H. S. BRYAN.

IT ISN'T!

The English education scheme
Still seems to be a failure,
So many people seen to think
New Zealand's in Australia.

—*The Daily Arrowe.*

ELECTRIC LIGHT AND THE WICK LAMP.

By Dr. Kunhi Kannan, M.A., Ph.D., Entomologist.

If at any time Scouts were asked as to which is better of the two, electric light or the old fashioned brass oil lamp, there can be no question but that they will unanimously vote for electric light and one can understand it for electric light is so much the brighter and steadier, there is no bother of having to raise the wick from time to time and soiling the fingers with oil, no danger of it being blown out, no smoke: just turn the switch and there is the room flooded with light for as long as you like it. Once in a way the light may fail and at the most inconvenient time and we have to hurriedly fetch out ancient kerosine lamps or candle light but often just as they are lighted up the current is on and there is a flood of light again almost laughing the poor lamps to scorn. But that is once in a very long long while and no body dreams of bringing that up against electric light; you vote solidly for that light. But if the question were which is more beautiful of the two to look at, I wonder what the voting will be like. All that I can say is that if I were one of the voters mine would go for the oil lamp; not of course the kerosine lamp with chimney and all but the brass lamp, with a wick floating in heavy oil. Some of you of course want to know why. Here are my reasons. For one thing there is a steady stare about electric lamps which I do not like. You look at the filments, it is light of the same uniform density unvarying all the time. I dislike it for much the same reason as I would dislike the man who stares at me with never a wink for hours and hours. You have to look at the bulb the way I look at it to realise what I say. The little brass lamp, how pretty the tender little flame is, edged at the tip with a little red, golden-yellow for the rest except for a little transparency immediately about the wick, sensitive to every whiff of air, winking every now and then, now steadying up to its full height, now shrinking as if it were abashed, now bending before a gust, now straightening. There are scarce two successive minutes when it is the same and during all the changes in shape and brightness—the same liquid lovely little light. I prefer it for that reason. It never tires you, but charms you. Now those who are not inclined to accept these statements, I would ask them to make a comparison between the two lights in this respect and I am fairly confident the verdict would be in my favour.

To others who do not need to make a comparison to agree with me I want to explain why the oil lamp is more beautiful. That is because of a certain peculiarity of our senses. The same kind of sensation repeated over and over again tires us. We want a change. Sweets of one kind, for example, may have our fill of them every day for weeks but before long we want a change to something else So with regard to work. We do not want to work all the time. We seek relief in games and amusements. So the city dweller wants to go out to the country folk for whom nothing is more delightful and exciting than a visit to the city. So contrary it all looks but the underlying principle is that man tires soon of sameness. We hate monotony. The same thing presented to our eyes over and over again tires us. The mind wants change, is pleased with variety. We do not care for lantana flowers although they are so pretty. Indeed they were introduced into this country all the way from Mexico as a garden plant for the sake of its beauty and now it has grown wild. We do not care for them because we have seen so many of them and the mind has been tired. But if there is a white lantana flower or yellow our interest is at once roused and we think them beautiful; shape and size same but colour different and that affords variety. So does the humble brass lamp with its little wick light, so gentle, so timid, so yielding, to every mischievous waft. The flame is not quite the same for two moments. But in the electric bulb the filaments emit one steady light with never a change, wind or no wind, rain or no rain and therefore it tires the nerves. It affords us many conveniences but it hasn't the charm of the modest little brass lamp.

THE CLOCK.

Sri Kasyapa.

I am very beautiful. I have eight pretty angles at my eight corners, and flowers around my big face, with its dozen black numbers and two hands of the same colour to point them out. I have a lovely long pendulum that ends in a beautiful, artistic, bright and shining round brass plate, living in a small room with a beautiful little glass-door to peep out.

O! how many things have I seen, although I am in imprisonment. Little children, some of them good and smiling, others naughty and crying, big boys and girls have passed by me.

"Ding! Dong! Ding! Dong!....." Every day my chimes ring out and at ten o'clock, troops of boys and girls, tread their way to school quite unwilling and abusing me. How glum they look as they file into the class!

At half-past four, I ring again. The boys and girls are then very happy, and they run to the play ground.

Sometimes, I feel ever so ill and my works stop. My hands no longer move and my pendulum no longer oscillates; my chimes no longer sound. I am sure that all miss my sweet music. Then I will be removed to the hospital (repairer's shop) where they open out my inside, and hammer my organs. O! how it hurts, but it does me good like medicine.

I have been here for almost quarter of a century, and I am often ill. I suppose the long journey has upset me. You see, I have come all the way from France, over sea and land. Now I am alright. My master is taking good care of me. Good-bye till we meet again.

WANTED.

Candidates for Wireless, Telegraph and Station Master's courses. Railway fare PAID. Boarding arrangements. Prospectus on two annas stamps.

ROYAL TELEGRAPH COLLEGE,

Clock Tower, Delhi.

THE LIAR.

RUSSELL M. CORYELL.

When I was a little boy, my family considered me an awful liar, and my three older brothers stated the fact both frequently and warmly to me and to others in my presence. But you know, I think they misjudged me. I wasn't an awful liar. I was an exceptionally good one. And why wouldn't I be with three older brothers to learn the technique from? I also learned some of the more subtle forms of deception from my mother and father and their grown up friends.

For example, I remember one day when I had "swiped" a cake of sweet chocolate and shared it with my brothers, Mother inquired about it casually—oh, very casually, if you know what I mean—so that I knew at once that I had been discovered. The inquiry was made in some such roundabout way as this: "Boys, I had a cake of sweet chocolate, which I think I put on the upper shelf of the pantry, but now it isn't there. I wonder if any of you have seen it."

We had not only seen it, we had eaten it, and mother knew that, and we knew that she knew it. If she really hadn't known, her manner would have been quite different. We could read her as readily as a book. Most children can read their parents. What she wanted was to give us a chance to "come out courageously and tell the truth." She didn't want to accuse us for fear of frightening us into a lie, and she didn't want to ask a direct question that could be answered by "yes" or "no," because "no," being the shorter word, was likely to be chosen in preference to "yes." So she employed a perfectly transparent ruse, and a ruse to the keen, elemental mind of a child is just the same as a lie.

And what did my older brothers do in this crisis? They didn't try to lie out of it. Oh, no! They knew it wouldn't do any good. So they looked first naively surprised and then indignantly accusing—at *me*. "Why, Mother," said they, "*we* ate it. Russell brought it out to us and said you had given it to him."

The worst of it was, I *had* said just that, I had said it but they hadn't believed it and I knew they hadn't believed it and they knew that I knew it. In fact the whole proceeding had been fabricated in duplicity. It was a system we had worked before and went like this. My oldest brother would lead us all to some distance from the house and would then say to me, "Russ, there's a cake of sweet chocolate on the top shelf of the pantry. Go, ask Mother if we can have it. They knew perfectly well, by experience, that I should take it without asking, thus insuring myself and them against the possibility of refusal, while they were provided with a perfect alibi. And as for me, I knew mother and father didn't believe in whipping. The worst that would be happen would be that they would talk to me sorrowfully about the pain it gave them to have a son who would lie to them. I knew I was expected to cry after a while and then it would be all over.

There were other times when mother would pretend to believe me. She would say with great candor and sincerity: "If you say it is true, Russell dear, I know it must be. Remember that I trust you absolutely." But of course, I knew she didn't believe me and didn't trust me but was just trying to make me confess by shaming me. It struck me as an agreeable though rather silly method and I swore with equal candor and sincerity that I was telling the absolute truth.

On the whole I think I deceived my parents more successfully than they deceived me, and my advice to parents is: Don't lie to your children any more than is absolutely necessary, because you can't deceive them anyway and there is always the chance that if you are truthful with them *they* may be faithful with you. It isn't likely that they will, but they may. Children will do almost anything to imitate their parents.

As for the way I treat my own son: Well, I try to be honest. It is very difficult, I admit, but I'm always upheld by the thought that if I try to lie to him he'll surely see through it—and then where has my prestige gone to?—*National Kindergarten Assn. Service.*

Keep Your Temper.

Not long ago a man invented a new way for keeping your temper. It is this; when you are feeling very angry and annoyed about something take off your coat, and begin some exercises—like those given in "Scouting for Boys," for making yourself strong—stretch and bend and twist your body round with arms extended, bend forward and touch your toes, keeping the knees stiff, and so on. Then start marching round the room with hands clenched and "knees up," etc. "If you have not by that time got rid of pour temper, take a pillow and kick it round the room and you are bound to feel all right, 'good and kind' in no time.

"I think Boy Scouts don't need all this amount of work to do it. They know what a smile and whistle will do.

"It cannot fail if only you have a strong enough will to make yourself whistle a tune when you are very angry, it is bound to set you right in less than a minute—especially if you don't forget to grin, too!—*The Scout.*

Fun and Frolic.

Naughty Boy!

Constable:—"Impersonating a policeman is the charge."

Magistrate:—"How so?"

Constable:—"Found him asleep against a lamp-post."

Orders are Orders.

"Ticket, sir," said the Inspector to the gentleman who, having been a season ticket holder for years, believed that his face was well-known.

"My face is my ticket" said the old gent

"Indeed," answered the Inspector displaying a huge fist. "Well, my orders are to punch all tickets passing on to this platform."

Irish!

Pat: Ha! Ha! I cheated the railway company to-day, Mike."

Mike: "Did ye? How did you do that?"

Pat: "Why, I bought a return ticket and I'm not going back.

He Wanted a Decent Piece.

Harold (on a visit): "Do your specs magnify, grandma?

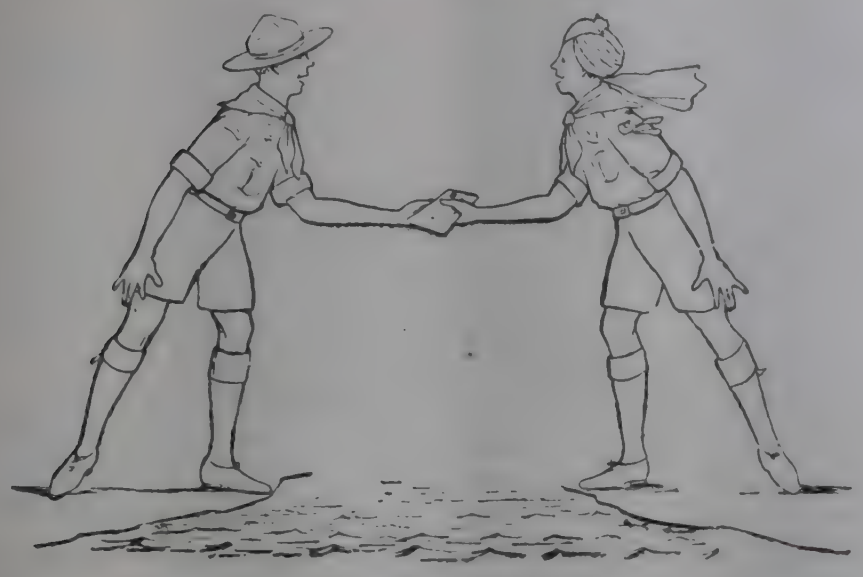
Grandma: "Yes, Harold."

Harold: "Well, do you mind taking them off while you cut my cake?"

—*P. V.*

THE MYSORE SCOUT CLUB.

MR. V. H. KULKARNI, Mysore.



Philately in Fiction.

The following extract from "The Pilgrim of a Smile", a book of short stories by Norman Davey, might easily be mistaken for an extract from a leading article in a Philatelic Journal:—

"The habit (or disease) of collecting things in common is a hobby to a large number of people and, though the variety of objects collected, is almost infinite, the basic impulse is the same in all collectors. The lepidodopterist may think the sticking of postage stamps in an album rather a poor occupation, and the philatelist would no doubt regard the climbing of suburban lamp-posts as an insane undertaking. An array of tram tickets has delighted the hearts of grown-up school boys, and the hortus siccus brought an element of adventure into the routine of uneventful lives. Reputable citizens have committed dishonourable actions for the sake of duodecimos, and the love of book-plates has caused an infringement of the decaloge in the most apostolic of men. For it is to be noted that although the choice of the thing collected may be temperamental and particular, the common joy in success which outweighs the tedium of so many failures is the joyous adventure of the chase and heritage of all men. Aesthetics play a second fiddle in this business and the butterfly is not cherished because it is beautiful, but because it is rare; the typography, it must be confessed of some of the most sought after editions is unlovely to look at and uneasy to read: and if the bibliophile leaves the pages of so many of his tomes uncut he may meet the charge in the word of M. Anatole France, "Et vous, mangez-vous dans votre vielle faience?"

"It is not beauty nor utility nor erudition which stimulates the collection: it is the chase."

ANNOUNCEMENT.

A few weeks back, we offered to make every reader of the "Mysore Scout," a member of the Scout Club and asked those who agree to apply for membership cards. Though the response is encouraging, there are still a number of readers who have yet to ask for their cards. We hope this club feature of the magazine has been of some benefit to our readers. Of course, its usefulness can be enormously increased with the help and co-operation of all interested in the welfare of their magazine. Mr. Kulkarni will be glad to continue to run this page in future and all our readers are requested to keep in close touch with him and the magazine and thereby help to achieve our aim.—ED. M.S.

Motion Pictures in Schools.

An idea which is presented to the eye is very definite and readily grasped by the average student, while reading matter, even if carried into the greatest detail, leaves much to be imagined by the pupil. For this reason, and because graphic presentation holds the attention, the motion picture is to become the best medium of teaching in the public schools, and other schools of the future.

Perhaps the first subject to be taught by motion pictures will be Geography. In this the films would show foreign views, much like the usual travel films. The use of maps with a moving pointer will hold the attention of the student.

History is a fine subject for graphic presentation. Famous scenes viewed by the class will hold their attention while dry history books are a bore. This will give the student such a vivid impression that several years later it will be still fresh and clear.

The natural science comes next. Nature study is made more pleasant, for the subject is always at hand. The development of seeds and growth of plants is shown in a few moments.

The study of chemistry would be greatly simplified. Delicate and dangerous experiments can be demonstrated in safety.

Even in mathematics the motion picture can be used. Many students in Geometry never attain the ability to see the figures in three dimensions and so never grasp the simplicity of this science.

In the future let us hope that every school will be teaching my motion pictures.

—By T. S. VERMULEN, U.S.A.

Who Discovered Photography?

France has recently celebrated the centenary of photography, commemorating the fact that in July 1825 Joseph Nicephore Niepce invented the "Bitumen Process." A memorable tablet has been unveiled at the Royal Photographic Society, London, to the "Father of Photography," by Henry Fox Talbot, who produced a permanent negative on paper in 1839. To these rival claims must be added those of Josiah Wedgewood and Sir Humpry Davy, who obtained results by coating paper with a solution of Silver Nitrate prior to 1802. There may be cited to the invention of the camera obscura, ancestor of the modern Kodak, by J. D. Porta, in the year 1569, and it is worth recording that the first lens was discovered in the ruins of Nineveh, and is now in the British Museum.

For over 50 years from the production of the first negative photography remained a mysterious art practised by professional specialists and a few amateurs, whose enthusiasm carried them over the difficulties of the process. Outdoor photography was a toilsome and a

tedious exercise. The travelling outfit, for instance, included a bulky view camera, heavy tripod, equally heavy and burdensome plates, a dark tent for loading and sensitising plates before exposure, a nitrate bath, and even a water barrel.

George Eastman, by his invention of the flexible Roll Film in 1890, changed all this; the cumbersome equipment, with its tent and water bottles, soon gave place to the handy day-light-loading Kodak. From a secret art photography now evolved into a readily understandable processes that has become everybody's hobby.

The Value of World Wide Correspondence.

By GEORGE STEWART, Los Angelas.

For over 22 years I have been corresponding with people from every land, In 1907 while living in Jacksonville, Florida, I received my first post-card. I I prized that card very highly, as the years pass I value it more and more because it served to introdue me to the great world of people living beyond the borders of my own native land. It has opened wide the doors of "cpportunity" through which I have been enabled to obtain information which has meant much to me.

During my life time I have passed through many difficult situations. At times it seemed as though I could not bear the strain longer, when all hope seemed to fade away I have received a letter—may be not from a known "correspondent," but from some unknown correspondent in some far distant land. Such letters seemed to contain just what I needed to carry me safely through the storm. Questions without number have been asked me, at times it has meant time and money to obtain such information but it served to add to my personal knowledge and such being the case I have been the one to receive the greater benefit while at the same time I have helped a "Pal." At the present time I have three large volumes containing copies of letters to and from boys and girls. I would not part with those records for all the gold in the world. They are most sacred to me.

At the time when I should have attended school I was not able to do so, hence, my education was sadly neglected. I was never able to become really interested in history, geography and other school subjects while going to school. At the present time and for many years past I have taken a great interest in those subjects.

I want to give several reasons why I believe *everyone* will be benefitted as I have been benefitted.

First—If your school subjects seem dry and uninteresting just get in touch with someone who is really interested in that subject, not as a teacher but one who loves it, one who has their very soul wrapped up in the subject, one who has made it a "Hobby." You will soon find yourself seeking information on that subject and it will become interesting to you. You can get in touch with people and get information from them on almost every subject. I have corresponded with doctors, lawyers, ministers, scientists, students and people interested in worth while subjects. Those same people would never have time to give the information personally, but through correspondence they will give it and be glad to do so.

Second—If your geography lessons are not interesting, get in touch with people in other lands They can tell you more about their part of the world than you could obtain from books. Your teachers can tell you what they have learned from books. I number my instructors by the hundreds. I cannot tell you which country I am most interested in.

I cannot tell you where I obtain my best letters from. But I can tell you that I have been able to obtain a much broader and valuable education than I could have obtained through books (alone).

Correspondence Section.

Wanted—Correspondents to write to the following members of the Club :—

1 T. V. Sreekantiah, 122, Basavangudi, Bangalore City.
2 K. S. Narayanaswamy, 39, Adam Street, Mylapore. Madras.
3 Verna Jones Frankley Road, New-Plymouth, New Zealand.
4 Pat Wilson, 25, Spring Vale Road, Wanganui, New Zealand.
5 Andrew Thomson, Victoria Place II, Main Street, Baillieston, Glasgow, Scotland.
6 Kwee Sim Ham, Gembong Park No. 6, Sourabaya, Java.
7 Stribey Voda Herariu, 130, Bucuresti 2, Roumania.
8 J. Berta Viancos, 4 Norte 855, Vina Del Mar, Chille, South America.
9 Niels Henry Jensen, Kontorist, Fjorde Alle 4 Mery, Kobenhaven, Denmark.
10 Olafur Olafsson, 19, Langavegur, Reykjavik, Iceland.
11 Miaka R. Tamai, Student, Hoh Handelsschula Otaru, North Japan.
12 Demetre D. Xanthopoulos. 16, Rue de Stade, Syra, Greece.
13 Max R. Rachberger, c/o Astra Romana, Constanta, Roumania.
14 Siegfried Engel, Student, Stichgarten Strasse, Frankfort, A/M., Germany.
15 Benodykt Wisniewski, Student. Kapucynska, Warzawa, Poland.
16 Axel Meldorf, Student, S. Kompasana I, Fallinn, Esthonia.

Competition Corner.

Add a Letter—Puzzle No. 2.

Add one letter at the beginning of each of the following words, so as to make eight new words. The letters to be added spell the name of a popular man.

ONE	BET	ARK	BON
ANT	NIT	URN	ART

Rules—Entry fee 2 annas.

Answers should be sent within 25th May 1930

1st prize— Rs. 3.
2nd prize— Rs. 2.

And consolation prizes to every correct solution.

SQUARE WORD

Puzzle No. 3.

1 . . . . . .
2 . . . . . .
3 . . . . . .
4 . . . . . .
5 . . . . . .
6 . . . . . .

Clues.

1—Daintiest
2—A pendant of frozen water
3—Placed in a small recess in a wall
4—Reverberated
5—Part of a coat.
6—Spread loosely for drying

Rules—Entry fee two annas. Entries close on 4th June 1930.

1st prize—Rs. 3-0-0.
2nd prize—Re. 1-8-0.

And four other consolation prizes.

MAKE A MAGNETIC COMPASS OF YOUR OWN.

A Second Class Scout must know the 16 principal points of the compass and be able to find directions by at least two Constellations.

This means that the Second Class Scout must be quite familiar with the cardinal directions. These are popularly and universally determined as follows: The direction in which the sun

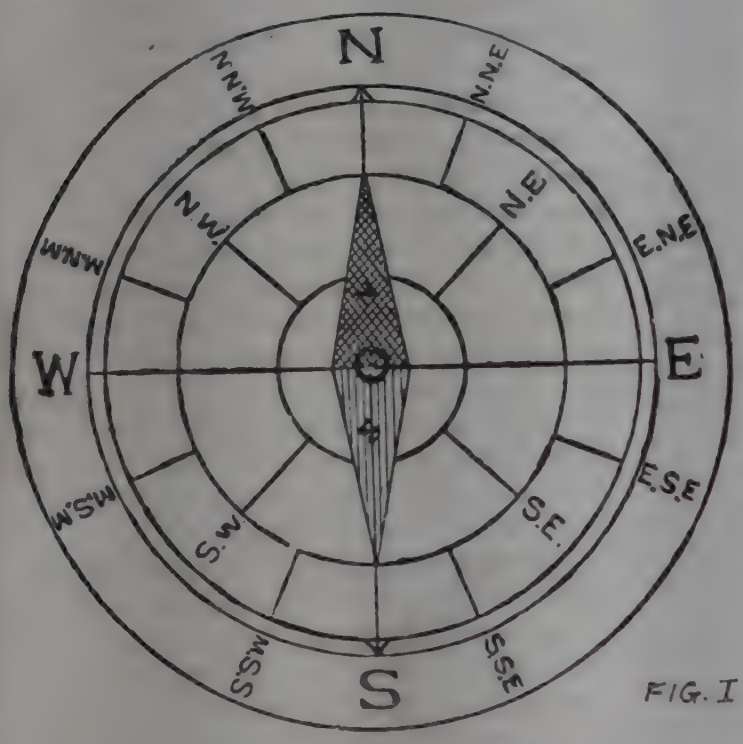


FIG. I

rises every morning is called the 'East' (approximately) Then if you turn towards this East, you have 'West' behind your back. Your right hand streached in line with your shoulder will point to the 'South.' Your left hand similarly streached will point to 'North' Now, you have four important directions, each at right angles to the other. Learn to become thorough with this mode of finding directions. During any part of the day, knowing that the Sun rises in the East, and sets in the West, by observing the position of the sun in the sky, you must be able to tell directions.

A better and more reliable method, useful at all times of day and night, is by using a magnetic compass. Let me tell you, what this is, and how you can make one for yourself. We all know, that our earth, is a kind of elongated sphere, somewhat like an egg flattened at the nearer tops This earth is also said to be revolving about an imaginary axis running across the two flat tops. These tops are called the 'North' and 'South' poles respectively. An imaginary line drawn from the center of the North Pole to the center of the South pole is supposed to represent North and South line. Another, drawn at right angles to this will be the true East and West line. The North and South line, as determined by the position of the sun in the sky, does not exactly coincide with this, except on certain days in the year, because, the sun's belt varies slightly from season to season. That is, we have the magnetic North and South, just along an imaginary line, somewhat in the direction of the North and South pole line; and in the interior of the earth, right through the center, is believed to pass a strong magnetic core. This core exerts a strong magnetic field through the earth and out into the atmosphere round about the earth. This core is also slightly inclined to the poles line and therefore is not indicative of true North and South.

A magnetic compass is made on this principle The compass, pointing magnetic North and South, will give us true North and South when proper corrections are made. For our purposes, it will be enough if we can have the magnetic directions without corrections. Let us begin.

Procure from any watchmaker an old piece of steel spring, about 2 inches in length and about quarter inch in width. Cut it, with a strong pair of scissors. (the watchmaker will himself do it for you) as in Fig. II with a smooth jeweller's file (also available at the same shop for four annas or so each) file this strip to an appreciable thinness and smoothen surface with emery paper. Procure a bar magnet or horse-shoe magnet, available at any hardware merchant, for a few annas. Let it be quite new, though the smallest available. The bar magnet is the best for our purpose. Place the strip on a smooth wooden piece. Bring one end of the magnet, say the 'S'' end to the center of the strip, place it there and draw slowly to one end of it and remove off. Repeat this process 20 to 50 times and that portion of the strip is magnetised, the end being 'N' pole. Do the same with the other half of the strip, this time changing pole of the bar magnet. You have now a permanent magnet strip, to serve as compass needle. Before thus magnetising this strip, place it on a wood, and in the center, make a small depression, cuplike and smooth. This can be done, by placing a nail point that is slightly blunted, in the center, and gently striking its head with an iron mallet. This is shown in Fig. 3 (side elevation).

Draw a circle, on a good drawing paper, about an inch and half of diameter. The picture shows a much bigger circle. It is better to make a big model for a beginning, since errors due to inaccurate lines and angles will be minimised. Draw concentric circles as shown in Fig. I. Draw diameter W E with a pair of set squares. Draw the second diameter N S at right angles to the W E line. Now we have the four cardinal points of the compass. We have also four right angles at the center of the circle. Bisect these angles and draw diameters, all meeting in the center, and dividing the circumference into 16 parts. These

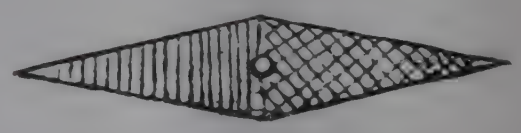


FIG. II



FIG III

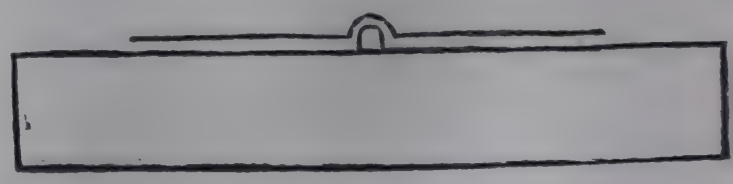


FIG III (a)

16 points represent 16 directions. Name them as in Fig. I. Complete this figure as in the illustration and ink properly to taste. Make a small hole in the center of this circle.

Get a wooden block made and smoothen it. Find its center and drive a nail in it, so that it stands above the block, to about a tenth of an inch. Smoothen its head with file and emery paper and polish well. This is very important. Otherwise, the nail head, and the depression of the magnetic needle, will offer resistance to each other, and the compass will not run smooth. Polish the surface of the block of wood so that the surface is absolutely level. This must be tested with a small T square, and if possible with a spirit level. These details are all important, since the working of the instrument to any satisfaction, depends entirely on these. Mount our dial on this wood and the strip of magnet on to the head of the nail. We have now a compass, Fig. 3 (a). Find out your North by the sun. Turn the block round so that the North of the dial points in that direction. You will see that the suspended strip stands in this and the opposite direction. Adjust compass so that the needle ends are just above and in a line with the N. S. line of the dial. Let there be no error whatsoever in this. Paint that portion of the strip which points to the North red. Our work is finished. We may finish it away, by enclosing this block, in a box with a glass lid. That will save us disturbances due to weather, when trying to find out directions. If desired, the dial may be graduated to 32 directions or even 64. This is advanced work and may not be attempted for a first trial.

SEVERAL METHODS OF MAKING A VERY SIMPLE COMPASS.

A magnetised needle floating on a cork in a basin of water is a simple form of compass. Take a steal wire, about a tenth of an inch thick or slightly less, and about 3 inches long; round off of both ends. Then magnetise as described before and paint the two halves similarly. Glue this to a clean piece of well shaped cork. Carry this to your camps and your hikes. When in doubt float this in a basin of water and shield from wind. The needle points North and South.

Fig. IV shows other method. The first method is to suspend a magnetised needle from a fine silk fibre or thread. The second method illustrates a very sensitive compass made from paper. Two magnetised needles are struck through the sides with their North poles both at the same end. The paper support is mounted upon a third needle stuck through a cork. A compass which more nearly approaches the familiar type known as a pocket compass may be made from a small piece of watch spring or clock spring. The centre of the needle is softened by holding it in the flame of an alchohol lamp and then allowing to cool. Lay the needle on a piece of soft metal, and dent it in the center with a punch. Balance the needle on the end of a pin stuck through the bottom of a pill box. A small dial indicative of the four cardinal directions, if not eight of them, may be prepared as in the first instance, and pasted to the inside base of the pill box. The whole thing may go into a small round tin case, with a glass lid.

—CRAFTS.

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design and create simple, useful things —a glove box for their mother, a book-rack for your study and tool-chest for themselves. Their originality and skill in craft-work has increased, but the lesson I really wanted them to get and which they certainly are learning is not confined to wood-carving or to its art in decoration. I mean SELF DISCIPLINE. They are learning it because they are acquiring the habit of appreciation and to see the need for it."—*Nat. Kind. Assn. Srevice.*

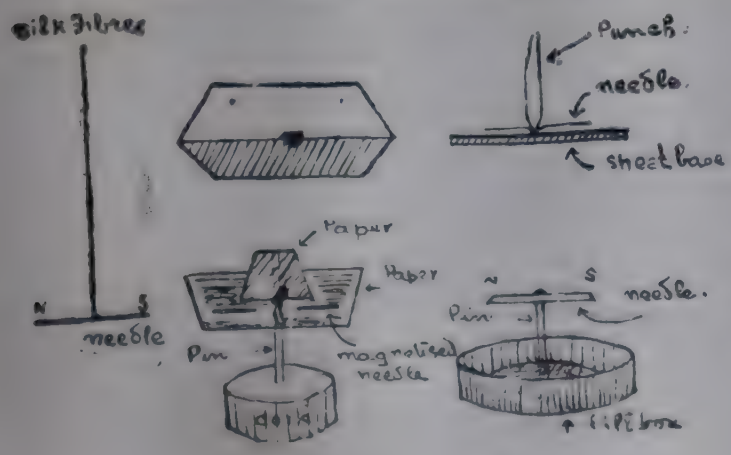


FIG IV

CARVING A CHARACTER.

HELEN SEARLES MARSH.

"I do not know what to do with my two boys," a wealthy woman declared. "They are very destructive, always scratching the woodwork and marring, yes, actually destroying, the furniture."

"We are in despair over their lack of appreciation of the beautiful in the home," added the father.

Mr. and Mrs. Jordan had an unusually elegant home. The two boys, eight and ten, had been brought up in an artistic environment, but had been sadly restricted with regard to freedom of movement and outdoor activities. They were told continually not to touch, or not to do this or that until they found indoor life, including games, books and study, irksome. They were normal boys and wanted real work and play.

A noted wood-carver heard the complaints of the parents, and was interested at once in the so-called unruly, mischievous and destructive boys.

"They are rather too old to begin to form good habits now," he said. "However, send them to me. I think I know just what these youngsters need in the way of discipline."

He took them to his workshop-studio. They were given tools and were taught to sharpen and care for them. He showed them what could be done with instruments in creating something worth while and artistic from a piece of oak or mahogany.

Slowly, patiently and happily the boys worked with this artist, who was teaching them lessons in character-building as well as in wood-carving.

It was not long before both boys began to feel respect for the efforts in craftsmanship, represented in the hand-carved furniture and beautiful woodwork in their home.

"How much hard work and skill it must have taken to make just one design on this chair," the older boy said to his father one day, gazing at a familiar piece of furniture with new eyes. And a week or so later, "It must have taken a long time to build this library table of mahogany. How wonderfully it is carved!"

"Just how did you do it?" the delighted father asked the artist the next time they met.

"I put the mischievous but ingenious hands to work," the artist explained. "The boys were taught to be responsible for their tools, and to

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EDITOR'S CHATS.

Students and Village Service.

Last time we published an informative article on village service by Miss Robinson. We have published forms to be used by Scouts to collect useful statistics.

Writing in the "Young India," Gandhiji has valuable advice to offer to students on the subject. The following copious extracts will be found very useful by our Scout Holiday Rural Workers.

"The students should devote the whole of their vacation to village service. To this end, instead of taking their walks along beaten paths, they should walk to the villages within easy reach of their institutions and study the condition of the village folk and befriend them. This habit will bring them in contact with the villagers who, when the students actually go to stay in their midst, will, by reason of the previous occasional contact, receive them as friends rather than as strangers to be looked upon with suspicion. During the long vacation the students will stay in the villages and offer to conduct classes for adults and to teach the rules of sanitation to the villagers and attend to the ordinary cases of illness. They will also introduce the spinning wheel amongst them and teach them the use of every spare minute. In order that this may be done, students and teachers will have to revise their ideas of the uses of vacation. Often do thoughtless teachers prescribe lessons to be done during the vacation This, in my opinion, is in any case a vicious habit. Vacation is just the period when students minds should be free from the routine work and left free for self-help and original development.

The village work, I have mentioned, is easily the best form of recreation and light instruction. It is obviously the best preparation for dedication to exclusive village service after finishing the studies.

"The scheme for full village service does not now need to be elaborately described. Whatever was done during the vacation has now to be put on a permanent footing. The villagers will also be prepared for a fuller response. The village life has to be touched at all points, the economic, the hygienic, the social and the political. The immediate solution of the economic distress is undoubtedly the wheel in the vast majority of cases. It at once adds to the income of the villagers and keeps them mischief. The hygienic includes insanitations and disease. Here the student is expected to work with his own body and labour to dig trenches for burying excreta and other refuse and turning them into manure, for cleaning wells and tanks, for building easy embankments, removing rubbish and generally to make the village more habitable. The village worker has also to touch the social side and gently persuade the people to give up bad customs and bad habits, such as untouchability, infant marriages, unequal matches, drink and drug evil and many local superstitions. Lastly comes the political part. Here the worker will study the political grievances of the villagers and teach them the dignity of freedom, self-reliance and self-help in everything. This makes in my opinion complete adult education. But this does not complete the task of the village worker. He must take care and charge of the little ones and begin their instruction and carry on a night school for adults. This literary training is but part of a whole education course and only a means to the larger end described above.

"I claim that the equipment for this service is a large heart and a character above suspicion. Given these two conditions every other needed qualification is bound to follow."

The Ten Commandments of the Camper.

Many Scouts will surely camp out during the long summer vacation; and verily the camp is both the training ground and the acid test of a Scout's character. These ten commandments, extracted from the *Jamboree*, will help them to walk the path warily. Good camping to all, says your Editor.

1. Thou shalt not follow the high roads, but the footpaths.

2. Thou shalt not beg a lift of the first motorist who rolls by, for it is unseemly and perchance disloyal.

3. Since everything has an owner, thou shalt respect all property, of private or public ownership; thou shalt never cause its misplacement, its damage or its vanishing.

4. Thou shalt never pass where passing is forbidden, for every tresspass leaveth behind it a grudge against thy fellow camper who followeth.

5. After as before thy passing, the gates and the stiles, the hedges and the sign-boards, the trees and the crops shall remain undisturbed.

6. Thou shalt not pluck the wild flowers of the field, for they belong to all men; allow all men to delight in them. Thou shalt not gather the fruit from the trees nor be tempted by the golden cluster of the vine.

7. Thy fire shall be lighted on the humid earth, never on the stubble or the dried leaves; neither shall it be large, for a large fire is an enemy to both the tasty cooking and the splendid copse! Let thy fire be extinguished by a pail of water, not by a kick from the foot, since the flying spark may, thirty yards thence, reduce to ashes a thousand trees. Truly a murderer is scarce more guilty than the stupid and careless camper in the woods.

8. The site thou leavest shall be neat and clean. Thou shalt replenish the sore of good wood thou hast found, for thou art not a tripper in luck's way, but the honoured guest of an absent host. Should thou make use of a hut or cabin, thou shalt leave behind a word of thanks.

9. Silence or the whispered word betoken the craft of the camp and the trail; none but the ass and the idiot goeth forth into the forest to bray.

10. Wheresoever thou shalt camp, there shalt thou seize upon the Mysterious Beauty of Nature; thy generous soul and thy alert senses shall love and respect the All-Powerful Force permeating all things.

Your Editor says "Thank You."

With this number the current volume of the Mysore Scout (Vol. XII) closes. After two months of vacation, May and June, (you know the Mysore Scout issues ten times in the year and takes a holiday for two months) the first number of the Thirteenth Volume will appear in July. Thirteen may be an unlucky number for some but we are sure that for us it will be one of the luckiest years for we, Scouts, will have none of

NEWS AND NOTES.

52 Scouts Win Harmon Scholarship Awards

For unusual service to their home communities, for outstanding scholarship and on account of their achievements as Eagle Scouts, fifty-two Boy Scouts have been selected by the Boy Scouts of America as recipients of the Harmon Scout Scholarship Awards for 1929. The awards were established by the late William E. Harmon to help with scholarship grants, boys distinguished in scholarship and in other fields.

Award to Japanese Boy.

The highest of the entire group was Eagle Scout Mayeda, 18, of Sacramento, a Scout of Japanese parentage. Although he comes from a poor family and has had to pay his way through school with work both before and after study hours, the work that he has accomplished in training Japanese-American boys in citizenship has won him the friendship of Governor Young of California and the tributes of church, school and social leaders of Sacramento.

Despite the loss of his left arm six years ago, Eagle Scout Gordon Gilbert Power of Baltimore, was recommended for the Harmon Award as one of the most outstanding Scouts of his city, as was Joseph Agee, 17 year old Scout, of Arkansas, who is crippled from infantile paralysis. One negro Eagle Scout, Eugene Lloyd Mitchell of Ohio, was selected for the award.—*Weekly News Bulletin.*

Boy Scouts Fight Fire.

The presence of mind of a choirmaster prevented what might have been a serious panic, with consequent loss of life, when, during the rehearsal of a cantata by the children of a Guild, fire broke out in the Red Triangle Hall, Kinross.

A Troop of Boy Scouts who were gathering to hold a meeting near the scene of the fire, immediately offered their services. The Scouts acquitted themselves well, and their workmanlike manner was appreciated by the crowd that had gathered.One of their members was burned about the arms and face.



Mr. A. V. Ramanathan, B.A., Deputy Commissioner, presented badges to Scouts at the Kolar City Rally last month.

Beachcomber and Boy Scouts.

Under the title of "The Boy Scout," Beachcomber wrote in a recent edition of The Daily Express:—

A fire broke out in a house at Luton, in which were a cat and a dog. The cat gave the alarm by loud mewing, while the dog kept silent.

The dog was afterwards made an honorary member of the Luton Boy Scout Brigade. "That was the true Sparatan stuff," said Scoutmaster Jackett. "One should never complain. Silence in adversity was ever the British motto."

"Tact" as a means to End War.

The League of Nations had given its approval of scouting, and visits to foreign countries afforded an important part of training, ideas being widened and sympatnies broadened in a wonderful way. The Jamboree was a magnificent gathering that did much to spread the ideal of World Friendship and Brotherhood.

"We feel" concluded Rotarian Spiller, "that our work is going to play an important part in seeing that there are no more wars, and that misunderstandings that lead to wars can be overcome by a little tact, and a little more getting together as between Nation and Nation."—*Weekly News Bulletin.*

Chikmagalur Scouts as Fire Fighters.

On Tuesday at about 10-15 a. m., when officials and students were about to leave their homes for their offices and schools, a great fire broke out in a Vokkligar locality at Basavanahally where only half-a-dozen huts were exclusively located. In a very short time the information was carried all over Basavanahally and in much less time all the Scouts, Rovers and Scoutmasters rushed to the spot. Many local gentlemen and farmers also hurried to the place to volunteer their help to the poor and unfortunate sufferers, lest young and enthusiastic scouts who are their loving children, should risk in such a danger as this. All our Scouts and Scoutmasters with the help of the other gentlemen present, took a commendable part in that moment of anxiety and strained every nerve to bring the fire under control in all possible ways. Among the public gentlemen whom I heartily wish to mention are Messrs. B. Janardanaiya, a Municipal Commissioner and B. Manjaiya, a landholder who rendered personally all the requisite help. The raging fire was checked and completely put out in an hour and prevented from damaging the neighbouring huts. It was a particular source of gratification to me that the Scouts, of course with the co-operation of the public, behaved in a most helpful manner in this humble yet bold and dangerous attempt of doing a remarkable "Good Turn to the Public."—A. N. SRI.

Kanekal Troop Committee.

A special meeting was conducted in the Board Hindu Boys' School, Kanekal on Tuesday the 25th instant

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the ill-luck with the Eight Law and God on our side So, adieu, dear reader, for a short while! Good camping to you, in the meanwhile, and a happy "come back" with renewed vigor and brightened features. Cheerio!

Yours Scoutingly,

C. Sweetnam

The Editor.

at 4-30 p. m. under the presidency of M. R. Ry. D. V. Subba Rao Garu, S. I., Kanekal to form a "Troop Committee" for the Scout Troops that are existing here now.

M. R. Ry. L. Narayana Reddy Garu was elected as President and Dr. V. Subbaramaiya Garu, L.M.P. was elected as Secretary and Messrs. L. V. Reddy, D. V. Subba Rao, L Kesava Reddy and Karnum Venkoba Rao were elected as members of the "Troop Committee," and the gentlemen accepted the same willingly.—H. V. THIMMA RAO, Scoutmaster, Kanekal.

Our Hulikere Camp.

The Rovers of the Training College went on a trip to Hulikere. As most of our readers are aware, Hulikere is a nice little place five miles away from the Byaderhalli railway station. They had a very interesting programme including Scout Tests, Investiture and Camp Fire. The Chief Scout Commissioner, the Assistant Organising Scout Commissioner and the Principal of the Training College were their distinguished visitors and guests. They are highly thankful to the Executive Engineer and his assistants for their kindness in having arranged for their conveniences during their stay at Hulikere and also for their kindness in having shown the Rovers round the Tunnel Works. It is hoped that Scouts from other parts of Mysore would take advantage of similar kindness and pay a visit to the work going on at Hulikere now.—K. S. VENKATASUBBAN, Assistant Master and Rover.

VISIT TO THE TEMPLES OF ART.

BELUR AND HALEBEEDU.

South India especially Mysore is blessed in possessing numberless monumental works of art. One of the chief characteristics of the kannada culture is that the artistic sense of the people is manifested in all their works and daily living. To the fulfilment of India's mission in the world, every province has to bring its quota. The Bengalee is rich in fine emotions; the Madrasee brings his keen intellect; the Gujarati his sincerity of purpose; the Andhra his untiring energy; the Mahomadan his experiences of courage, bravery and richer life. The mission of kannada culture is and has been in the past to fill up the void by bringing the æsthetic and the beautiful to our life. Every village, every tank, every temple has been the means through which the artistic sense of the kanarese people found expression. Art is beauty. The conception of nature and the gross world in a noble and sublime form is the ideal of art. To conceive the beautiful is to conceive the divine. The keener our perception of the beautiful, the diviner do we grow. Dr. Tagore has said that



A moving pyramid by Scouts of the 1st Kolar Troop.

god sends us his messages through the beautiful. So it is that Keats says that a thing of beauty are a joy for ever. The Hoysalas did create such things of beauty; the kannada kings and sardars did everything in their power to encourage art and artistic taste in their people. As a result, Mysore is full of so many temples of art and festivals of beauty. The later kings of Mysore also have not neglected to foster art Our present Maharaja deserves the thanks of the whole artistic world for the encouragement and active support which he is giving to all fine arts.

I crave the reader's indulgence for these preliminary remarks. If Englishmen and Americans have said that the temples of Halebeedu and Belur are alone worth a visit to India from England and America I may be pardoned if I get a little warm when speaking about them.

This narrative begins in the year 1919. I had just then become a Scout after a long discussion with my unwilling parent. It was arranged that we should pay a visit to Halebeedu. The idea originated with our Scout Master. He was a kind gentleman with a charming manner. We loved him; we respected and slightly feared him. One afternoon he proposed that we should go to Halebeedu. We were so glad that we danced. Should we travel by bus or cart? Each of us began to think about the pleasures of bus or cart according to our varying tendencies. But our teacher laughed and said that we had to walk. What! walk all the 26 miles from Hassan to Halebeedu! How to walk! We all refused and said that we did not want the excursion. Our S. M. was not in the least moved by our refusal. He quietly said that he would walk and would not force those who had grown on rose beds with silver spoons in their mouths. Real courage always demands respect. We all yielded one by one. It was decided that 20 of us should walk to Halebeedu. We agreed to start on a Saturday noon and return back to Hassan by the following Monday to be in time to attend the school.

As arranged previously, we started from Hassan on Saturday at 4 p. m. Each of us had taken with us sufficient rice and other provisions for the next day. Though the sun was hot in the beginning, the journey was really fine and we had enjoyed it very much. By night 7 o'clock we had covered nearly 12 miles. We decided to stop at Ballu which I think is on the 13th mile. The night was to be spent there. We proceeded to the Traveller's bungalow. Fortunately for us nobody had occupied it; it was vacant. After finishing our food, we had a bright camp-fire

Living out of the home, especially at night, that too round a camp-fire, produces on the mind and mentality of every one, a marked change. All the members of the group, without any distinction of caste and creed, feel that they belong to one family. The principle of discord and difference is annihilated. Brahmin and non-brahmin, intelligent and dull, rich and poor all become one. The atmosphere is filled

with love, unity and concord. Unless forcibly brought to mind, it becomes really impossible to feel that we are different from others according to social conventions. We had a beautiful night. The sky was clear except for a speck of white cloud which was slowly sailing across the sky. The moon was very bright and shed its cool rays. Here and there a worm was glowing. Nature seemed to revel in peace and silence.

By the time we lit our camp-fire all noise had ceased. The people of Ballu were already in the sphere of oblivion. Here and there occasionally a dog disturbed the peaceful slumber of the night. But nature cannot be allowed to sleep while we, her sons were awake. The fire burned; wind blowed; owls called and we sang.

We had a variety of entertainments. Our S. M. was particular that every one should entertain the company in one way or other. We seemed to have had people of versatile talents. Some of them sang beautiful folk songs. Others narrated interesting and humourous stories. One of the Scouts acted a scene from a kannada drama. Another entertained us with a country dance. One of them delivered a speech on the rights and privileges of women, we all made fun of him and said that he was going to be too very gallant. He retorted that they were beasts enough to keep women down. We had wrestling and plenty of fun.

Night had far advanced, when we returned to the T. B to sleep. As the wind was growing colder, we thought we should sleep inside the wall of the T. B. I must not say we slept. I should rather say that we rolled down on our beds. Mosquitos were our constant friends. Their music was all pervading. They seemed to be countless and everywhere. They were kissing our ears and talking to our eyes. How can we shut the eye when it is talking? They got inside our blankets and coverings and tasted our blood Sleep was impossible We thought we had conquered sleep. We again went near the camp fire, sat round it, talked and sang and wildly danced. Within a few minutes the cool air lulled us to sleep like a gentle mother. Soon we forgot everything, and were in deep slumber.

It was such a heroic effort to wake us up in the morning. Every one urged the others to get up, whereas he himself never thought seriously of leaving his bed. We had slept late and our sleep was troubled and disturbed. Our weakness and desire to sleep a few minutes more over ruled our enthusiasm to see Hallebeed Temple a few minutes earlier. Again it was our S.M. who decided the issue. He got up, dressed, whistled and started. We were rudely shaken by those who were already up; blankets were pulled aside and even the aid of cold water was not thought improper. We hurriedly cleaned the place where we had lighted camp fire and marched off singing merrily.

It was 10 a.m. by the time we reached Hallebeedu. Soon we finished breakfast. It was decided that we should go and see the temple at once. Some of the Scouts wanted to have a swim in the Dwarasamudra. It was very unfortunate that I did not know how to swim then. It was decided that I should stay in the choultry and cook while the others went for bath. I had also the orthodox scruple. I was foolish enough to say that I would not eat the food prepared and cooked by some of the non-brahmin members of the party. 'In that case' said our S.M. 'you had better cook.' I gladly consented and thought that I had saved my caste. But at what cost?

It is not easy to cook for 20 people, especially if you discord all help from others Those that had gone to swim returned and spoke on the very refreshing bath they had. Food was not ready. They again went out and visited the temple, enjoyed the beautiful sight and returned after 2 hours. Still the food was not ready. Some of them came very willingly to help. I said No. How can I eat food cooked by a non-brahmin and loose my caste? The other Brahmins who were in the troop were engaged in attempting a pencil sketch of the temple. They cared not who cooked. When I asked them to bring a pot of water, they laughed and said 'you are a Vasista. We may not touch the food you eat.'

Food was ready at 3 o'clock. I served them all. I was very tired and could not eat. I was envious when others exhibited such hunger and fun. Why was I deprived of all that pleasure? Why did I feel so much tired? The only answer was my orthodoxy.

The other Scouts laughed at my cost; good humoured innocent fellows. I could not bear the very sight of their laughter. I was tired, had no sleep the previous night, was not refreshed by bath as others had. I could not take food though I was hungry. I lay down and was soon snoring.

I was awakened at 8 o'clock in the night. It was time to start. It was a huge shock to me to realise, that I did not even once see the temple. Oh! the agony of it! I would have given a year of my life to have been able to stay till morning, so that I could at least see the temple once. But that was not to be. We had to be at school the next morning and we had to cover 26 miles.

We started. To me the return journey seemed tedious. But others enjoyed it exceedingly. They praised the temple and its art to the very skies. They walked with renewed pleasure and vigour. They seemed to have imbibed fresh life by seeing the temple. In their case Keat's saying 'That a thing of beauty is a joy for ever' had become true and practical. But I walked like one in a dream. I slowly dragged along my wretched body with a most dissatisfied mentality. I analysed the cause of my misery Before my eyes the word Orthodoxy loomed in big letters.

I want to guard myself from being misunderstood by my Orthodox friends. Let them not forget that this is an experience and that I am narrating as it occurred without offering any remarks on orthodoxy.

It is true that I have said nothing so far with regard to the beauty of the temples of art. My desire to visit the temple increased day after day and once again I went. Everything happens for the good. My first disappointment had created such enthusiasm in my mind, that I enjoyed second visit to the fullest extent.

But about that in my next letter.

G. K. RAMASWAMI.

BE PREPARED

means you are always to be in a state of readiness in mind and in body to do your DUTY.

Be Prepared in Mind by having disciplined yourself to be obedient to every order, and also by having thought beforehand any accident or situation, so that you *know* the right moment, and are willing to do it.

Be Prepared in Body by making yourself strong and active and *able* to do the right thing at the right moment, and do it.

Scouting an Aid to Education.

Mr. S. Krishnappa, M.A., B.T.

Education as observed generally is the possession of the ability to respond to the exigencies of the situation of a variegated nature. Training afforded to respond to such situations ensures better education that one may expect. To the average man a great variety of educational fecilities are afforded in schools. But in the educational ladder the percentage decreases rapidly, as we go higher and higher. Boys spend more hours outside than they spend at school.

Other influences—the church, home, books, cinematograph and associates, play their part in educating and determining the future of the boy. The controversy, regarding the prominence of intellectual training or promcting the best life with moral virtue, is as unsettled as before.

But it is a convincing factor to me, that the supplementary education, which is essential for our modern education, could be supplied with the aid of Scouting. The undirected leisure spent mostly outside the school, could be well directed while affording great many opportunities for the intellectual and moral training in the boy.

Great many difficulties will have to be faced by the pupil in the vissicitudes of Life. Though Scouting does not form a part of the school curriculam, it affords many opportunities to overcome them by imparting a few important qualities in the pupil.

First and foremost of the qualities that Scouting imparts to Boys is 'initiative' that enables him to be distinguished from others. The classroom routine fails to instil that intangible virtue in the boy. But it is in Scouting that the boy is placed in situations that really demand initiative which, while actively playing its part in the situation, enables the boy in helping him to brave situations of great danger with fortitude and tact.

The wanderings of the Boy Scout in the forests, his camps, and his dinner are the work that calls for the active play of Initiative and Responsibility. The little knowledge, regarding the use of the knife, the Scout knots, the hatchet, inspires him, with confidence and leads him on to 'carry on.' Thus self-reliance, initiative and will to 'carry on' all go to complete his Training.

Qualities that enable the boy to splice a rope, to light a fire without matches, to find his way in the dark by the help of stars etc., are important when compared with a man who cannot meet with a variety of emergencies in Life. The development of resourcefulness and responsibility in the pupil is greatly to be found in Scouting which is supplemental education in itself.

Many a citizen infringes his obligations and duties to the community and feels unable to discharge his personal responsibility in the civic duty. Many an example could be instanced to illustrate the point.

But it can be taken for Truth that Scouting is one of the correctives of civic sluggishness. The Boy Scout is made to feel his personal responsibility by doing a Good Turn daily. The limping dog on the road-side, the terror-stricken cat on the window frame, the fallen fruit basket from a cart, the wounded horse of a jutka—all these are matters affording the boy, chances for the discharge of his responsibilities though unasked for. Imperceptibly he acquires a civic consciousness by 'Learing by Doing' than by mere reading, about them. The Boy Scout who is to be a responsible citizen of the future lends a willing hand for any community undertaking. Undoubtedly he is an asset to the state.

Modern educationists have to bear in mind that the great educational character-building value of nature, has to be well guarded, by affording opportunities for the way to learn easily and readily from Nature. The correct observation and analysis by a study of the birds, trees and flowers are more effective and pleasant an education than that imbibed through books in a class room.

The Scout sign, the salute and the hearty Scout grip appeal to his fancy. The uniform that he wears delights his romantic heart. Deeper emotions are called to play when he takes the Scout oath and understands the Scout Law.

Through hobbies, the Scout programme affords chances for vocational training in the various subjects as the pupils are directed through practical activity rather than instruction in them. Thus formal education could be supplemented by means of the Scout craft.

The Scout programme in one word is mostly moral training for efficient and useful citizenship. The ideals and aspirations of the school are given a definite embodiment and the efforts of the church and house are greatly supplemented by the Scout programme.

It is true indeed that the school people are sympathetic and familiar with the Scout programme. But it is a matter of regret that few amongst them have a real knowledge of what a Scout programme is. Effective methods, in the practical working of a Scout programme are not forging forward because of the lack of the driving power of conviction.

The initiative of the teacher in the direction of educational leadership in the community for the carrying out of the citizenship programme, would be most welcome and desirable.

Training the boy in the service of the community, in initiative, resourcefulness, responsibility, with a well developed imagination with ideals of loyalty to God, King and Country, through actual contact with men of their country would make them useful citizens. At an early stage in life they could be initiated to responsible leadership.

LOVE IS BLIND.

Sri Kasyap.

(*The Scout Club Prize Story*).

"Sushi, tell me whom you are going to marry when you grow up?" asked Subbu. Sushila replied, "yourself." Subbu was just ten and Sushila five, in age. Both were playmates from childhood. Subbu was the son of a smartha brahmin and Sushila, the only daughter of a staunch madhva.

* * *

"Don't you think it is time to think of our Sushila's marriage. She is already ten."

"Yes, and that is what makes me anxious too," said Mr. Rama Rao. "There is the Amildar's son, a beautiful chap of sixteen, and has a lot of property. As the horoscopes have also agreed, I will settle everything about the marriage, with the Amildar."

Sushila was now a slim bright girl of ten. When she came to know that

she will be given in marriage to the Amildar's son, her face suffused with blushes, because she had chosen her husband five years ago. But she dare not tell it to her father, for among Hindus, the bride is not at all concerned in chosing her partner in life and moreover Subbu belonged to a different subcaste altogether.

One morning when Subbu was going to his school, he saw Sushila standing in an anxious mood near the gate of her compound. As soon as she saw Subbu, she went up to him and said "Dear Subbu." "Dearest Sushi," he responded, "I came to know everything, and am really grieved. I won't be able to bear this separation."

"What are we to do now?" questioned Sushila.

"Dear Sushi, I would rather poison myself than be separated from you for ever, and in your own compound, underneath our 'hiding tree,' on the night previous to your marriage, at ten o'clock," he whispered; he could not continue. A call from inside interrupted them and with a lingering look Sushila hurried away to the house.

* * *

Everywhere was bustle and excitement in the house of Mr. Rama Rao. To-morrow, Sushila is to be the wife of Ramaswami, and the daughter-in-law of the Amildar. But Sushila's thoughts centered on Subbu. His face appeared often before her mental vision. She remembered his dreadful words, "I would rather poison ....." What can she do?

The clock in the hall struck ten, and all the guests and relatives had gone to sleep to get up sufficiently early the next morning. Sushila cleverly let herself out and hurried to the 'hiding tree.' A horrible sight she saw, she had been too late! Stretched on the ground lay Subbu dead! Sushila swooned and slowly regaining her consciousness, saw something white in his hand. She took it and the moonlight helped her to read it. "This is the wedding which fate had alloted to me, dearest Sushi," Tears poured forth from Sushila's eyes. Nearby lay a cup with some liquid. She understood what it was and taking it up said, "Subbu dear, this is my wedding too!" and her lips met those of Subbu, never to see the fatal miseries of the world any longer.

How the Man Cub came into the Wolf Pack.

(An Explanation of the Cub Investiture in Jungle Language)

The full moon was shining brightly on the tall trees of the Seonee forest casting long shadows. The leaves were shaking and quivering in the breeze and the whole forest was producing one lively "buzz." All was quiet and not a sound was heard near the council rock of the pack

The tall and broad rock rose majestically in the centre giving a higher place for the Akela while all the wolves would assemble around him. Even that rock was now bare and it was a calm and solemn atmosphere.

Suddenly some bushes parted and two shadows were seen crawling towards the council rock. Bagheera and Lone Wolf were seen advancing slowly towards the council rock. Bagheera came near the council rock and gave a deep woof. The jungle now became alive and the distant hum of the song of the jungle "Now chil the kite" was heard nearer and nearer till at last all the wolves trooped in six by six into the council circle and squatted round, to hear their Bagheera. Wolves, young and old, male and female—all were there.

"The full moon is up to-night and Akela will soon be here" began Bagheera; "Lone Wolf, will you go and call him in." Lone Wolf crawled away and returned silently with Akela trotting majestically before him. The wolves sprang quickly to their feet and welcomed him with a grand howl. In the centre of the circle were several young cubs playing and tumbling over each other in full glee but with a sense of awe and respect at the important gathering of the pack These cubs would be inspected and introduced into the pack that night and no wolf should touch them till they are able to kill their own buck.

There was silence then and the Akela lifting up his head towards the moon cried "Look well! O, wolves! ye know the law, Look well! O wolves!' and the whole pack took up the cry. "Look well! Look well! O wolves!" Anxious mothers pushed their cubs one by one and the whole pack of wolves inspected them. But what is that? No, it cannot be a wolf. Why, one of the wolves pushed in a man cub—a brown naked child. Akela went on singing his call "Look well! O wolves" and the whole pack followed him. Now, a growl was heard. "The man cub is mine" Shere Khan said "He is mine. What has the free people to do with a man cub. Give him to me." His growl grew fiercer but the wolves snarled at the intruder.

"Look well! O wolves! Look well" began Akela "what has the free people to do with the orders of any save the free people. Look well! O wolves! ye know the law! Look well! O wolves!"

Now it was the law among the free people that if any cub is to be disputed then two members of the pack should speak for that cub. "Who speaks for this man cub?" questioned Akela "who speaks among the Free People"

"I" said Bagheera "I, Bagheera the black panther"

"We want yet another" said Akela. "We want two to speak. Bagheera has spoken well. Who shall come next?"

Now, Lone Wolf came forward and spoke "I speak, Akela, I the Lone Wolf."

"Well done!" said Akela "Well done. The man cub is of our pack now. Mowgli, the frog, is of the Free People of the jungle now. Who shall lead him on the right trail of the jungle."

One wolf, with keen eyes, stepped boldly forward and said "I, Akela, I the Grey Brother, Sixer of the Greys."

Akela looked serene for a moment and in a solemn tone he began "Pack, This man-cub is entering a new sphere of life among the free people of the jungle. Let us appeal to our Great Akela to be present among us and help the man-cub Mowgli, the frog, to realise the meaning of the laws of our jungle and follow them."

"O Great Akela" commenced the Old Wolf while the whole pack bowed low "Be Thou present amongst us and help the man-cub to keep the law of the jungle and to follow closely the trail set before him."

All wolves felt their hair stand on their ends and they felt that Great Akela should be amongst them. They gave a Grand Howl to welcome him.

"Man Cub" said Akela turning to Mowgli the frog "Thou shalt be one of us. Baloo shall teach you the Laws of the Jungle and Bagheera shall show

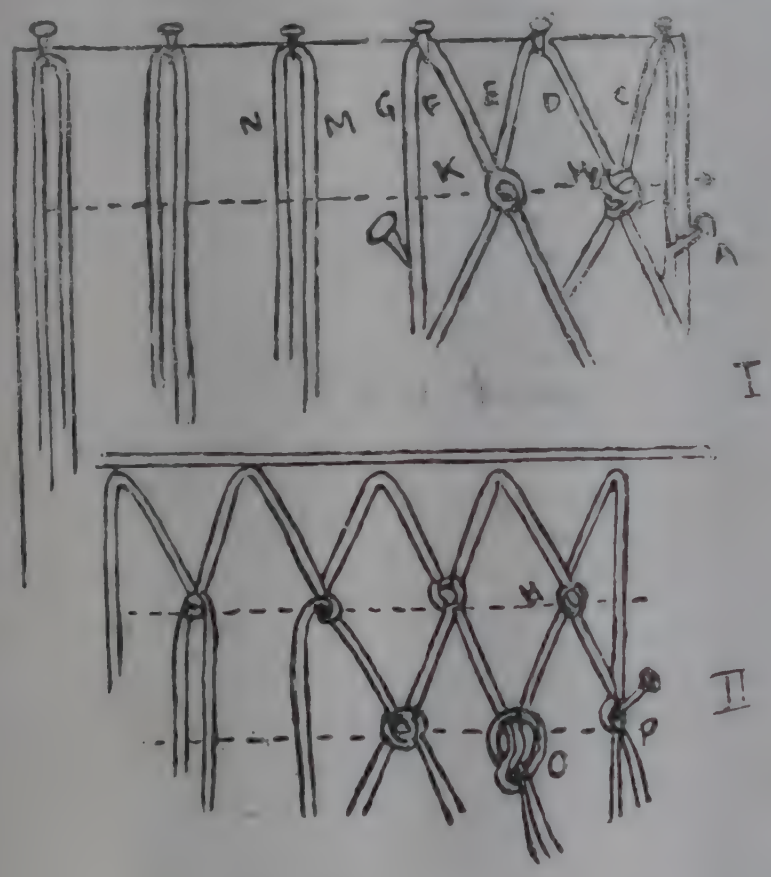
HANDICRAFT FOR BOY SCOUTS.

Look out lads! Here is good medicine for you to earn an "honest penny" either for your troop fund or for your badge test.

HOW TO MAKE A HAMMOCK.

Make up a toy model first before venturing for big orders, with the following directions, after which you can easily make a hammock, to suspend the heaviest member of your troop.

Run to your big brother and ask him to lend you his drawing board for a day



or two, to use as a support for holding strings from which to make a toy hammock.

Drive twelve large tacks in a straight line across the top edge of the board; place the tacks one inch and a half apart and with a pencil draw lightly a line across the board from side to side, one inch and a half below the tacks. This will guide you in keeping the knots even. Be sure that the line is perfectly straight; then draw another line one inch and a half below the first and continue making lines until the board is covered with them at equal distances apart and running across from side to side. Over each tack on the top of the board hang a piece of string about two yards long; being doubled each string makes a length of one yard.

Bring the two ends of each strand down evenly together that all the strings may hang exactly the same length. With strong pins fasten the first and the fourth strings down tight to the board. Then tie the second and third strings together (C. D) making the knot H.

To tie the knot, bring the two strings C and D together, hold the upper portions with the thumb and first finger of the left hand and the lower parts in the right hand, bring the lower parts up above the left hand—across and over the portion of string held in the left hand—and turn them down a trifle, running them under the strings in the left hand just above the thumb and first finger; pull the lower portion of the strings through the loop out over the first finger of the left hand as shown in Fig 2. Tighten the knot with the right hand while holding it in place on the line with the left. The secret of tying the knot properly is to hold the two two strings together and tie them exactly as one would tie a knot in a string

When the first knot is tied, take the pin out of the string E and stick it on the string G, according to Fig. 1. Fasten down the knot H with another pin, and you will have the knot H and the string G firm and tight to the board while you tie the loose string F and E together forming the knot K. Pin this down to the board and remove the pin from the string G and place it in the string N, leaving M and G to be knotted together.

Continue tying the strings in this way until you have finished the first row of knots across the board, always using pins to hold the boundary strings securely to the board on each side of the two you are tying. As each knot is formed, pin it to the board and allow the pins to remain in the first row until the second row of knots have been made. Form row after row of meshes by knotting the strings until the netting comes too near the bottom to work comfortably, then slip the top loops off from the tacks, and hang a portion of the net on the top of the board, allowing a lower row of meshes to hang on the tacks. Fasten the last row of knots carefully, binding with strong strings the short loose ends of the strands securely to the string forming the mesh each side of the knot. Remove the net from the board and thread a separate heavy cord through the loops on each side of the hammock. Tie the loops together and fasten together the two ends of each cord, making these extra last loops long enough to allow a free swing or you can thread a cord of the same thickness as that used in the hammock, through every loop, tying the ends of each piece together through a brass ring, and instead of one long loop a number will support the hammock. When you have gained experience this way, set out doing a big one for camp use on the same lines, with a big deal board, nails, and thick cords.

---

you how to hunt. Grey Brother shall be thy leader and you should stick to him through thick and thin."

All cubs began to sing "we belong to the Cubs" and disappeared one by one unnoticed, followed by their Akela.

(Note by the Author: I had to divert from the original story now and then so that this may coincide with our Wolf Cub Investiture. After this sort of romantic beginning the promise should be taken by the Cub as in the "hand-book." In packs where there two A. C. M's. the place of the Lone Wolf is taken by one of them.)

SHAMNA THE LIGHT.

NOTICE.

As in the previous years, the "Mysore Scout" will not be published during the vacation months of May and June. The first number of the Thirteenth Volume will appear in July 1930.—ED. M. S.

Modern Warfare of Wild Animals.

(The Scout Club Story Competitions—Special Prize.)

In the neighbourhood of a great city there was a big forest which had been the dwelling place of so many wild animals. There lived all sorts of animals and birds. But the animals of this forest were friendly to each other.

One evening the sun was throwing red rays on the top of the trees of the forest. There was no noise of any kind. It seemed as if the animals were deeply thinking over a difficult subject. But all in a sudden there arose a combined sorrowful noise of all the animals. What had happened to them?

Now it was the duty of the jackal, the prime minister of all the animals, to consider the matter. So Mr. Jackal came to his friends and said, "Dear friends, I was sorry to hear your sorrowful noise. Will you please let me know the cause?" "Dear minister" said they, "The king of the neighbouring country came with his huntsmen this noon and has killed so many of our friends." The prime minister told them to assemble near that large oak tree at eight o'clock in the night when he would be present with the king to consider the matter.

Eight was fast approaching when every animal was seen moving towards the oak tree for the meeting. All the animals had assembled in time. When the clock struck eight the prime minister, Mr. Jackal and His Majesty the Lion, occupied their prominent seats. The meeting began.

The prime minister had already informed the king their grievances. The king rose from his seat and said, "Truly it is a matter of great sorrow that we have lost so many of our friends. We must prevent such mischief hereafter or else the king is sure to destroy all of us; let us think about the plan."

Then the elephant rose and said, "Let us wage war against the king." No sooner the elephant sat than the tiger stood up and said, "Let us make use of our artillery" Then stood up the bear and said, "It is a very good idea. We have kept all our guns, and aeroplanes without being used for a long time." Thus every animal gave its opinion. But how did these wild animals get guns and aeroplanes. Is it not a mystery?

So it was arranged that every creature should be ready on the following day with its military dress and gun.

It struck six in the morning when the beasts were seen marching in order with all the war requisites led by the Fox and the Lion. They had determined to thrash the king if he did not subdue.

But there in the city, the watchman had detected these beasts coming with their war weapons. He hurried to the king and told him that an army of beasts was marching towards his city. The king could not believe this. He sent his minister. The minister too was amazed when he saw the beasts coming in perfect order with their weapons. When he went to the king an elephant had already arrived with a message telling the king to surrender or to make war. The king thought that he could easily defeat the animals. So war was declared.

The animals began the fight by dropping bombs over the palace from the aeroplanes. The whole city was besieged. The king's troops tried their best but they could not stand before the warlike beasts. And it so happened that a big cannon ball was dropped into the king's appartments. The king died on the spot. The king's army was completely defeated and it fled in confusion.

Now since the king had died, his daughter and the minister made a treaty with the beasts. But the king of beasts, His Majesty, the Lion, would not agree to this unless the princess was given in marriage to him. How could that lovely princess marry a savage beast? But the princess agreed in order to save her country from the terrible beasts. Thus the war was stopped.

Though the princess was afraid of the lion, yet she welcomed him to her palace. The Lion chose his best ministers, generals and officers and proceeded to marry the princess. When the princess saw the ugly beast she fainted and fell down. But the lion treated her with all humanity.

The priest had come. All the arrangements were made for the marriage The marriage began. Now it was lion's turn to exchange the ring. So Mr. Lion took his best diamond ring and holding the princess' hand, carefully passed the ring into her finger.

But Ah! There was a great change all over the animals. The lion was changed into a handsome prince and his whole army of beasts was changed into soldiers. How glad was the princess when she saw this happy scene. The prince embraced the princess. When the princess asked him why they were animals before, he told her that while they were marching with a big army to a distant country to put down his enemy, they had marched into that big jungle without the permission of a witch to whom it belonged. The witch was very angry and so she changed them into beasts. But when the animals asked for pardon the witch took pity and told them that they would be changed into men when he would be married to the princess. Thus, now the word of the witch was fulfilled.

Since the king had died in the war the kingdom was given into the hands of the prince to rule. The prince and his new bride lived happily but the only trouble that the princess had was the death of her father.—B. KESAR SINGH, Appayanna Street, Dod Mavalli, Bangalore City.

VANIVILSAPURA TRAINING CAMP.

The Vanivilasapura Scouters' Training Camp was held from the 14th—28th April, 1930. Twenty-five members, representing the Chitaldroog (18), Kolar (4), and Bangalore (3) Districts, attended. Mr. T. Ramachar, B.A., LL B., Advocate and District Scout Commissioner, Kolar, was one of the regular members of the camp and Mr. W. T. Hanumantha Rao, B. A., B. L., Advocate and District Scout Commissioner, was present in camp for 4 days. On the Visitors' Day, the 27th April, the camp was visited by several official and non-official gentlemen from the District, chief among whom were Mr. C. S. Kuppusamy Iyengar, Deputy Commissioner of the District, Mr. M. Venkatakrishna Rao, Asst. Engineer, Hiriyur, Mr. S. Krishna Rao, Headmaster, High School, and Mr. P. Anantha Subba Rao, District Educational Officer. The help of the local Revenue, Educational, and D. P. W. officers was greatly acknowledged by the Organising Scout Commissioner who was in charge of the camp.

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DEWAN PURNAIYA.

Published by the Mysore Boy Scouts Association, Fort, Bangalore City.

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YOU CREATE YOUR OWN FUTURE.

"EXERTION IS GREATER THAN DESTINY."

BY ANNIE BESANT, D.L.

There is a law in Nature which links together causes and effects. In its most general form it may be stated in the accepted axiom of Science: Action and Reaction are equal and opposite. This law means that when the equilibrium of Nature is disturbed, that equilibrium tends to be restored; this is a universal truth in Nature.

Man is not commanded by Nature, is not her slave; he is in the midst of discoverable and calculable laws and forces, by knowing which he can rule and use. Nature will neither fail him nor swerve from her changeless road. When man fails, it is because his knowledge is imperfect, and that imperfection has betrayed him.

Ancient religions and some modern religions say that it is possible to transfer the certainty of Law, that changeless inviolable security, to the realms of mind and morals. Then man is indeed the master of his destiny, for he can work in those worlds which shape the future, and make himself what he wills to be.

There are three subsidiary laws under the general Law of Action: (1) That thought is the power that builds up character; as you think, you will become. (2) That the force which we call desire, or will, (two forms of the same force) draws together you and the thing you desire. (3) That the effect of your conduct upon others, causing them happiness or misery, brings you happiness or misery, in return. If a man understands those three laws and knows how to apply them, he becomes master of his own future, maker of his own destiny.

I—Thought Builds Character.

You may test that statement either by the authority of the past in the world's great Scriptures: or by your own experience, which is, perhaps, better; because your own experience remains with you as yours and cannot be shaken. If you want to know with absolute certainty that thought makes character, try. The way of trying is very simple. Let us take as an example that you are irritable; this is not a crime, but a very common and ordinary weakness. You recognize that you are very easily annoyed. Having recognized it, never think of it again, because if thought builds character, thinking will put more life into it and make it grow; think about the opposite quality—patience—for some five minutes every morning. Do it regularly, for this is a scientific experiment. Think of it in any way you like; imagine yourself perfect in patience: then think of the most aggravating people you know. There must not be, in your thought, the least giving way to irritability. You must be patient in this mental picture. Repeat this every morning for a week. You will find that the thought of patience comes up in your mind without being summoned in the course of the day. That is the first sign that your morning thought is working. At first it will come up after a burst of irritability. Go on until the thought of patience comes before the provocation. You will find at the end of a few months that you have established patience as part of your character. In that way we can go on eliminating weakness after weakness. We can definitely build up character, build it as certainly as a mason can build up, brick by brick, a wall.

II—Desire draws together the Desirer and the Desired.

You see the one motive power in the universe as attraction everywhere. So long as it is drawn out from you by outer objects, we call it Desire. When the same power is directed from within, we call it Will. Everything you desire to possess is drawn towards you by desire, because there is One Life in all, and the lives separated by the different forms are ever trying to rejoin.

III—As you give Happiness Misery or to others, so shall you reap Happiness or Misery for Yourself.

According to the effect of our action upon others comes a similar reaction upon ourselves. As by sowing rice you reap rice, so by sowing pleasure you reap pleasure. But if done for a selfish motive, it works out as a selfish character.

Realize those three laws and that you can make your future by applying them A little knowledge of Karma is often distinctly dangerous, for one of the results is a tendency to sit down and say: "It is my Karma." Like all Laws of Nature it is not a compelling but an enabling force. Remember that

DECEIVE NONE.

MR. W. KAUL Group Scout Master, Srinagar.

In the days of yore there lived a great sage, Labijoo by name. He was spiritually much advanced and spent his time in guiding others along the right path. Among other disciples, he had one, Gobinda Baju by name, who was devoted to the quest of the reality. He did not renounce the world but, side by side with his worldly attachments, resulting in domestic anxieties, he had retained a desire to trace the origin of the world. How could he achieve the desired success unless the right time would come ?

Days went on and one day Labijoo called Gobinda Baju to himself and said to him "Gobinda, if I adopt some special means to make you a wealthy man, what reward shall I expect from you !" Gobinda Baju, thought deeply and said. "All I possess O' Lord, is thine. I shall present, however, half of the fortunes I am in receipt of." Labijoo who had merely an idea to test his disciple said "No, it is much I should get 10 per cent only but give me a definite promise." Gobinda Baju promised at once and they separated.

Labijoo was a perfect one, and, with the force of his perfection, circumstances grew such as in a week's time Gobinda Baju earned a lakh of rupees and became a rich person. He earned more and more and as his riches increased his spiritual ideas went on diminishing. He desired more and, in his affluence, he forgot entirely the promise he had made to his preceptor. Days rolled by and Govinda Baju, blinded by the riches, cared naught for others. He even gave up the regular attendance on his reverant preceptor.

Great Labijoo had done all this to test his disciple as also to make him a true devotee. With his command of the spiritual influence, he arranged it that a month after, Gobindo Baju had to face a lot of misery. His house caught fire, his property was stolen and all of his family fell ill, and in consequence thereof he lost all his short-lived prosperity and was the same poor man once again as before.

Gobinda Baju also lost all the honour which he had attained firstly by being a devotee and afterwards a man of money. He could not, as a matter of fact, bear to continue to live in his native place. He left his home and came out of Kashmir till he reached Kabul. Amidst other qualities, he professed himself to be a physician in eye troubles. As he went on begging for his bread, one day he heard that the Nawab of Kabul suffered from an eye trouble. To himself he said "Gobinda, where can you get a chance better than this, and try to relieve Nawab of his pain and you will face the same riches as before." He took his haversack with him and waited at the royal house. He sought admittance and got it at once, and by introducing himself to one of the ministers who introduced him to the Nawab. When a king is sick he does not remember his kingship and is equally in pain with a begger and seeks remedy from wheresoever it may be available. He permitted, with great honour, Gobinda Baju to attend to him and got the medicine applied.

As ill luck would have it, Gobinda Baju found that the medicine applied by him turned unsuccessful and resulted in rendering the eyes of the Nawab more painful. The Nawab went on trying in vain and amidst his acute pain he ordered his ministers to arrest the physician and put him to death. Accordingly, no time was lost to convict Gobinda Baju and to send him to prison where he was to remain only for one night after which he was to leave this world.

Gobinda Baju, alone in the solitary cell, was all restless. The dread of death, which he had to face next day, haunted him and all his desires for riches and prosperity vanished. He recollected his past days, believed that riches and the material world were all false and he forgot the world and believed in the spirit alone. Thus, in this short period he repented for his past actions, especially of deceiving his preceptor. He had a firepot with ashes in it, in front of him and putting his hands on his head, he went on weeping bitterly for the whole of the night. He truly apologised to the Lord for his faults and as a result thereof, he fell asleep on the approach of the morrow.

During his sleep, he dreamt many dreams and in them he saw Great Labijoo consoling him. Labijoo pointed out to him his negligence and other faults and finally told him to look into his firepot, where the tears that had fallen on the ashes had formed them into balls. Gobinda was to request the Nawab to allow him a second chance to treat him by which he would surely cure his eyes, as the former one was merely a test. Gobinda Baju accordingly pleaded in the morning and was allowed the privilege. He rubbed one of the ash balls in water and applied it to the eyes of the Nawab and to every one's astonishment, all the pain was at once stopped. The Nawab cancelled the order to kill him and entertained Gobinda Baju for a month during which time the Nawab was totally free from the trouble and the Nawab paid a handsome reward to the physician. In his distress, Gobinda Baju got his riches back again but by now he had learned enough and had come to the conclusion that riches "nought availeth." He went back to his house and presented all he had got, to his preceptor, who was all in all to him. He learned to serve him and with that he came to tread the true path. He became a great sage. He was specially interested in poetic side of things and issued his teachings in Kashmir language in poetry which so many read now. He reached his destination, as it appears, by committing faults and repenting on them in the end. "Who repenteth, the Lord saveth"

"Exertion is greater than destiny." The thought and desire of the moment is often just enough to balance the opposing forces. You may fail for the moment, but you will conquer to-morrow, or the day after, or later. You should help when another suffers under his Karma, for if you do not do your best to help him, then you are making a Karma which will entail absence of help in the hours of your own need. Besides, your duty is always to help. Our duty always is kind action.—*The New India.*

The bank of contentment has no interest for us until we have made in it a deposit of service

Rover Services Outside the Movement.

(Being notes from a talk given by Mr. K. Shankaranarayana Rao, Chief Commissioner, Mysore Boy Scouts, to the Rovers at the Stanley Park Training Centre at Coonoor. A few paragraphs, forming preliminary remarks, have been omitted here and may be printed in a future issue.—Ed. M. S)

A few years ago I used to consider that, to do service, I must get away from the normal field of my work and that the circumstances in which I found myself were not quite congenial for doing any useful service (I was at the time a lawyer). I therefore longed for some sort of a change. But on further consideration I found out that I was labouring under a mistake. There is an ancient saying " whatsoever thy hand findeth to do, do it with thy might." I believe this is a quotation from the Bible. All our sacred books are full of such beautiful and inspiring hints But we in our bigotry, misread and misinterpret them and quarrel about the letter, overlooking the spirit of such texts.

I am convinced that the very place where we are for the time being and the very circumstances amidst which we are placed, are the most suitable for our own uplift and for rendering useful service. We are not in such place or circumstance by chance. It has pleased God to place us there and only those conditions are, therefore, the best for our evolution and for the evolution of the world through us, to however infinitesial an extent. We ought not, therefore, to feel depressed or blame our destiny. We must do the best of what we have and from where we are. That is the very place for service.

Of the several kinds of service we can do there are one or two, which might at first sight appear somewhat curious. But they are, more than others, the best I can think of.

The first and perhaps the most important is to improve our own home in as many ways as possible. Be it a big mansion or a small cottage, keep it and the surroundings clean and tidy, arrange all the things in it properly, maintain an atmosphere of peace both inside and outside the home. This is by itself a very big topic. I have therefore given just a hint.

We also serve by doing the very work, which is the source of our livelihood, well and perhaps a little better than one outside the Scout movement. For this purpose the kind of work we have to do does not matter. No kind of service is mean or insignificant. It is by doing it well, in the right way and with the right attitude, that we make it a real act of service. It must be done cheerfully, as for Him, as in His name and as in His presence. If so done it is loving service and becomes divine; otherwise it is only a task.



Halt during the Lion Hunt : Scouters' Training Camp at Vaniviiasapura;

I shall now deal with the kinds of work which are popularly known as acts of service. As regards what a particular Scouter can do —it is impossible to give any definite instructions. For no two people are situated alike. The facilities or the capacity one possesses differ materially from those of another. One has therefore to decide for oneself having due regard to one's capacity, facilities and circumstances. One may happen to be a wealthy man with plenty of leisure, another a busy Lawyer with no spare time at his disposal; one may chance to be a school master in a town; another—in an out-of-the-way village; one a village post master; another a police constable and so on. It is, therefore, difficult to generalize and to decide that this, that or the other is the kind of service that one can usefully do.

Some lines of work may, nevertheless be suggested; some ideas can be formulated, in a more or less general way. The details have to be worked out having due regard to the facilities available and also to the fact whether work is undertaken by an individual or a group of individuals.

The first urgent need of India at the present time is village reconstruction in which connection a good deal of service can be done. India is mainly an agricultural country and except for a few industrial concerns all the wealth produced in India is through Agriculture. But for many years past there has been a tendency, which is rapidly on the increase, for all people to gravitate from villages to towns and cities, which afford certain attractive amenities not found in rural parts, There is the lure of comfort and recreation. There are water taps, electric lights, cinemas, liquor shops and other kinds of pleasure haunts and these induce all people with a smattering of education or some intelligence to leave their village homes and their traditional occupation and to crowd in towns and cities. The result is that people who have no education and no ideas on improved method of agriculture are left behind to till the soil. All kinds of home industries which, till a few decades ago, used to keep the villagers busy during the non-agricultural seasons, or their leisure hours, have entirely disappeared Some villages are getting depopulated owing to poverty, insanitary conditions and a variety of other causes This is therefore a direction in which there is a great deal of scope for service.

While dealing with this question I had better refer the activities recently started by one of our best Scout Masters in Bangalore. Some time ago he started a Rover Troop from among the workmen in a local cotton mill called

the "Minerva Mills, Ltd." From out of this troop and with some other enthusiastic Rovers he has formed a Cyclist Rover Troop which has undertaken work in villages which lie within a radius of 5 to 10 miles of Bangalore. They have a regular programme of work. They select the villages where service is needed and decide upon the kind of service in consultation with the village headman—the patel—as he is called. Every Sunday morning, when these Rovers have a holiday, they meet at some place such as the Scout Headquarters, and start on cycles providing themselves with the requisite tools and sometimes food also if necessary. They also carry newspaper cutting or small books and some musical instruments. Sometimes the villagers themselves offer to supply tools and food. The batches of Scouters then proceed to the village where they work, such as cleaning a street, clearing rank of vegetation, digging a well, clearing a pond or small tank of weeds, and so on. In the afternoons they give talks to them on sanitation, co-operation etc.; read out stories or extracts from newspapers and give some music also. These are some of the ways in which they have started doing service to the rural tracts.

Along such lines a good deal of work can be done. "Contagion" of this kind will surely spread from troop to troop and from village to village. I will make another suggestion. Four or five Scouters, who have studied up to the S.S.L.C. and who have enough education to make a start in life, will do well to form themselves into a little brotherhood They can pool all their resources together and start with a capital of 2 or 3 thousand rupees—and go and settle themselves in a village or a small town and start many activities useful to themselves and to the town or village, such as a small Co-operative society, a model school, a model shop, and so on, according to the local needs. They can do a little banking and rescue the unfortunate villagers from the clutches of the greedy village money lenders. They can make an investigation as regards local facilities for starting small home industries such as spinning, weaving, mat making, carpentry etc. During their leisure hours they can open classes for the adults such as night schools. It is not always necessary to teach writing to grown-up people. I know of an unfortunate case in which a middle aged man who, till he began to study at a night school, used to affix thumb impressions to documents executed by him. But after he learnt to scribble his signature—one of his enemies arranged to forge his unsettled signature to a fabricated document and secured a decree against him. So a little knowledge is a dangerous thing. What the average villager needs is ideas on useful topics—useful information

Simple lessons in local history, in geography, popular science relating to some common natural phenomena, domestic economy, sanitation and personal hygiene can be given with profit. You may also give them lives of saints and correct ideas on religion having the effect of freeing them from bigotry and superstition.

You may start a small shop for the sale of goods, necessary and useful articles, at fixed prices—based on the cost price and a fair margin of profit. You can thus learn and teach honesty in business. Indeed all activities can be broad based on a spirit of honesty and brotherliness, which is the true scout spirit.

Then again you might take up the question of temples. Many of them are not properly kept. They are dilapidated, full of stench and the compounds are overgrown with lantana and wild shurbs. You can purify the atmosphere physically, morally and spiritually. You can resuscitate useful festivals which afford ample recreation to the villagers.

I will mention another line of work that can be undertaken in a village. Last year I was spending a few days with an uncle of mine in an out of the way village in the North Kanara district. in the West Coast, during the Summer vacation. I fell ill there and I could not secure professional medical aid. But a village school master of an adjoining hamlet came to my rescue. He used to keep a small stock of Ayurvedic medicine. He treated me and I recovered. He used to send me some vernacular newspaper that he was getting. In this way he did me valuable service which I can never forget. There are thousands of villages where medical aid cannot be secured and much useful work can be done by Rovers in villages where they might happen to be officials. There are several harmless medicines and herbs which are quite useful

You can also start Horticulture. India was once famous for various kinds of fruits which were being grown in abundance. You can start gardening. By tending flower and fruit plants, we come into contact with various nature spirits, who are always engaged in the building of flowers,etc., I believe in their existence and also in their capacity to render us much assistance in our work. You can go on loving every plant in your compound and the plants will get into the habit of loving you in return and of anxiously awaiting your return home. We can in this way purify and spiritualize the atmosphere of our home.

As I said before, the work or the duties of every profession can be carried on with the scout spirit. There might possibly be some apparent difficulty at the outset. But in the long run business, honestly and sincerely done, has its own unique reward. I have heard of a merchant who began by working as an apprentice under various businessmen but found that everyone of them had recourse to fraudulent practice in some from or other for earning profits. He then started a shop of his own and frankly he told his customers what his cost price and margin of profit was and did honest and steady business. In a very short time he established a reputation as an honest trader and grew rich and influential.

In the course of my professional career as a lawyer, I had the privilege of doing a good turn and I may as well tell you what it was.

Two brothers fell out regarding the partition of their family property and one of them filed a suit against the other and obtained a decree. The latter came to engage me for preferring an appeal. I tried to pursuade him to settle the matter amicably but he was adamant. It was obviously to my interest to file an appeal which I did. But I was anxious to somehow get the matter amicably settled as I felt that that would be the more advantageous course in the interests of both the brothers

So, one day I advised my clients that a compromise at an earlier stage was more profitable than even success in the end. I also explained to him how litigation begets hate, how it costs much more than what is allowed by way of costs by the Courts and how even the successful party finds himself poorer even with the profits of the decree at the end than at the commencement of the suit. I gave him an ac-

(*Continued on page 12.*)

THE LONG LOST SON.

AS TOLD BY 'SPARKS' OF THE WIRELESS PATROL.

"Tap, tap, tap," came a gentle knock at the door. Who could this be? I replaced my phones on the hook, put on my shawl and moved to the door Should I open? Was there no danger lurking behind the keyhole? I stopped short. We had become of late notorious. Chanda's capture had adversely told upon us and we were too anxious to risk our persons. Who can say what may not happen at any time? True, Chanda was secure behind strong iron bars, had a double watch for his escort and a royal fortification to house him. But, his hands were everywhere, his eyes far-reaching, his ears in every corner of this world. Our patrol in particular had his special patronage. I turned and glanced at Balu. He was at his usual vocation, the phones on his ears, his fingers on the morse key He was absorbed in his 'World of Sound' and unconcerned otherwise.

"Don't you hear?" I called out.

The tap at the door recommenced.

"Yes, I do. But the signals are weak and the atmospherics strong," came the answer composedly.

"The devil take possession of your signals," cried I impatiently.

"Don't you hear the tap—the tap at our door—somebody is here."

"Good, open and find out for yourself; why bother me about it," and he took to his phones again never casting a look my way.

"The Coward" said I to myself; "Let come what will," and with this I gently undid the bolt and opened the door, peering out to see if the nozzle of a revolver was pointed towards my nose. I then made bold, streached out my neck and glanced sideways. There was none of the revolver kind outside. I stepped out.

"Balu," cried I, "fetch me the torch." Balu flashed coming up and we saw a man, tall and lean, crouched against the wall, evidently tired and half asleep. A touch on his shoulder brought him to life and he sprang up salaaming low.

"Come in," said Balu and we moved to our seats inside, while the man sank down supporting himself against the wall.

"He must be hungry" murmured Balu who now rose, fumbled about his box and disappeared for an instant, appearing again bearing a tray in his hands covered with two loaves of bread, a pot of jelly and some butter, the which he placed before our stranger bluntly saying.—Eat.



Are you not the Devil-Tamers, the men of the magic box?

Poor fellow! He ap eared to be wolfish hungry. He attacked the dishes with vigour and mouthed them in large lumps. Of course, he was never accustomed to this kind of lunch, being a country bred, perhaps a farm hand at some out-of-the-way village far off. He wore a loin cloth an inch thick in dirt, a big turban and carried a stout stick. A rough woollen shawl, home made, all in patches and shreds, covered his body. He might have been some eight and forty years of life. From time to time he lifted his eyes towards us and finding we were in no mood to begin discourse, fell back to his eats. Thus passed some twenty minutes at the end of which he rose, washed and squatted down to tell us his story.

"Pardon me, masters" he began .....

"Leave pardoning to itself" put in Balu. "Is your message of any importance at all? Have you come to give us any urgent news? Who are you? What is your purpose and wherefore come you at this dead hour of night and why look you so tired and weak?" The man was confused at the quick succession of questions put to him and he blinked.

"My dear man" said I, "where do you come from— which is your place?"

"Yorder is my place; on the southern road and very far off. I have been walking brisk since sunrise."

"But is there no name to your place!""

"I come from Yadavpuri, the little village on the big tank, away from the grand trunk road that runs south. My wife is there, her father is there, ill and dying and I come to beg..... .."

"What an idiot" cried Balu, "some one is dying and this fool walks a score of miles to beg..... to beg what?"

"Beg his life....."

"The man is mad, poor creature" whispered I. "And what have we to do with his life, my good man?".

"It is in your hands, they say" muttered he and looking at us vacantly said.

"Are you not the Devil Tamers, the men of the Magic Box?"

It was now our turn to get confounded.

We became mute and after a moment's reflection querried.

"Pray, tell us what it is you want of us. We are neither the Devil Tamers nor the Men of any Mystery Box. We are school and college boys and have nobody's lives in our hands."

"Pardon me, sirs, I am misguided, I mean wrongly directed. I was told this was the den of the Mystery men, the owners of the Magic box and I came thither. I have been walking all the day and most of the night as you see, and I was hungry and sleepy. If you direct me to the proper place I shall be grateful, if you know, perhaps this is not the city at all." Here he stopped

"It is interesting" said I, "Let us further question him and know more.

What a pity! it may be that we will be able to clear his difficulty. The man seems to be in earnest. "It is too late now to proceed further" said Balu to him; "you may rest here till dawn and then go your way."

This was too hard for the poor man. He burst into a flood of tears, and laid himself down on the floor, while I sat beside him, curious to know what ailed him. It was now past midnight and Balu went to bed and was fast asleep, snoring loud.

"Will you not sleep too" asked the stranger of me, hope brightening his face once again.

"No, not yet; will you calm yourself and tell me the whole story of your voyage and purpose, slowly and without agitation," said I.

"Thank you, master" cried the man sitting up and began; "Yadavpuri is my place. I cannot say how far it is from here and there I live with my wife and little boy. I work on the farm of my master and my wife and boy do his household work. A mile or so away from thence is her father's place. He is old and ill.....dying."

"It is curious" said I to him, "that instead of helping your aged father-in-law at time of death you run away a long distance to beg his life for him. His life is in him, is it not?"

"Yes, my master, you are right, but please to hear my story fully," he implored.

"It is true that his life is in him only, but it is also true that it is trying to get out of him, once and for all. He is old and has been in bed all this year and more, we went to see him, me and my wife, and render as much assistance as we could. He has taken, all of sudden, a fancy for his long lost son. We know for certain all of us, that his son must be long dead. But since two days, the old man is in a delirium and insists that the boy IS NOT DEAD, he could see him working at his tools, at his trade, far, far off God knows where."

"This is amusing, indeed" thought I, "And has he not been writing home all these days and years? How long is it since he disappeared? when did you conclude he was dead? and why?"

"How could he live? Twenty years ago, the old man was young, at least much younger, was in good health, had plenty, and was proud. His boy was then some sixteen years of age. He had picked up some learning from the school master's children, who annually came home during hot weather holidays He wanted to learn more, learn English and counting and all, like the school master's children, and hated his carpenter profession, the profession of his fathers from time immemorial. Every day he worried his father. Days and months passed by and the father who was tired of this constant irritation from the young fellow, kicked him out of the house one day, swore he would never admit him and ordered him to be off. As I stated before, the father was proud, proud of himself because he had accumilated some wealth in the form of a few stretches of land, a couple of houses, a score or so of cattle and a few granaries of grain. He did not expect a calamity would follow. From that day the boy was not seen, anywhere round about. A year or so after, the old man received some communication from his son who was gone far off—I do not remember from where—asking for pecuniary help, saying he was reading in a charity school at nights and working at a furnisher's during the days. The father was furious at this—wrote to him to come back immediately and that he would pardon him his sin. The boy never turned up, however. Two or three letters, received after this, were consigned to the kitchen fire. The poor mother, sorely affected, sank away gradually and in the second year after this incident, left this world. This is all. Nothing is known. How could the boy live in strange lands and without money. Sure, he must be dead long ago. It is now twenty years."

"And what does the old man want now?" asked I.

"Why, his son, of course. He has suddenly developed a love for him, just in his death bed He assures us that the Boy is NOT DEAD and wants him back. He raves madly, calls him by his pet names, and implores all about him to fetch him. What can we do?"

"What makes you go in search of the Mystery Box that does not exist in the Universe, after the Devil Tamers that live nowhere in the world," I put in.

"No, Master, you are mistaken. You remember, a few months back there was a stir in our parts. We heard it too. We have, in our place, some learned folk, learned in our own way, and who keep themselves in touch with news and tell us stories of incidents that happen in the world. Well, the great bandit was after all caught, you know, by whom? Perhaps, you don't know. It was not the police that caught him, no—not at all. They have been catching him for the last 20 years now, they only caught his ghost once or twice and made fools of themselves. Good! It was a set of young lads, some foreigners. I am sure, who, they say, possess between them a Mystery box with which they tame Devils and Ghosts and enslave them for their work. The Government people, when they learnt of these magic makers, paid them large sum of money and got them to tap their "BOX" and release a few of the Genii that were at their command, to locate the great outlaw and bring him alive. This was done. The burglar was located, carried to the lonely tree that we can all see at the horizon, bound hand and foot, and left there for the benefit of the police and the military who promptly went to the place, boldly took hold of the man in chains, and locked him up securely, taking all the glory for themselves. I wonder, how you, people that go to schools and colleges and are, therefore, learned, could be ignorant of these details. It is these people I am out to find. If their box can locate a thief in subterranian mountain haunts and deliver him up to the authorities who have been looking for him for two decades, why, sure, the same box can locate the long lost son of the old man and restore him to his people that long and die for him. It is true the tamers will have poor reward for their trouble since the old man is not the Government. But they will surely be rewarded by God, will they not, masters!"

By this time, I had grown intensely interested in the narrative, never once wishing to interrupt him There was some truth in what he was saying. I was already planning a course of action in my mind. If the so-called lost man lived, it was possible to locate him, in a way, but will he come in time? That was, however, a minor matter. I needed more particulars and interrogated him further.

"It is true that we are the people you are seeking, only we did not want to let you know that at first. We have our own fears, do you understand? The bandit has an eye upon us, may be, he has set some people on us as well. Now you must answer me all questions, plainly and without reserve,

(*Continued on page 8, column 2.*)

AIYAR'S MISCELLANY.

1—The Synthetic Man.

In the year 2428 artificial men may be created in chemists' laboratories. Chemical science has now entered upon the phase of synthesis, the building up and making of new and valuable products out of meaner ones, such as the artificial production of dyes and silks, pearls and diamonds.

This is what Mr. H. T. F. Rhodes of the British Association of Chemists, says on this interesting subject.

Chemists know the composition of protoplasm, a substance that is the basis of life and which is carbon, hydrogen, oxygen and nitrogen, and there seems no reason to doubt that in the end the chemist will accomplish its synthesis and thus cause life to manifest itself. As time goes on a process may be discovered to incubate and nurse this substance of protoplasm to produce a living being like ourselves.

2—Genius.

Genius is a title given to men of talent when they are dead. We know in our hearts that but for men of genius we should still be living in caves or up trees. Most of us keep things going on and no more. We do our job, earn our living, and so preserve whatever civilization there may be; but all advance, material and spiritual, is forced upon us by men of genius; and then we "accept results" and grow proud of them when we can no longer ignore them.

3—Limitations of Science.

The following extract from the address of the late Mr. Bryan of Dayton trial fame deserves our careful consideration. "Science is a magnificent material force but it is not a teacher of morals It can perfect machinery, but it adds no moral restraints to protect society from the misuse of the machine.

It can also build gigantic intellectual ships, but it constructs no moral rudders for the control of storm-tossed human vessels. It not only fails to supply the spiritual element needed, but some of its unproven hypothesis rob the ship of its compass and thus endanger its cargo

In war, science has proven itself an evil genius; it has made war more terrible than it was before. Man used to be content to slaughter his fellowman on a single plane—the earth's surface. Science has taught him to go down into the water and shoot up from below, and to go up into the clouds and shoot down from above, thus making the battlefield three times as bloody as it was before; but science does not teach brotherly love. If civilization is to be saved from the wreckage threatened by intelligence not consecrated by love, it must be saved by the moral code of the meek and lowly Nazarene."



The Vanivilasapura Lake—A full view of the Bund with the Motor boat with a full load of Scouters under training.

4—Mahatmajee on the splendour of the West.

Addressing the Youth Conference at Colombo in 1927, this is what Mahatmaji said and the words have a special appeal to us, (Indian Youths).

"Do not be dazzled by the splendour that comes to you from the West. Do not be taken off your feet by this passing show. The Enlightened one has told you in never to be forgotten words, in his memorable words, that this little span of life is but a passing shadow, the fleeting thing and if you will realise the nothingness of all that appears before your eyes, the nothingness of the material world that we see before us ever changing, then indeed there are treasures for you, there is peace and happiness for you to which we on this earth are utter strangers. It requires an amazing phase, a divine phase to surrender all that we see before us and for what—in search of a mere shadow, a mere nothing. You may put it that way or you may say as did the great Buddha, when he had ample powers and a great kingdom under his feet, a beautiful and faithful wife, a beautiful son growing day by day, nothing that he can possibly desire on this earth was wanted to fill the cup of happiness to the brim, he did reject that cup, he rejected the earthly happiness, and parted from his truest ones not out of hardness of heart, but because he wanted a more permanent association and to share the whole of happiness which he knew there was to be had for a man who would search through and through and who died for it.

5—A Hundred Year's Hence.

Professor Julian Huxley, looking a hundred years ahead, suggests that we shall then have the following new Ministers:—

A ministry of sex, to determine how many men and women are required and to change sex when required.

A ministry of Heredity and Eugenics, to decide how many legal, scientific, and other professional men are required.

A ministry of Biological control (now the Ministry of Health).

A ministry of Population, which may adjust the supply more effectively than the Labour Exchange.

A ministry of Applied Psychology which may enable us to do without politicians.

The professors great fear is that science may obtain power before the scientists are ready for it.

6. "There is so much good in the worst of us,
And so much bad in the best of us,
That it ill-behoves any of us
To reflect upon the rest of us"

We endorse in full the following editorial comments on the above by one of our foreign contemporaries

"Too often the healthful advice of this saying is observed more in the breach than in the observance. Consequently the verdicts which men pronounce on their neighbours often are foolish, and sometimes wicked."

7—Readers.

There may be more varieties of readers than there are books to be read. If

you read, not inertly and passively, but actively and creatively, the thing you read will be a new thing under the sun. And if you read inertly and passively, depend upon it, the thing you read will have no recognisable existance under the sun. *A book derives its vitality solely from the reader.* In itself it is merely suggestive, and suggestive only to minds suitably constituted and carefully attuned.

8—The Game of Life.

My experience has taught me that life is a great team game. The decisive thing in the world is character, but character does not come by chance, nor are we ,born with it. It has to be built up, just as a football team is assembled, every member of the team being carefully selected and placed in the position where he can be of the greatest service to his side. Every man has to choose his own team. In mine I would place Hope in goal, simply because, apart from Hope, no real success is possible. I do not think I could do better than have Watchfulness and Determination as full backs, responsible for the ultimate defence of the goal.

For half backs my selection would be Courage and Work as left and right halves respectively, and self-control. I would place as centre half, one of the most important positions in the field. In the game of Life each man is captain of his own team, and he alone is responsible for selecting it.

It is a great thing in any team to have a strong defence: but apart from a strong attack it is impossible to play a winning game. In my game I should want to have Faith and Truth as the two wing players: with Temperance and Purity as inside left and right—for without purity of life it is impossible to secure any real success. For centre forward, the pivot of the team, my choice would be what Drummond called "the greatest thing in the world"—Love.—Sir Arthur Yapp.

9—If you would be a leader, you must go before and say, "Come on!" and not walk behind and shout, "Go on!"

10—The Elements of Happiness.

1. Work, if possible, congenial work: but in any case, work.
2. Strong interests, and opportunity to develop such interests
3. The companionship of people whom we like, and who also like us; and therefore, constant reciprocity of service.
4. An ideal to live for, in ourselves, if not outside also.
5. Immunity from severe physical hindrances, as well as from too great care or anxiety.—Prof. Edward J. Urnick.

THE LONG LOST SON

(*Continued from page 6.*)

so that we may set about our work in right earnest. Falsehood and treachery do not succeed with us. You know the Devils' trick, they turn against us when they are played with or tricked and you and I and all of us down here will be reduced to ashes in time. Now tell us, therefore truly, how long do you think the old man will survive and what is the extent of his wealth ?"

"It is not much now. The old man was proud, given much to drinking, swearing and debauch. He has large pieces of land that bring him grains, some fifty heads of cattle, and a house, all his own earnings, the remainder of all his earnings. He fell sick last year and has been in bed ever since. He is turned worse for the last one week and we believe he will not survive a week more, though he asserts that he will not die until he has seen his boy, and has made amends for the cruel conduct of his of long ago."

"Has the old man relatives besides yourself and your family, if so, who and where are they, and what are their occupation ?"

"He had an elder brother who died a year ago. His widow and two sons are come from a distant place, I cannot say which, and are beside the dying man. They are, of course, after his wealth and my wife tells me, if the old man dies, we, I mean,me and my child, will get nothing for our share, unless the lost son turns up in time, which is improbable, in which case he will naturally inherit his father's property and might give us something for sake of his love for us,, It was she that goaded me to this pilgrimage, and since I have found you my pains are rewarded and God will bless you surely.

"My mad man. God never blesses Devil tamers, they are damned. Tell me if the relatives you speak of are kindly inclined towards the old man. What do they say to the coming of the boy."

"They laugh at the old man. How can dead people come ? Even Devils cannot undo what God has done. If the boy does not come they will indeed be happy."

"But has not the old man written down a 'will,' some statement in black and white regarding what is to be done with his property after he is dead ?"

"No, we know nothing about 'wills' or statements. When we die our heirs take our property. If we have no heirs Government decides for us as to who should come into possession of our belongings. What is the use of a 'will' on a scrape of paper which can be torn or burned up."

There was no use arguing with this man, nor putting questions. The story is complete. The son may be living and it is worth our while to find him out. So I told him.

"My dear man, look here. We will try our best to do what lies in our power. If we fail, we are after all mortals, even Devils and Ghosts are not Gods, you must only thank yourself. Can you direct us to the place ? By the by, how shall we be able to reach the place ? Can you stand behind me on my bicycle while I ride fast ; Have you ever made a ride that way ?"

"We must walk, all of us." This was his solution.

I was revolving in my mind a method of carrying this man with us and on our bicycles too.

It was now four of the clock. In two hours the sun will grace the eastern sky and it will be day. Why not reach the place by that time ? The road was good, down hill from here, the wind was favourable, the moon was up, and the prospect bright. What an adventure, too tempting to let go by.

"Wake up, man ! wake up, Balu" and I shook him out of his bedding in which he had muffled himself up in sleep. In a few words I explainined to him the situation. He fell in, became wild with joy, telling the stranger to be of cheer. I doubled away for preparations. In half an hour we were on the move. If you had chanced to be on the road that early morning, you would not have missed a curious spectacle, a kind of bicycle streacher party of two and one, the patient comfortably seated instead of being laid flat and bound speeding at twelve miles an hour, jolting in their loose carriage, laughing and telling ghost stories, cheering themselves as best as they could.

(*To be continued.*)

EDITOR'S CHATS.

Hello! How do you Do?

After two long months, we meet again. For me, these months have been very busy with camps, excursions and other open air activities and I am sure it has been so also with you. I have always felt that we, the readers and the Editors of this magazine, are a happy family and I know that it is this feeling of Brotherhood that has been largely responsible for the success of the *Mysore Scout*. This meeting after the long vacation savours of a family re-union and the "Hello! How do you do, brother," looks quite the appropriate form of greeting. May the golden bonds that unite us grow stronger in the new year on which the Mysore Scout is entering!

Forge Ahead.

Most of you have come back to School with renewed vigor and refreshed minds. You are ready for both work and play. It is hoped that by this time, you have well settled in your school and have begun in right earnest your scouting activity. Scouting properly done will make you self-reliant, courageous serviceable, manly. In the troublous times ahead, these qualities are called for in every worthy son of India and I am sure you will all make up your minds to forge ahead, unmindful of the petty inconveniences and troubles you may meet with. Every first class Scout with a few proficiency badges is an asset to the country and there is no earthly reason why every Scout should not achieve this honour.

A Rare Chance for a Good Turn.

Every reader, whether he is a Scout or not, can do us a Good Turn. We have several plans for making the Magazine bigger, to insert more illustrtions, to provide for serial and short stories, for articles on handicrafts and hobbies and on proficiency badge work and several other features but, if our plans are to succeed, we must have more subscribers—at least a thousand more. A rupee a year is not much for the service that the Magazine on the new plan can render you. If every subscriber can secure for us another subscriber, our needs will be well met. We know many more people read the Magazine than subscribe for it and, if some these non-subscriber-readers will make up their minds to help us with their patronage we can have all that we can want. The pride of possession is an eminently desirable but harmless quality and if every reader considers this Magazine—the Mysore Scout—as his own paper and buys it, he will be serving himself and serving a cause. Of course, it is open to them to make suggestions for the improvement of the Magazine, both in regard to its content, get-up and generally policy and these will be incorporated as far as possible. The 'Mysore Scout' can very well be the Boys' Own Paper of India if only all readers *will* it, and I hope this appeal will have its desired effect. Come one, Come all, and help to make this a success withal.

Yours Scoutingly,

C. Sweeney

Editor.

"Interest Through Opposition."

Simple Psychology that every Scout Master can Practice.

By STUART P. WALSH.

"Emotion plays as big a part in character development as does intellectual training", said President Hall of the Univerity of Oregon to a group of Scout Masters.

"Emotion is aroused through opposition," said Dr. Guthrie, of the University of Washington, to a group of Executives.

"Give each individual a task sufficiently difficult so that in accomplishing it he will have a feeling of skill and mastery", said Dr. Wyman of the University of British Columbia at a meeting of Canadian Scouters.

Here is great mental nourishment for Scout Masters. How much do YOU make use of these basic principes that psychologists have discovered about human nature?

Hardships bound to be Attractive.

Do you make boys covet membership in your Troop because it's hard to get in? Do you get them to seek high rank because the tests are difficult to pass? Do you reduce losses in membership by making it easy to quit? Do you outline the possible hardships of a hike to make every boy keen to go?

Restriction and resistance arouse ambition. We all want to do things that people think we can't do. Boys, and some men too, want to do things they are forbidden to do. One reason why the ten-year-old has such a burning desire to be a Boy Scout is that he can't be one. The removal of this barrier makes it important to get him in promptly when he becomes twelve, for the chances of his joining a year later are much less Resistance no longer feeds determintion.

Challenging the Candidate.

When a candidate appears before you, do you say "Certainly, my fine lad, we'll be glad to have you join; fill out the application, and you'll have a month to pass the Tenderfoot tests"—or do you look him in the eye with a friendly but appraising smile and put these questions to him, in sequence?

"Why do you think you want to be a Scout?"

"Why do you want to join this particular Troop?"

"Do you realize how much a Scout has to know and do and be?"

"Do you think you could pass all the Tenderfoot tests promptly?"

Will anybody in this Troop vouch for you as good Scout material?"

When you have read over the first chapter of the Handbook you may change your mind about wanting to join, but if you still feel the same way, come back next week. We'll see how much of your Tenderfoot work you know and we'll try to do something for you."

Discipline is Easier When It's Hard.

Do you try to secure discipline in your Troop by lecturing on the distressing results of disorder and the possible consequences of misconduct, or do you challenge boys to instant quiet by a 'freeze' signal of the whistle, and do you occasionally have 'endurance contests' between Patrols on maintaining silence or immobility?

Do you admonish trouble-makers by

telling them they are bad actors, or by regretting that they're weaklings unable to achieve self-mastery?

When you wish to arouse interest in advancement, do you point out how easy it is to pass the tests, or do you assert that it takes sand and brains and brawn to make the grade?

Before we began to place restrictions and more thorough tests in the way of merit badge advancement in this Council, no Scout reached Eagle rank. As the national tests have become harder and the local regulations more strict interest in advancement has increased beyond all expectations, until 37 per cent of the Scouts are of first class or higher rank.

Adjusted Resistance.

Can't this matter of resistance be overdone? Certainly, but I doubt if many Scoutmasters have erred that way. If it is possible to discourage the candidate too much, and it is possible to make high rank the despair of too many, but most of us probably have still to realize the full benefits of interest through opposition.'

We must remember, of course, that the degree of resistance employed must vary with different boys. "Give the least skilled individual," says Dr. Wyman "something to do that he can succeed with, to kindle his ambition for greater things." Likewise the very strong lad must be given a heavier load to carry else he'll break out with that 'superiority complex' which may lead to his ruin later in life.

For years we've made misconduct at camp unattractive by removing all its penalties and punishments, and we've made good conduct seem desirable by setting the standards for its recognition very high. Boys have kept the rules because it was easy to break them, and because they were assured that nothing would happen if they did, while at the same time they were told that only a few of them would probably deserve the rating of "Honor Camper."

They Come Back.

"Can you bake bread well enough to pass Cooking? Hadn't you better try an easier subject?" Thus speaks the Merit Badge examiner when he wants to be sure of seeing a boy back within a week. Hundreds of Scouts have been turned away from the Court of Honor because they weren't quite able to pass second class reviews. but they've come back—with less than a score of unavoidable exceptions, to go through with credit and great satisfaction.

Once or twice a year we announce some new limitation decided upon by the Court of Honor. Loud groans emit from adolescent throats, but eyes have lights of battle which insure something happening in the end.

When your Troop staff holds a council meeting, wouldn't you rather have vigorous criticism passed back and forth about leardership and programme than to have your P.L.'s sit around quietly and say "Yes, Sir," whenever you ask them to express themselves? (Have you made sure there will be something to fight about at your next staff meeting?")

"Disband" is a Fighting Word.

Whenever a Troop gets in the last ditch, forsaken by Scout Master and committee and with its future solid-black, we announce to the despondent survivors that we're going to disband them and erase the Troop number from the Council roll. In nine cases out of ten this results in getting a new Scout Master, a new committee and a long new lease on life. Boys seem to dislike quite violently the notion of being disbanded

"If we can organise the emotions of youth around great achievements and unselfish service to others, we'll be doing something that others have never yet done." says President Hall of the University of Oregon. "The problem of world peace is one guiding pugnacity, not suppressing it," he adds.

Something to overcome, a battle to wage, a challenge to meet, a prediction to overthrow—that's the sort of thing the Scout goes scouting for. Let's urge him on by pushing him back sometimes adjusting the push to his power and always smiling.—*Scouting U.S.A.*

THE MYSORE SCOUT CLUB.

V. H. KULKARNI, MYSORE

Rare Bank Notes.

Heavy insurances have recently been taken out in London to safeguard the most astonishing collection of its kind in the world.

It consists of 27,000 historic bank-notes, the property of a business man whose Office is near Temple Bar. The face value of the notes is no less than £6000,000,000,000; what the actual value is no one can tell, for a similar collection has never come into any auction room.

A remarkable fact about the collection is that only six people, apart from the collection have ever seen it. "My Grand-father began the collection" said the owner of the Notes, to a *Daily Express* representative. "My father continued it, and I have thrown myself into the work as a hobby. I regarded it as a private matter until I happened to show the collection to a friend who is a solicitor."

"He at once impressed on me the need of insuring the collection, a point which had never occured to me. He also brought the Manager of a City Bank to see my notes."

"The Bank Manager was so excited that he stayed until midnight going through the albums. He told me that none of the great banks of the world possessed anything like the rare specimens which I have, and that, to a banker, the collection was beyond price."

Hundreds of the specimen in Mr. Catling's collection are unmatched anywhere. He has, for example, notes issued in China 600 years ago and printed on paper made of mulberry leaves. There is a whole series of forged Bank of England notes including the note of the kind for making which two women were executed at Newgate in the reign of George III.

The earliest British note is one for £100, issued by the Bank of England in 1713.

There are hundreds of the notes issued by English private Banks of Georgian days, whose names have long been forgotten. The collection holds a note issued by every bank which has failed in England.

Americans would gasp with envy to see the U. S. A. notes held by this London businessman. There are notes of the time when America was still a British possession, and a wonderful series of currency used during the American Civil War bearing the portraits and signatures of Northern and Southern Generals.

War notes are, indeed, a feature of the collection ranging from those printed during the French revolution to samples of every town and national

WORLD-WIDE SCOUTING.

We are indebted to the Weekly News Bulletin of the Imperial H. Q., London, for the news on this page—Ed. M. S.

Thought for the Week.

"The only way to avoid being criticised is to do nothing—and then you will be called a loafer, which is worse."

One Legged Canadian's Bravery.

Scoutmaster Weston of the 7th Hamilton Troop, Ontario, has been awarded the Silver Cross for bravery.

In September 1928, an Ontario barn caught fire and despite the fact that he was handicapped by having an artificial leg, Weston gave the alarm, dashed into the barn and brought out all the horses safely. One of the teams was a frisky pair of colts, which were very difficult to handle.

Boy Scout Section in Public Library List.

The Bethnal Green Public Library has recently brought out a catalogue of books on the library shelves. Some 6,500 titles are shown and the work occupies 280 pages. A heading in bold type announces a section of books devoted to BOY SCOUTS. The list is sold at one penny.

There is a growing tendency on the part of Public Libraries to set apart a section for the use of Boy Scouts. Croydon and Colchester Public Libraries some considerable time ago started such a section.

Two Silver Crosses for Boy Scout Rescuers.

Silver Crosses have been awarded to Scout Jack Findlay, aged 15, of the 7th Winnipeg Troop of Boy Scouts, Manitoba, and to Scout Jim Weston, aged 15 of the 47th Winnipeg, St. Alban Troop.

Findlay was swimming, when a man floating on a motor tyre, slid off and went to the bottom of the river. Findlay went to the man's rescue and managed to swim with him to shore.

Weston swam out to the rescue of a drunken man, who had got into water out of his depth and was calling for help. Despite the man's struggles Weston got hold of him and swam with him to shore. The Scout showed considerable pluck and skill in his hazardous task.

Dogs Rescued from Broken Ice.

For rescuing two exhausted dogs from broken ice Scout Ernest Gauld of the Lion (Kenora) Troop of Boy Scouts in Canada has been awarded the Gilt Cross of the Association. This fifteen year old Scout crept out on a log boom and although the boom was swaying, succeeded in rescuing the dogs.

Greeks add to Scouts' Laurels.

When recently a National Greek festival was held in the Stadium at Athens, Greek Boy Scouts did splendid work in helping with the vast crowds. Ordinarily, the stadium holds 60,000 people but on this occasion 100,000 attended. The authorities had not expected such large crowds; the arena became blocked and there was insufficient room for the performers. Two English travellers were among the crowds and they were so impressed with the work of the Scouts that they wrote independently to Lord Baden-Powell, the Chief Scout, saying they thought he would like to know of the work done by the Scouts, "they acted promptly and with keenness and very evident enjoyment) and efficiency: soon there was room and the performance commenced. "If you had seen it, your heart would have swelled with pride." "I'm no Scout (would I were!) and I don't know a Scout in Greece, so this is not Butter," concluded one correspondent.

"Log Cabin" as a Memorial.

The Chief Scout, Lord Baden-Powell, is formally to open on Easter Monday afternoon, the Log Cabin Memorial that has been erected to the memory of Captain Francis Gidney, the first Camp Chief of Gilwell Park, the Scout Training Centre near Chingford. The Cabin has been erected close to the training ground in Gilwell Park, where "Skipper" Gidney held the first training course.

Scouts and Guides total 2,800,000.

When Princess Mary, Countess of Harewood, dressed in her Girl Guide uniform, presided last week at the Annual Meeting of the Girl Guides Association, she congratulated the Commissioners and Guiders on the remarkable results shown by their Annual Report

The Chief Scout, Lord Baden-Powell, moving the adoption of the report, referred to the remarkable increase in the numbers of Girl Guides, an increase almost double that of the preceding year. The Girl Guides in the British Isles

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note issued in Germany, Austria and France during the Great War. Some of the German War notes are engraved on leather, white kid, silk, linen and many of them bear caricatures of John Bull.

Mr. Catling has also 1,400 different kinds of the notes on tokens given in payment for a work done by the prisoners in the war camps of Germany and France. There is one note which was engraved in the German battleship, Hindenburg, and used for paying the crew. The Boer War is represented by the Mafeking Siege notes.

CORRESPONDENCE SECTION.

1 Doris Forster, 50, Normanby Street, Musselburgh, Dunedin, New Zealand.
2 Dinah Van der Vloodt, Parkstraat II, Baarn, Utrecht, Holland.
3 Kurt Heiser, Flutstrasse No. 4, Offenbach, Germany.
4 George R. Bryant, P. O. Box 375, Plaksburg, Missouri, U.S.A.

COMPETITION CORNER

WHAT IS IT ?

My first is in play, but not in work ;
My second's in Russian and also in Turk ;
My third is in fine, but not in coarse ;
My fourth is in Zebra, but not in horse;
My fifth is in bees—and also in hive ;
My whole is something for which we strive

Rules.—Entry fee two annas.
Entries close on 8th August 1930.
1st prize Rs. 3.
2nd prize Rs. 2.
And consolation prizes to every correct solution received.

THE BOY SCOUTS ASSOCIATION.

(INDIA AND BURMA BRANCH.)

Extracts from General Notices.

His Excellency the Chief Scout for India and Burma has been pleased to make the following awards :—

Medal of Merit.

Mr. K. Sanjiva Kamath, Honorary Provincial Secretary, Boy Scouts Association, Madras; Lieut -Col. L. L. Porter, District Scout Commissioner, Nilgiri—For their excellent work in connection with the Scout Movement.

Certificate of Merit.

Revd. J. H. Preston, District Scoutmaster, British Cochin. For his valuable work in connection with the Scout Movement in British Cochin.

Gilt Cross for Gallantry.

Rover Mate G. Raghava Kurup of Sivaji Patrol, Puthenkottaram Rover Crew, Mavelikkara, Travancore State, for saving the lives of a woman and her child from drowning in a well.

Jammu and Kashmir State.

Dr. Shri Ram, Organising Commissioner, Boy Scouts Association, Jammu and Kashmir State For his excellent work in connection with the Scout Movement in Jammu and Kashmir State.

Permission has been granted to the Bengal Boy Scouts Association to translate "Scouting for Boys in India" and "The Adventure of a Spy" into Bengali and to publish them in serial form in "The Jatri."

The Committee of Imperial Headquarters, Boy Scouts Association, London, has arranged for the production of an Oversea Lone Scout Badge, to be worn on the peak of the scarf. This Badge may be had from the Equipment Department, Imperial Headquarters, Boy Scouts Association, London, S. W.-1.

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now number 518,826; in the British Oversea Dominions, 106,302 and in foreign countries 269,373. The total number of Girl Guides in the world is given as 894,000. The Boy Scout and Girl Guide world total is now over 2,800,000.

ROVER SERVICES OUTSIDE THE MOVEMENT.

(*Continued from page 4*).

count of a similar suit for partition between two Vaisya brothers who had property worth 2 lakhs at the commencement of the disputes but which had disappeared by the time the 2nd appeal was decided in the High Court after the lapse of 12 years of litigation.

I also depicted to him how even those near and dear to him are driven into the two hostile camps. In the course of our talk he admitted that the ladies and children of his house who were affectionately disposed towards those of his brother were not now on speaking and visiting terms. When I found that I had produced some impression on him, I thought that the moment was opportune for driving the nail further home. So I pictured to him what I had myself heard from those who knew viz., how during the last few moments of a man's existence the whole of the main events of his life passes in review before him, as if he is viewing a cinema picture. He is himself constituted a judge of his past actions which he then reviews. He will then see how when God had given him wealth, power and influence he did not use it as a trustee for those around him but used it for his selfish purposes. He will rejoice when he sees some solitary acts of help and service and the love they engendered. He feels pained when he finds that he returned hate for love and that he was selfish when he could have been generous. He repents and cries in vain when he realizes that he lost opportunity after opportunity for serving those in whose midst he was living and before he knows where he is, he passes away from this world. I summed up by saying that we as civillzed men, as the children of the great Rishis, must try to avoid such an awful contingency at the end of our earthly life.

To my agreeable surprise my client was visibly moved. He would not and perhaps could not, speak. He only told me that he would return the next morning. The next morning he told me that he regretted having opposed the demand for partition made by his brother and asked me to drop the appeal. He added that he would leave the matter entirely in the hands of his brother.

I then sent for the brother and explained to him briefly the nature of the change that had come over his brother, taking care to give him the account of the final cinema picture. My client embraced his brother, with tears in his eyes and asked his forgiveness Each of the brothers then wanted the other to keep whatever he wanted out of the property and to give him what was left It was thus a feast of affection and the matter was amicably settled What is more they became more affectionate than even during their infancy.

This good turn is to me the greatest achievement of my professional career, and if I have referred to it at some length it is only because I was anxious to share with you the pleasure that a recollection of it gives me, and to show how the Scout spirit always works a miracle.

My brothers! It is very difficult to classify and analyse the various kinds of service we Scouts can take up. Each has to find out the sort of service best suited to his temperament and the facilities that he has. There are many kinds of service that can be rendered in villages as well as in towns. But in our anxiety to get into service and to enjoy the amenities and pleasures of towns and cities we have neglected our villages and the work that is urgently needed there.

One word more and I have done. We serve best by trying to lead the true Scout life and to spread the Scout ideals. A Scout needs no other religion, no other philosophy or code of Ethics. For in the Scout Laws we have the very quintessence of all these and we have only to try to conform our daily lives to them—we need nothing more.

We are imperfect and perfection is not easy to achieve, but we have only to do our best. In conclusion, I pray that God may be pleased to inspire us to lead the true Scout life.

HIS ANCESTOR.

The teacher was lecturing on the Creation, but found it hard to draw attention of the class.

Suddenly Subbu, the least attentive of the class interrupted with the remark :—

'My father says we are descended from apes, Sir.'

'Well,' said the teacher. 'Your private family matters have no interest for the class.'

Reg. No. M-2441

THE MYSORE SCOUT

AN ILLUSTRATED MONTHLY FOR ALL BOYS.

VOL. XIII BANGALORE—AUGUST 1930 No. 2

MAKERS OF MYSORE



Some members of the Dolphin (Scout) Swimming Club. : Group taken on the occasion of the Eighth Annual Socials.

Gathering in the fruits of their labours Scouters of the Sri Ramdevara Katte Camp are bringing fuel for the evening's camp fire.

SCOUTING

AIDS TO SCOUTMASTERSHIP—By Lord Baden-Powell	1	8
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THE BOY SCOUTS HIKE BOOK & CAMP BOOK--By Edward Cave. With many illustrations by Norman Rockwell. The author tells you interestingly all the practical details for all kinds of out-of-door-living and tells about it from a seasoned and tested knowledge of camp and hiking lore gained by a wide personal experience. In this book you will find all the knacks and tricks that will make you an experienced hiker and camper. This is a complete Guide book on Hiking and Camping Trips of all kinds for Boy Scouts. With more than 150 illustrations, two books in one volume. 4 12

WOLF CUBS.

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Theosophical Publishing House, Adyar, Madras.

THE MYSORE SCOUT.

BUSINESS NOTICE.

Contributions :—

Contributions on all topics of interest to Boy Scouts and High School Students will be thankfully received. News and notes of troop or school activities should be short and to the point. Manuscripts should be written on one side of the paper only. Rejected contributions will not generally be returned unless accompanied by a stamped envelope. Photos, sketches etc., if any, to illustrate articles should accompany descriptive matter.

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THE MYSORE SCOUT

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Obedient, smiling and thrifty—Pure in Body and Mind.

"Knowledge is more than Power—It is Virtue."

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THE PRIDE OF INDIA.

EKALAVYA—THE TRUE DISCIPLE.

Pen Sketches by SRI KASYAP.

Ekalavya was the son of Hiranyadhanva, the king of Nishadhs. As he was brought up in the forest, he was well acquainted with all the forest trees, animals and birds. He spent all his boyhood in fresh air and sun-light, practising archery, fishing and other arts of skill.

Dronacharya was the celebrated guru of the princes, the Pandavas and the Kauravas. One day he called his disciples together and giving each a Kamandala, (an earthen pot) said :—

"Children! All of you go and bring water in your Kamandalas, soon." Then turning to Asvathama, his son, said : "Child! You too go and bring water earlier than the rest." But Arjuna, the Pandava prince, came with the water earlier than Asvathama. The guru was greatly pleased and said : "Darling, Arjuna. There is none equal to you among my disciples. Therefore, I will teach you all the arts of archery and make you the best warrior." Arjuna replied : "Sir, I am greatly obliged to you for this. I am always at your service."

When Ekalavya attained his majority, he made up his mind to win a name for himself in archery. So, he came to Drona and told him his wish to become an archer. "O, Ekalavya!" replied Drona, "Your wish is alright. But you are not of high class birth. I cannot take you into our gymnasium."

Ekalavya felt very sorry and returned to the forest. He meditated on the matter for a long period. At last, he prepared a clay-model of Drona and with all due reverence to it as his guru, began to practise archery.

In this way, Ekalavya learnt the arts and tricks of archery for many years. He also learnt the most difficult art known as *shabdabhedi*, or shooting an animal by the sound it makes. This means, that, if there is any noise at a distance produced by an animal which cannot be seen, he can aim his arrow in that direction and shoot it to death.

One day, Drona came to the forest in which Ekalavya was living, with his royal pupils, for hunting. When both the Pandavas and the Kauravas were hunting, their dog went in pursuit of a hare. The hare entered a burrow. The dog began to bark and entered Ekalavya's gymnasium. Ekalavya, who was in some other room, hearing the barking of the dog, poured forth a rain of arrows from his room, filling the mouth of the dog, rendering it unable to bark. The dog, much frightened and with pain, returned to the place where the princes were, full of blood in its mouth.

Arjuna seeing the dog, turned to Drona and said : "O, preceptor! None except you know this art of *shabdabhedi*. Then, who might have been this great man who has done this?" Drona, taken by surprise, followed the path of the dog and entered the hut of Ekalavya. All were amazed when they saw the mastership in archery of Ekalavya and returned to the palace.

The next day, Arjuna went to Drona and confidentially told him : "Sir, you told me that you would make me unrivalled in archery. I believed in you and was feeling glad thinking that I had no equal. But now, all know that Ekalavya is the best archer. By this, not only is your promise broken but also my enthusiasm is put an end to.

Drona : "Arjuna, it is true that I promised you. But if you do not know the art of *shabdabhedi*, it is not my mistake."

Arjuna : "Sir, how is it that you taught me all the arts except this particular one?"

Drona : "Listen, darling! As a matter of fact, I myself do not know it well. And so, I did not try to teach you ; that is all."

Arjuna : "Sir, then how did he learn?"

Drona : "Arjuna, learned men say that it is possible for a true disciple to learn more things than his guru, by the grace of God. Therefore, he learnt it on account of his devotion and love to his guru."

Arjuna : "Then, how do you fulfil your promise, Sir?"

Drona : "Child never mind. Tomorrow, let us go to the forest where Ekalavya lives and see what happens."

On the following day, both the guru and his chela went to the forest in which Ekalavya was living. Ekalavya, when he saw Drona coming towards his hut, came running up, fell at his feet in reverence, took him in, seated him and Arjuna on respectable seats and said : "Dear Guruji! My hut has been purified by the dust of your feet. Myself and my ancestors

are blest by your presence here."

He, then, demonstrated to Drona all the arts of archery which he had learnt. Drona was very glad and said: "O, my beloved disciple! I am highly pleased with your excellence in archery. But I have got a notion in my mind."

Ekalavya: "Guruji, please inform this poor soul about the cause of your anxiety."

Drona: "Ekalavya, listen. I had previously promised Arjuna, that I would make him the best archer. But your excellence in archery has made me think that my promise is futile. That is why I am a bit troubled."

Ekalavya: "Sir, why should you think so much for this simple thing? It is not difficult now to make Arjuna better than myself or anybody. It is necessary for kings to know all the arts of archery. But, for us who live in forests, only that much of archery by which we can defend ourselves from wild beasts is sufficient. Therefore, if you permit me, I will teach all the extra arts which I have learnt to Arjuna, in your presence. By this, your promise will also be fulfilled and it will be of a greater help to mankind. It is only by your grace that Arjuna could also learn this."

Drona: "Ekalavya, I am highly pleased with you. Do as you please."

Then Ekalavya took Arjuna to his gymnasium and taught him the art of *shabdabhedi*. In the meantime, Drona thought that mere learning the art of *shabdabhedi* would do no good to Arjuna. Therefore, he somehow wanted to take away the right thumb of Ekalavya which was very useful for him in archery. After some time Ekalavya and Arjuna returned to Drona.

Drona: "O, my beloved disciple! You say that I am your guru. If it is so, what do you give me as *gurudakshina*?"

Ekalavya: "Sir, I learnt all these tricks only by your grace. For this, I have submitted my whole body at your feet. Please favour me with your desire."

Then Drona asked the right thumb of Ekylavya for *gurudakshina* with a view to heighten Arjuna in archery and to fulfil his promise. At once, Ekalavya, a true disciple as he was, cut off his right thumb and presented it to Drona Drona noded his head, blessed Ekalavya and returned to Hastinapura with Arjuna.

'DO' AND 'DON'T'

RUTH L. FRANKEL.

Many mothers are puzzled as to how to apply the psychologists' rule, to be positive instead of negative in giving orders. "Say 'do' rather than 'don't," they advise and they explain that an idea presented in this manner will be far more effective than a mere prohibition.

At first thought, the application of this seems more or less impossible. When Johnny insists on banging a drum at the time Daddy wants to sleep, the logical thing to say seems to be: "Johnny, stop that noise! Don't do that!" But, if instead, you say confidentially, "Daddy wants to go to sleep; let's see how quiet we can be," and if you then suggest something interesting that he can do without noise, your effort will be much more effective. Somehow, human nature loves to do the thing that is forbidden, while it as quickly follows sensible suggestions. So "be quiet!" is far better than "don't make such a racket!", but the tone of the former may suggest the latter. Our "do" should be an invitation to co-operate.

Children are not naturally naughty or indifferent. They are full of energy that must be worked off. They are little savages without sensitive nerves that mind noises. And they must be provided with proper outlets in order that they may use up this energy. It is useless as well as cruel, on a rainy day, to insist that small muscles be cramped for hours while the children sit docilely at some peaceful task. It is courting disaster to persist in "don't touch this," "don't do that," "don't squirm." and so on. But, on the other hand, it should not mean that the house is made unbearable by the children's presence. Put them to work. Tell Johnny the old rocking-chair in the nursery needs mending and set him to work in an out-of-the-way corner with screws, gimlet, screw-driver and gluepot. Let Ellen come into the kitchen and help mix a cake, or let her try her hand at remodelling an old dress or hat. Keep the children busy, every one.

Have a rainy day closet, if possible, full of things to do: toys and books to be mended, sewing materials to be made into pretty things, tools and wood, scissors, paste and crepe paper. Whenever the children get restless and "whiney," put them to work. Let them do whatever interests them most. If the day is fine, send them out on an errand, if it is only to the corner to mail a letter or buy a postage stamp. Give them spades and rakes to dig in the garden

Another positive attitude lies in encouragement. It is far better to praise a child for a good action than to scold for a wrong one. If Betty, aged five, has successfully managed to go to the store and buy a loaf of bread, praise her and let her think that such a grown up achievement is worth all sorts of effort. Pay less attention to the spilled cereal when Tommy attempts to feed himself than to the few successfully managed spoonfuls he does get into his small mouth. Whatever the children do that is good, or that is a sign of progress in the right direction, should be noticed and commented on. Daddy should hear at supper time not how Mary broke the vase and Billy disobeyed, but how Mary, having accidentally broken the vase, ran for a dustpan and cleaned it all up and then wanted to save her pennies to buy Mother another, and how Billy managed, all unaided, to dress himself completely, when he awoke from his nap. Encouragement goes a long way; little people try harder to get on tiptoe to reach the jam shelf than the vinegar bottle. And when parents realize the immense improvement in the response that comes from the use of the positive instead of the negative attitude on their part, this better way easily becomes their habit.

—*National Kindergarten Assn. Service.*



CLEANLINESS.

DR. SHRI RAM, Srinagar.

'Cleanliness is next to Godliness' is a maxim, which is universally acknowledged in theory but generally neglected in practice. We are unconsciously adopting habits, which are unclean. This is due to our ignorance of the fundamental laws of Hygiene and sanitation.

If we visit any School or College during the recess period we shall notice that students are not particular about washing their hands before eating. They do not know that their hands are covered with salts of perspiration which are an excretion and filthy thing, and when they eat with unwashed hands, it is not only the food which they swallow but also a good deal of perspiration. It may be argued that there is no need to wash our hands before meals for we can use spoons, forks and knives and so avoid swallowing perspiration along with food. To think so is wrong, for use of spoons etc., is dangerous. If they are cleansed after being thoroughly rubbed with a disinfectant like pure clay or ashes, they are alright. But if they are merely washed with water and then dried with cloth, they can prove great instruments of spreading contagious diseases of the mouth. Such has been the experience of big hotels and restaurants in Europe. Why then to take all this risk? Why not to use our hands, and wash them before eating? Not only should we wash our hands before and after eating, but also our mouths.

Another bad habit is that we cleanse our teeth with a hair tooth brush. This is a blind and thoughtless imitation of the west, where the fresh stick (called *Datan* in India) is not procurable. The Datan is a much cleaner thing than the tooth-brush. The same tooth brush is used day after day, but no tooth brush having been once used can be thoroughly cleansed even with disinfectant lotion or powder, because the hair bristles of the tooth-brush are so hard that it is impossible to cleanse their roots. Therefore, if a tooth-brush is to be used, we should use a new one everyday. But even this will not be so useful as the use of *datan*, for the latter can be made much softer than the tooth-brush and, therefore, can never injure the gums. Secondly, by chewing the Datan the teeth and gums get exercise and become strong and free from many troubles. Thirdly, the upper surface of the tongue can be perfectly cleansed when it is scratched with the Datan cut lengthwise. But even while using a *Datan*, we should be careful to wash it and the teeth often.

To take tea in the morning without cleansing our teeth or mouth is another unclean habit. When we wake up, we find that the teeth and tongue are coated and they should be cleansed before any thing is swallowed; otherwise a part of this dirty layer goes into the stomach and the intestines, and becomes the cause of many a disease, especially those; produced by gums. For instance, thread worms generally trouble such children as do not wash their mouths well.

Similarly smoking cigarettes, cigars or pipes is dirty and injurious to the lungs. It is a fundamental principle of health that we should breathe through the nose for the air taken through the nose is filtered before it reaches the lungs. But the smoke inhaled through the mouth cannot be filtered and becomes a cause of consumption and other lung troubles.

The uneducated still observe the 'superstition' of not speaking while answering the call of nature. This superstition is based on the scientific principle that one should not open his mouth in a place of bad smell as there is the danger of inhaling foul air through it. But we on the other hand generally close our nostrils in the places of bad smell and keep our mouths open. We should not play with our mouths open Sleeping with the open mouth also is bad, but to sleep with the nose covered with a quilt or a blanket is worse.

To wear tight clothes is also a bad habit. It keeps fresh air away from the body, prevents the escape of dirty air from it and produces foul smell, which when inhaled poisons the blood. For example, if we put on a new clean pair of socks on very clean feet, after a few hours they will smell very foul. The same thing will happen if tight vests and sweaters are worn. It is truely remarked by a medical authority that a modern gentleman

Lives in bad-bo (bad smell or foul air)
From neck to toe.

More healthy is the villager, whose clothes, though worn longer than once, smell less foul, for they are broad and open.

Englishmen who wear shoes inside their rooms use door mats. But they use shoes because their country is cold. Moreover on account of its cold climate there is not much of putrifaction and therefore not much danger of germs and diseases caused by them. But in hot India things decay and, decompose fast, and even door mats unless frequently cleansed; become germ producing factories. Similarly the floors of our drawing room when covered with carpets produce a good deal of foul air and breed germs. Again the very construction of our houses is defective. They may be described as light 'holes' as opposed to air 'holes.' Our doors, our windows and our ventilators when closed do not let any air in. Their glass panes prevent the ultra-violet and the infra-red rays of the sun from entering in; but they are germicidal and vitalising: and it is for this reason that in consumptive homes direct contact

Proficiency Badges for Scouts



CYCLIST

To obtain a proficiency badge for cycling a Scout must—

1. Sign a certificate that he owns a cycle in good working order, which he is willing to use for public service, if called upon to do so in case of emergency.
2. Ride his bicycle 50 miles in 10 hours.
3. Be able to make minor repairs and adjustments and mend punctures.
4. Know how to read a road map.
5. Be able to repeat correctly a verbal message.

N.B—On ceasing to own a bicycle he must hand back his badge.

The Indian Red Cross Society.

1—What is the Red Cross?

The Red Cross is a voluntary international organization, founded in 1864 by a Swiss citizen, Henri Dunant, with the object of rendering aid to the sick and wounded on the battle-fields. This object has since been extended to include aid to all sick and suffering, whether in war or peace.

2—Does the Red Cross work only in wartime?

No; after the signing of the armistice in 1918, the allied Red Cross leaders met and formed the international League of Red Cross Societies, now a universal federation of over fifty national Red Cross Societies. This League agreed to adopt a peacetime programme and to encourage all member Societies, in addition to their wartime duties, to work in peacetime for "the improvement of health, the prevention of disease and the mitigation of suffering," irrespective of nationality, class or creed.

3—Does India belong to the League Red Cross Societies?

Yes, the Indian Red Cross Society was founded as an independent national Society in March, 1920, and is a member of the international League. Its headquarters are in Delhi (Winter) and in Simla (Summer), and it has Branches in all the Provinces and several States.

4—What does the Indian Red Cross Society do in peacetime?

The Indian Red Cross Society works for the relief and prevention of suffering in India. Its principal activities are:—

Child Welfare work;

Popular health education;

Public health nursing and health visiting;

Relief work in disasters;

The supply of comforts to hospitals;

Junior Red Cross work in schools.

5—What are the aims of the Junior Red Cross?

The Junior Red Cross is the children's branch of the Red Cross. It is organized through school groups, with the help of the teachers, and the following are its principal aims:—

(1) The practice of health habits.

(2) Service to the sick and suffering, especially children.

(3) International friendliness, promoted through the exchange of school correspondence albums between Junior Red Cross members.

The members of the Junior Red Cross in India keep the health rules and do all they can to improve their own health and that of their comrades. They help to fight epidemics by persuading people to be vaccinated or inoculated, and they assist their less fortunate comrades by paying for their school books, and providing them with food and clothing when necessary. Like the seniors, they seek to prevent and relieve suffering in all its forms.

6—How are the funds obtained for this work?

The Indian Red Cross Society has a fixed income derived from invested capital, the unspent residue of the "Our Day" wartime fund. This income is distributed among the various Branches, but is totally insufficient to meet the many demands made upon the Society. Every effort is made to augment it by donations and membership subscriptions. There is an enormous field for development and the work of the Society need be limited only by the amount of public support it receives.

7—What are the advantages of membership?

The principal advantage of being a member of the Indian Red Cross Society is that you are enrolled in a world-wide, humanitarian organization pledged to prevent and relieve suffering. As an individual you may be powerless to act, but as a member of a recognized strong organization like the Red Cross, you can do untold good. Your subscription will help to support the activities of your local Branch, and your personal services, if volunteered, will no doubt be welcomed by those in charge of the work. A Society like the Red Cross cannot fully attain its aims until it has a widespread, democratic membership among all castes and creeds, united in a common determination to root out existing social evils and to raise the standard of health of India's population.

8—For further information, write to the Secretary, Indian Red Cross Society, Mysore State Branch, Bangalore.

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with the rays of the sun is prescribed for the prevention and cure of tuberculosis. We are also proud of our houses being dust-proof in dust storms—— dust is after all a disinfectant—but we forget that we fill them with dirt, which is a disease producer, when we close them.

We should never forget that in hot countries air is rarified and therefore contains less quantity of Oxygen than the atmosphere of cold countries. We therefore require a larger supply of fresh air to keep ourselves clean and healthy.

Lastly, we should remember that the purity of the mind is as necessary as, if not more than, that of the body. The words 'holy' and 'healthy' are derived from the same root (hale—whole) The two are closely associated together. A holy person is really a healthy person. Worldly rank, power, and position often turn one's head and one does, in one's pride, things which are not holy and therefore not conducive to health. We must remember that we cannot escape the fruit of our actions. We should therefore cultivate holiness in order to be healthy.

THE ROAD TO HAPPINESS.

When you're feeling right downhearted;
When you're feeling quite depressed:
When you think that everything is going wrong;
When it seems that life's a burden, and you badly need a rest,
Just whistle, hum, or sing a little song.

'Tis a tonic that'll cure you, be the trouble what it may,
'Tis the thing that makes the world a happy place
It will help you through your troubles on the very darkest day,
It will help to keep a smile upon your face.

If you come in tired and weary after working hard all day,
And the things at home do not appear quite right,
Just swallow all the hasty words you feel you'd like to say,
And whistle, hum, or sing with all your might.

Explanation!

Teacher (who wants to explain the word 'exaggeration' to his boys)—

'Well, boys, suppose I tell you that Ramakrishna (a dunce) is a very clever boy, what will you call me?'

A Student—'A downright liar, Sir!'

—S.K.

EASY MADE PATROL TENTS.

(BY CRAFTS.)

It would be a splendid thing if each Troop prepared and used its own Patrol Tents, of one or two varieties. Indeed it is a very easy thing to do. A few brass rings 1" to 1½" in diameter, some stout, strong tape rolls, a stout needle and strong twine thread well paraffined, a good scout knife, a tailor's large pair of scissors, and a large sheet of canvas or other cheap rough cloth, 5' x 4' will be all that would be required. It will be a good plan to make these tents as cardboard models for the first time, taking scale 1" to 1' (one inch to 1 foot) and paint them suitably for the club room exhibit. Now observe the figures. Along dotted lines, tapes should be neatly

Fig. 1. a

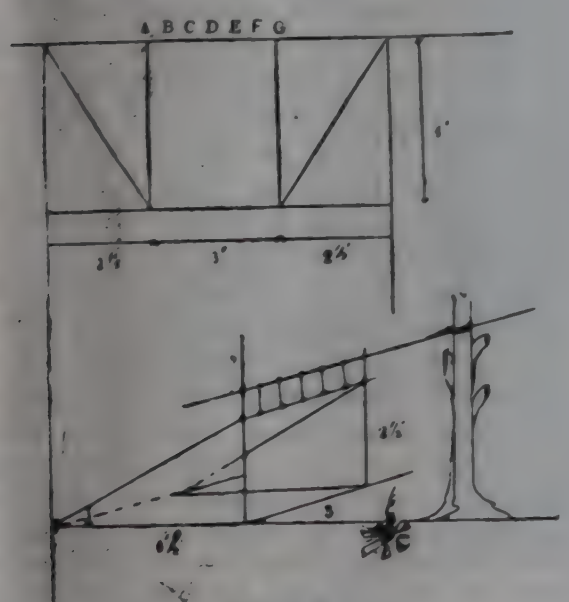


Fig. 1. b

sewn, on both sides. This gives strength to edges and corners.

Fig. 1-a, represents ground plan for one type of tent, generally termed a "lean-to" shelter, with the roof front suspended from a rope or from a horizontal pole by means of cords. The two corners not in use are folded under, making a partial ground sheet. A square, open front is presented towards the camp fire. Brass rings are sewed at positions A. B. C. D. etc., from which short pieces of stout ropes proceed and are held tight by knots at the suspended rope or pole. Fig 1-b, explains method of pitching this kind of "shelter." This tent will cover a space 4¼ ft. by 3 ft. by 2½ ft. more than sufficient for an individual scout. The dimensions are to be proportionally increased, to accommodate two or more scouts.

Fig 2a represents ground plan for a second type of tent or "shelter". The same piece of cloth will do. It has a triangular front and only one point of suspension. It covers a space of 4 ft. by 4½ ft. and is enough for two scouts. A portion of the canvas is not used and may be turned under for a ground sheet.

It will be very interesting to waterproof this tent. We can do it thus: Dissolve half a pound of alum in two quarts of boiling water; then add two gallons of pure cold water. In this solution place the cloth or canvas and let it remain for a day. Dissolve a quarter of a pound of sugar of lead in two quarts boiling water, then add two gallons of cold water. Take the cloth from the alum solution, wring it lightly, place in the second solution and leave for five or six hours; then wring out again lightly and allow it to dry. This will make it water proof.

Fig. 2. a

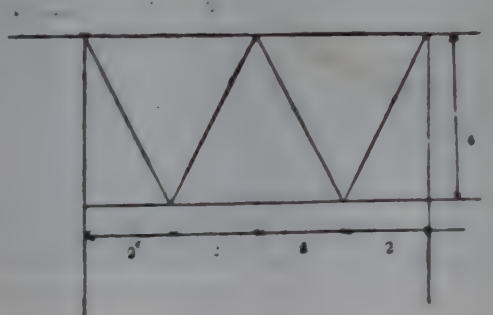
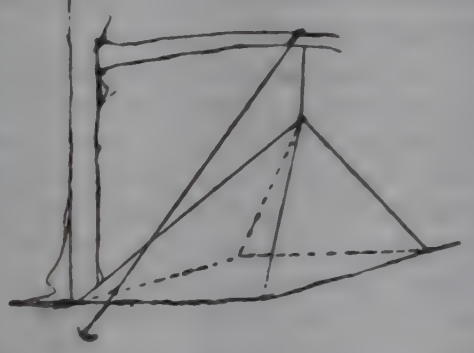


Fig. 2. b



It is !

Master—What colour is Blackbird pen?
Pupil—Black, Sir!
Master—Swan ink?
Pupil—White! —S.K.

ROVER SACRIFICES.

A fine Story told by
VISCOUNT KNUTSFORD
Chairman of the London Hospital.

I have told you this story before but it will bear telling again because what happened is typical of the Scout spirit.

We have, at the London Hospital, a list of people who are willing to give their blood to save a patient who may have had a serious operation or accident, and may have lost a great deal of their blood thereby. It is not quite so simple as it looks, because all those volunteers have to visit the hospital first to have their blood tested to see into which group they are to be placed. The doctors tell me that our blood, the blood of each of us, belongs to one of four groups. When a dying patient needs blood, we have first to test his blood to see which group it belongs to, and then we telegraph for a volunteer of the proper group. But often we could not get a volunteer of the right group quickly enough, and no doubt many lives have been lost because of this.

Then the Rovers got to hear of this and very soon they organized a Blood Service in connection with the British Red Cross Society.

Hundreds of them volunteered. They visited the hospitals to make sure they were in sound health and to have their blood "Grouped."

Now, when a patient is so ill that only healthy human blood of the right group can save him or her we telephone to the Headquarter of the Blood Transfusion Service at Dulwich stating group we want, 1 or 2 or 3 or 4, and in about half hour a healthy young Rover arrives. We usually take a pint of his blood and pass into the veins of the patient. The result is sometimes miraculous. I believe these fine fellows, the Rovers, all subscribe to the service, paying the cab fare of the Rover who is rushed up to the hospital. Moreover, if he is not able to resume his work for a day or two because of the loss of blood, they make up for him his loss of wages.

I remember the first who came. We had taken a pint of his blood and wanted him to stay and have his dinner; he would'nt although he would like a cup of tea, which of course we gave him. We asked him for his name and address so that the committee could write and thank him, for he had saved a woman's

THE MYSORE SCOUT CLUB.

V. H. KULKARNI, MYSORE

Reading Maketh a Full Man.

Not long ago I entered the store somewhat later than usual to buy a copy of the evening paper, and was surprised to learn that the papers had all been sold. There had been no accident, and there was no event of unusual interest before the public at that time; hence I was curious to know why it was that the papers had been in so exceptional demand on this particular evening.

The Storekeeper said that such a thing often happens when the night is very stormy, as this one was. Papers sell quickly on rainy afternoons, he intimated, and more than the average number sales in magazines is recorded on such occasions. In fact, a violently stormy evening means a harvest for the one who sells papers and magazines.

Autumn and winter, the time of long, dark and stormy evenings, afford an opportunity for profitable reading. These evenings should be used for the best advantage.

The amount of matter which can be read during a season is astonishing and the information which can be secured will be a source of both satisfaction and strength.

Samuel Johnson was once asked: "Who is the most miserable man in the world?" The answer was: "The man who cannot read on a stormy evening"

"If you are not a habitual reader, begin now to form the reading habit," Dr. O. S. Marden suggests "Good reading is a great life improver; it will enlarge your mental capacity wonderfully. It will make you a full man, an interesting man; it will elevate your life standards. Your ideal will be higher; your views of life grander. Good reading will enrich your life immeasurably. You will grow fuller and nobler; you will think more of yourself, and others will think more of you."

Dr. W. J. Dawson, who is recognized as a discriminating student of the best in English Literature, once told an audience that his study of this subject was confined to such spare moments as he could snatch from his many duties as pastor of a large city church.

"Think of the untold wealth locked up in the spare moments and long winter evenings of every life. It is possible to pick up an education in the odds and ends of time which most people throw away.

Dr. F. B. Meyer has this to say concerning reading on winter evenings:

"There is no doubt, a great charm in the coziness of the winter evening. Outside the curtained window the storm may beat; the door into the street may be incrusted with snow; the shortened days may denote that nature has become drowsy and seeks long repose; but the mind is never so alert, our fancy never keener, than when, our evening meal being over, we turn into our den and settle down for the rest of the evening."

Dr. Meyer also out of his experience, suggests that it is profitable to turn frequently from one subject to another. "For instance, it is well to have always on hand a book of history and another of poetry and one of philosophy, of science, of essays, of general information or criticism." The lighter reading should come last in the day.

If one lives where there is a good library and a competent librarian, it is easy to secure information from such a source respecting the books one may read with the greatest profit In case one resides in a community which has not this advantage, there is always some well informed pastor, teacher, editor, or other person, who will most cheerfully advise young men and women concerning books which are most worthwhile to read. Various lists of "best books" have been published; but no one suits all persons. Individual taste, training and need have to be considered. Two general rules have been given by Dr. D. H. Martin in answer to the question what to read. They are simple and as satisfactory as any rules are likely to be. Here they are:—

"First—Read the standard books, that have stood the test of time."

"Second—Read only elevating books such books, as will stimulate your mental powers and elevate your morals"

Begin quickly; read carefully; and the reading habit will soon become established. Then you will covet the best in literature, and read as much of it as possible. A deeper interest in life and greater efficiency will be the two fold result.

The faithfulness with which you improve every spare moment—every chance to develop yourself to your highest possible power, is an indication of the kind of man you are—the kind of man you will be.

---

life What do you think, he said? "My name and address don't matter. I am a Rover." And we don't know to this day who he was.

Since then, I believe, two thousand times have the rovers given their blood to have others, at various hospitals; the London Hospital using about One Hundred a year Not one of their names do I know. Only that: "I am a Rover."

Extracts from *Now & Then*.

A LETTER FROM JAVA.

Dear Friend,

I am in receipt of your esteemed letter of the 5th instant, for which I thank you. No doubt, I am pleased to correspond with you. May this be the beginning of a long friendship, and may our correspondence prove mutually profitable.

I am enthusiastic in collecting photographic views of any country and would like also to exchange personal photos. Although stamp-collecting is a popular hobby in the field to-day, I have never yet taken a fancy in such a thing, because I do not know its real value. Would you be kind enough to let me know how much do you enjoy in your stamp-collecting? This may help me, some day I may be interested.

Perhaps, you would like to know something of Java, specially Sourabaya. Well, Sourabaya is not a very fine city, as people in other lands might suppose. It is mainly a commercial city. The climate throughout the year is perpetually hot. I have learned in school and often hear that the heat in India is quite terrible,—is it true? One of the most beautiful buildings here is that of the H. V. A (Handelsverimging Amsterdam—Amsterdam Trading Company). It is built of red marble. The harbour "Tandjoeng Perak" is a couple of miles away from the main city. Prior to the year 1919 "Tandjoeng Perak" was nothing but a low marshy coast swarmed with crocodiles

Wonders of the Insect World.

SRI KASYAP, Central College, Bangalore.

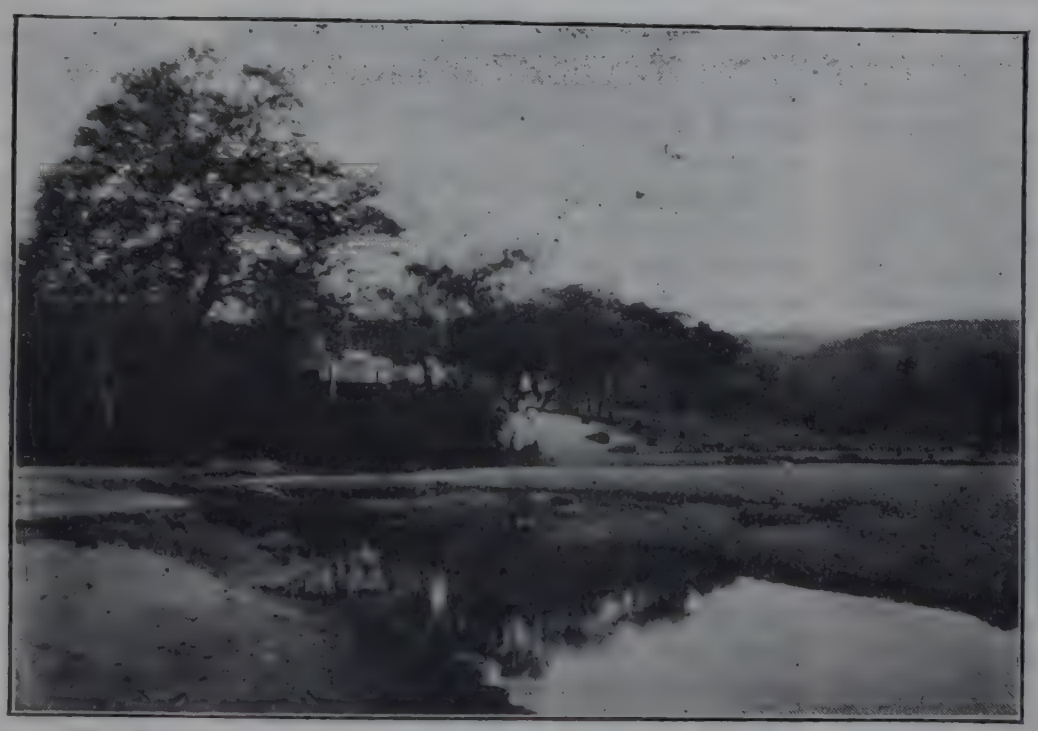
Termites.

The Termites or "White Ants," as they are popularly but wrongly named, are neither white nor ants, for they do not undergo complete metamorphosis in their life-history, whereas the true ants do. Like the true ants, however, they are social in their habits, living in large communities and building nests which frequently assume considerable proportions, and in some parts of Africa form quite a charasteristic feature of the landscape. It is on account of their social and nest building habits, coupled with the somewhat ant-like appearance of the workers, and most species shunning the light being pale in colour, that they have gained their popular misnomer. They are properly called *Termites* from a latin word, meaning *wood-worms*. They are commonest in the tropics, or at any rate in countries like Asia, Europe, Africa, America and Australia; a few have found their way to France also.

They are interesting social insects, living in communities organized in an extraordinary complex manner. They are remarkable for the size of the conical or dome-shaped structures they erect which are called "ant-hills," or "termitaries," or "nests," inside which they live avoiding light. The material used is very fine earth, which they work up with their cement-like saliva to form a kind of mortar that eventually sets so hard that they can only be split open by means of gun-powder or dynamite. Often they support a more or less dense vegitation, including bushes or even small trees, upon which in South Africa, where they are the largest, frequently twenty to twenty-five feet high and sharp-pointed, antelopes, or even buffaloes, may be seen sometimes browsing. The bases of such structures may be twenty yards in circumference. In Australia, nests eighteen feet high have been observed. The great size that the nests assume seem to suggest that the gradual work of many generations of termites, brought forth by successive queens. Below the nests are excavations from which earth for building is procured.

As a rule large nests do not occur in considerable numbers in a restricted area, but there are exceptions. At Somerset, Cape York, there is one of the most remarkable termite cities of the world. Viewed from the sea, it appears as if a plain from a mile or more in extent were covered with pointed pillars. In this part of Australia, there is also found the "compass," "magnetic," or "meridian," termites, the nests of which are sometimes tombstone shaped, and have always the same orientation, the wider face always extending North to South. It has been suggested that this is connected with the necessity of regulating the temperature or the amount of dessication of the nest, but evidence is wanting on the point.

The nests are dotted outwardly with round little holes which are the orifices, or so many passages leading into the interior, whilst the interior itself presents the most wonderful arrangement of galleries, halls, nurseries, cells and chambers, that exist in the insect world. There are four stories in a nest, surrounded by a thick common external wall, which is hollowed out into passages connected with the different rooms, separated by thin partitions. First comes a well-aired empty attic, situated in the crown of the nest. Beneath it, with a passage between them, is a nursery, where, on shelves round the walls, the eggs are hatched out, and the young nymphs carefully tended. The space is subdivided by means of strong vertical partitions and the central portions marked off into a number of small compartments, separated from one another by more delicate party walls. Below this again, is a wide hall supported by lofty pillars, which has no known use except that of serving as an air-place, and lastly, the royal chamber being placed in the middle of the ground floor, which is of a considerable size, shaped like a beehive



The Sangama—or the junction of the two rivers Kaveri and Arkavati. The place abounds in exquisite natural scenery. Nearby is the famous gorge known as the "Mekedhot."

It is now one of the best and safest harbours, constructed at a very considerable cost Due to this, Sourabaya is at the present time "the busiest and most important commercial city in the Dutch East Indies." Well, this is all of our chat about Sourabaya. It is now your turn to describe some interesting and historic places in India.

Thanks for the prospectus of "The Mysore Scout Club." I will join it, but first of all I would like to get your opinion and further particulars. Have the members to do scouting works as the name of the club implies? Please send me a sample copy of the club's magazine. I am at present a member of four international clubs, namely I.M P.E.; U.S.C.E; Round-Wide-World; Haku-Shin-Kai.

Well, dear friend, let me stop here. I trust that you will favour me with a long and interesting letter. Best wishes,

Your Java friend.

KWEE SIMS FAW.

and enclosed by a curved wall in which there are numerous apertures, running round it longitudinally in the centre, giving free access to the workers and furthering ventilation. In this chamber, the king and the queen—being respectively the father and mother of the entire colony—are confined. Numerous worker-dwellings adjoin the abode of their sovereigns, and the outer part of the ground floor is occupied by numerous store-chambers in which are heaped up gums and other dry vegetable products. The interiors of many earthy nests are largely composed of woody fibre, the refuse proceeding from their alimentary canals being used for this purpose. It will be noted the arrangements are such as to further the maintainance of equable temperature and moisture, to variations in which termites appear to be particularly sensitive. Some termites in tropical countries build nests in trees, the wood of which they riddle with tunnels.

As a rule in each colony there is only a single pair of individuals, one ripe male and one ripe female, known as the king and the queen. They are adult termites and live together having lost their wings after the honey moon flight. The king is larger than the other members of the colony, while the abdomen of the queen, when about to lay eggs, is sometimes six inches long due to storage of eggs and looks like a sausage-shaped cylinder of a sickly whitish colour, so much so that she is unable to move, and is obliged to undergo a simple imprisonment, fed by slaves. Her head and thorax are of a contemptible size in comparison with the abdomen. In many species both the king and queen are confined in the royal chamber. In others, the queen only is so imprisoned the king being able to leave the chamber, living on his own free will. In still others, neither the king nor the queen is effectually imprisoned. Much discrepency of opinion exists as to the invariable presence of a king in each nest. He, being active and timid, seeks safety by running away and concealing himself, when a nest is opened, so that he is sometimes discovered only when the very last fragment of the nest is brought under scrutiny.

A termite colony is composed of a vast number of workers and a limited number of soldiers, in addition to the royal pair. The workers are about the size of a housefly and have no traces of wings. The two segments behind the head are more contracted, so that head, thorax, and abdomen are differentiated. They are variously pigmented according to the species. Generally the workers are blind and possess rudimentary eyes only in a few species. There are, however, leaf-cutting termites in South Africa which possess eyes and move about in open day light. The sexual organs do not undergo development, but it has been ascertained satisfactorily that both sexes are represented amongst the workers. In certain species, the workers seem to be dimorphic, so far as sizes are concerned, but apparently this point has only been very inadequately considered. Their duty consists in building the nest, looking after the eggs, nursing the young and performing most, if not all, of the industrial work of the colony. In some cases, they are also effective combatants, though quite destitute of any suitable special structures for the purpose. The species of the group *calotermitides*, have no workers.

The soldiers are more varied, so that most of the termite species can be best distinguished by them. They are twice as long as the workers and their chief feature is an extraordinary development of the head, or of the mandibles, or both. The head and the thorax are of a yellowish brown colour, and have a smooth polished appearance, whereas the abdomen is a good deal lighter and soft-looking. There are two very distinct kinds of soldiers : (1) the flat headed or mandibulate, where the head is usually developed out of all proportion to the rest of the body, the mandibles are frequently enormous, and give the appearance of deformity being asymmetric in many cases ; (2) the nasute or rostrate, where the head is thick or convex, and is prolonged in the middle, so as to form a simple pointed horn, the mandibles are very poorly developed. No species has both the mandibulate and rostrate soldiers. The soldiers of some species, however, are dimorphic to the extent that larger and smaller forms occur in the same nest without intermediates. In other cases, soldiers of simple variable size exist. The soldiers are also blind and devoid of wings, though rudiments may be detected in a few species. Both sexes are represented, the development of their organs being arrested. The soldiers take upon the function of defence. When danger threatens, the mandibulate soldiers stand or promenade about, as sentries at the mouths of the tunnels or openings in the nest and use their heads as blocks to stop-gaps and employ terrifying and somewhat theatrical devices, making horrible motions and producing noices. With a few sweeps of its scythe-like jaws, it clears the ground. The rostrate soldiers emit a fluid from the tip of the rostrum and dab it upon their enemies with kill. If an attempt is made to break open a nest, the soldiers come out at once for its defence, while the workers with their pellets of earth try to repair the damage. Soldiers exist in all species except in South America genus *Anoplotermites*. It is a remarkable fact that in *Calotermitides* where there are no workers, the function of the soldiers seem to be very much that of the workers and no very great development of the heads or mandibles occur.

The number of eggs the queen lays is almost beyond belief. Just think : sixty a minute or eighty thousand a day, which are carried away day and night by the workers, as soon as they are laid, to the nursery. It is to be noted that this amazing fertility is true only of some species, for in the sicilian termite, the queen lays no more than five or six eggs a day. The eggs hatch out as active nymphs, which attain their full size after several months. When they are hatched from the eggs, none of the remarkable differences that are manifested by individuals in subsequent life can be detected, though on a careful examination only the sexes can be distinguished. They all appear near exactly alike and are milky-white in colour.

Such of the young as do not become workers or soldiers, grow and develop further. The wing pods gradually grow in size, eyes appear and finally pigmentation takes place, and the winged insect is perfect at the last moult. The wings are two pairs of equal size, very long and narrow, which are held fast on the back when at rest. Near the base of each wing, there is a weak point facilitating detachment. In prosperous colonies, these are produced in large numbers at certain seasons of the year, and on completing their growth, emerge at intervals as swarms. They have extremely feeble powers of light and apparently scarcely any other capability. They have well-developed eyes and ocelli, and differ from all the other forms by their greater pigmentation. The function of these adults is to diffuse the species,

(*Continued on page 12.*)

EDITOR'S CHATS.

ROUND HOLES, SQUARE PEGS.

When one examines minutely the kind of proficiency badges won by Boy Scouts in India one is struck with the large number of what may be termed "theoretical" "or literary" badges gained as opposed to practical or "application" badges. It may make my idea clear if I say that most boys work for badges which require more reading than for those which require work with the hand. The encouragement of hobbies and handicraft is one of the aims of the Boy Scout Movement. There are a large number of handicraft badges but the Indian boy's outlook and development is so one sided that little does he care for these badges. He seems somehow disinclined to put his hand into a job which means physical labour and what is commonly known as "soiling" his hands. The higher the class in which he studies, the greater is the aversion. Instead of equipping himself for a living, he reads and is fit for no work other than that which encourage sedentary habits. He lacks the practical sense. This may be due to the system of schooling he receives but it is there. Self-reliance is at a discount and ease and comfort are sought sedulously. The result is that, when young men finish schooling and are left to their own resources without a soft job going about for them, they are face to face with unemployment and misery. Scouters would do well to ponder over these facts and try to infuse in the minds of the young with whose training they are charged a sense of the practicalities of life and a noble dignity of labour which, when honest and undertaken in a spirit of service, ennobles them.

ADVICE TO STUDENTS.

Addressing to a huge gathering at the Swadeshi Exhibition in Madras, Sir P. C. Ray, had a few words of sound advice to college students, which I recommend to all young men. Let him speak in his own words :—

"The college-bred young man would start business if he were accommodated with a big capital, a furnished room in a city with a secretariat table and an electric punka over his head and of course a motor car waiting outside. He would, of course, like to be dressed a Europeanne in Videshi clothes. No wonder, such a nincompoop should rot all his life as a clerk drawing the respectable sum of Rs 25 per month. Andrew Carnegie, who began his career as a telegraph message-boy and rose to be a multi-millionaire and a philanthropist, has as his opening lines in his suggestive book, "The Empire of Business" —"It is well that youug men should begin at the beginning and occupy the vast subordinate positions and they should be introduced to the broom and spend the first hours of their business lives sweeping out the office. I was one of those sweepers myself"

Henry Ford, William Morris, Eastman of "Kodak" fame are all innocent of academic acquirements and they are unanimous in the opinion that a university qualification is rather a handicap to the success in an industrial career as it makes havoc of originality and initiative.

The late J. N. Tata, no doubt, crossed the threshold of the Elpinstone College, but he read there only for a short time. At any rate, he learned nothing of electricity and mettallurgy and yet to him we owe the two big industrial concerns—the Jamshedpur Steel Works and the Bombay Hydro-electric Installation. I suppose Sir Hukumchand will not take it amiss if I say he knows nothing of electricity or science and yet the only successful electric steel welding works located near Calcutta owes its existence to his pluck and resourcefulness I am never tired of repeating from many a platform that it would have been an evil day for Bengal if Sir Rajendra Nath Mukerjee had come successfully out of the Engineering College at Shibpur. Had he got the mystic alphabet B. E. suffixed to his name, he would have at best vegetated all his life as a district engineer on the respectable salary of Rs. 600 a month. He would certainly not have been the foremost Bengali captain of industry.

If I here indulge in a bit of autobiographical digression, I hope I shall be pardoned. Some forty years ago, when I started the Bengal Chemical Works with Rs. 800 in my pocket—the hard savings of three years' service—I had only this idea working upon me that something I must do to find employment for the chemists manufactured in our universities.

Our college educated science graduates, instead of hankering after 25 to 30 rupees worth clerkship would do well to run tanneries on a small scale. I have to repeat the same doleful tale as far as the Bengalis are concerned. In the suburbs of Calcutta known as Tangro and Beliaghata, there are some 250 small tanneries run entirely by Jut Mussalmans and Chinese. They ply a lucrative trade. It is, however, very much to be regretted that though the Calcutta University has been turning out year after year hundreds of B.Sc.'s, & M.Sc.'s and a few D. Sc.'s too, they are as helpless as a new born baby owing to lack of initiative and pine for miserably paid berths."

GROSS EXTRAVAGANCE.

That much of the misery is brought about by our own actions and wrong habits is forcibly expressed in the following paragraph culled out from the same address.

"Cigarettes, autumobiles, toilets, gramophones, gewgaws and tinsels in the shape of toys, electric torches and sundry other things which dazzle our eyes and capture the hearts of our young folk, are articles we can do without to a large extent.

If the above applies to wealthy England how forcibly it should appeal to our own countrymen whose average income does not exceed two to three annas a day. In fact the craze for fashion and luxury which is infecting our young people is like the tubercular bacilli corroding our vitality."

Simplicity of dress and habits, coupled with purity in thought, word and deed, ought to be emphasised in the Scout training.

C. Sreenivasaya

Editor

Bad habits are like weeds. They must be rooted out; they grow all the more luxuriantly if only chopped at the top.

THE LONG LOST SON.

(*Continued from last month.*)

The eastern horizon was a sheet of gold and silver edges. Streams of dazzling threads pierced through the floating masses of grey and black clouds and radiated life and lustre on the vast world beneath and before. Birds forsook their leafy homes and chirruped their welcome songs. Cunning and sly animals darted from thicket and burrow and danced between sunlight and shadows. The dark foliage of the woodland and fields brightened up into green and red and blue and in a thousand tints at the approach of their Lord and Beloved. The distant hamlet, a cluster of cottages and a variety of huts, showed up. Rusty children, bare and naked, mustered strong about the village entrance and gave a noisy reception. Men and women stared at us and wondered who we could be. The glorious ball of fire, that lit the heavens, was higher up, and bade us pause and alight.

* * * *

"Come in, masters," cried a young woman in tears. "He has been worse all night, and raving more than ever."

A young boy, naked as other children in the street, clung to the end of her skirt and looked surprised. We went in. It was a large courtyard. An open square was surrounded on all sides by a big verandah, lined by huge wooden pillars. On one side of this square, beyond the verandah and somewhat higher than that, was a large hall. In the centre of this hall, on the floor, was the old man, the man of the house, the village carpenter, the object of everybody's attention for the present, laid on soft bedding. Around him were seated a number of his men and women, relatives and friends. A quack doctor and his leaves occupied a prominent position at his head. The patient himself was aroused by our entrance and he tried to raise himself up. He could not, however. He droppod back. He grew lively for, he stopped his raving and turning to his side, took in a full look at us. He became moody, closed his eyes, offered prayers to God, opened wide his eyes again, and exclaimed: "Here is my boy; come my child, I have been living for you all this time."

This said, with one master effort, he raised himself up and sat, supported by his daughter who first bade us enter. He seemed every moment to be recovering and after a couple of minutes of adjustment he was told that the 'Mystery' people had come to find his long lost son. He became pensive. At a sign from Balu the entire company left us alone with the patient. The fear of the unknown is strong in the rural populace and devil tamers are not to be trifled with. When thus left alone we helped



"Come in, masters," cried a young woman in tears.

the old man to lie down and said, "We are come to fetch your son, can you give us any indications to identify him if we came up on him?"

The old man became intelligent. He nodded and began:

"Twenty years ago I drove him out and he has not returned since then. He was dark, had a rough tuft of hair, long pointed nose and broad forehead. His right cheek had a big scar."

Here he stopped to take breath, and tried to remember his other features. Balu was attentive and I was taking notes. After a few minutes he resumed.

"Alas, I was the cruelest of men. When he was but a child, he once ran away with wild boys, and, for that sin, I gave him a clean branding on his left thigh, on his return. The mark was long and black and often reminded him of his duty to obey his father, implicitely, in all things. He must have forgotten the scar; otherwise there was no need to drive him out. His name is Kuppuswamy, Kuppu as we used to call him. He had picked up reading and writing and counting and some syllables of English. He wrote once or twice that he was in a school reading big books. I treated his letters with contempt and threw them in the fire. For twenty years now we have lost him, though I am sure he is not dead." He became exhausted and panting lay quiet.

"One more point," we asked him, "If as you say he is alive, where do you think he is likely to be, and at what kind of work."

What trade! What trade could he have? a beggar like that. Why? He must be at some wood worker's, the only thing he was good at, all his life. Yes, he was good at his ancestral trade —working on wood—he was making a name, but alas! he would not stick up and he went—God knows where to. Some say to the North; some, to the South; But, I say he is not dead."

"If he is not dead" interrupted I, "He will come. It is only a question of time. But suppose he came too late —what then? Will you not draw up a will?"

He felt pleased at the assurance and closing his eyes again became moody.

"There is no need" said he. "Our headman of the village has instructions. He is wise and will do the needful. But please set to work and release your Genii."

Our business for the present was over. Glancing at the door we could observe two stealthy figures peeping through the keyholes and trying to hear our talk. We rose, patted the old man assuringly, and . . . .

"In seven days or earlier your boy will be with you, provided he lives and provided....."

"I live to see him" he completed.

With this he covered his face with both his hands and like a child wept loud and long. The doors of the hall opened and all rushed in to see what was the matter. They were expecting

(*Continued on page 12.*)

NEWS AND NOTES.

(For several of the news items, we are indebted to the Weekly Bulletin of the Imperial Scout H. Q., London).

What Makes a Scout?

Speaking at Witham, recently, Mr. Hubert S. Martin, C.B.E., the International Commissioner, said that although he had been a Scout for 21 years, he did not realise when he took three-fold promise, that he was entering such a wonderful movement. He now realised the great brotherhood that had been established, which was going steadily ahead in practically every civilised country.

He was sorry that a considerable proportion of the public were ignorant of what the Scout Movement stood for—ill considered judgments. thought the uniform an attraction. One thing only made the Scout, one thing only made this remarkable brotherhood the world over, and that was that the Scout Promise.

Fruit Picking—New Style

The fruits of the work of sixty IndianScouts who spent the day on the Murree Road, were 1,167 pieces of iron and glass —an average of 55 pieces a mile. The first piece picked up was a hob-nail—this particular good deed was done by the front tyre of their first lorry!

Brave Rover Scout Leaves for Canada

Rover Scout Norman A. Gauden of Birmingham, has been awarded the Silver Cross for bravery, by Lord Baden-Powell, the Chief Scout. On March 22nd he rescued a boy from drowning in the River Tame at Witton. He left for Ontario on Saturday last to take up farming.

Waste Paper Tents.

The 17th "A" Winnipeg Troop has obtained four new tents with money raised by the sale of wastepaper.

When Rear Admiral Byrd, famous explorer, arrived at Balboa on his return journey to New York, every available Boy Scout in the vicinity attended on the pier to welcome him.

The Directors of the White Star Line have presented a new boat, "The White Star," to the Brighton Sea Scouts.

The Executive Committee of the 1st Red Deer Troop in Canada, is composed of one parent of every family represented in the Troop.

Two Brave Canadian Boy Scouts.

The Chief Scout for Canada, Viscount Willingdon, has presented Scout J. H. Whalley, aged 15 years, of the 1st Valleyfield Troop, with the Silver Cross for his courage, promptness and skill when fully clothed, he rescued a 13 year old boy from drowning. The boy had gone out of his depth into the fast running water of the Back River when Whalley swam out to his rescue. Whalley was seized twice by the drowning boy and had to break his grip, but eventually succeeded in calming him sufficiently to swim with him to the shore.

Lord Willingdon has awarded the Silver Cross to 16 year old Scout, H. Graves of the 1st Train Troop, British Columbia. Graves was preparing to go swimming when he heard cries for help and saw a girl struggling in the water. The Scout immediately jumped in and swam to her assistance. When he first went to help her she seized him round the neck and he was forced to let go, subsequently persuading the girl to let him take her to the shore without further struggling. Scout Graves, act is rendered the more meritorious from the fact that he is physically weak and for that reason is not considered a strong swimmer.

America Starts Wolf Cubs.

Coinciding with the 20th Anniversary of the Boy Scout Movement in America, Mr. Clarence Howard, President of the St. Louis Boy Scouts Council, has given $10,000 to enable Wolf Cubs or Junior Boy Scouts to be commenced.

The Wolf Cubs branch of the Boy Scout Movement was inaugurated in England, the birthplace of the World Scout Movement, in 1916 for boys of 8 upwards, too young to become Boy Scouts. Today there are 203,160 Wolf Cubs in the British Empire. The American decision to adopt Wolf Cubs comes in response to a widely expressed desire by parents and schools that the character training of the Scout Movement should be made available to the smaller boy. Three years of research work by the American National Council have preceded the actual starting.



These people gathered to welcome Scouters to their camp at Sriramadevaru Katte Camp. Note the long horns and the headman seated on chair in the centre of group.

Sri Rama Scout Troop, Dodballapur.

The investiture of the Cubs of the troop was held in the Government Girls' School premises on Sunday the 29th June 1930 at 4 p.m. Many prominent people of the place were present on the occasion. The Cubs rallied round the flag in a horse shoe form and after the Mysore flag was hoisted, the promise was taken, they were invested with badges, scarves and caps by Mr. C. Subba Rau, M.A. (Hons.), Organising Commissioner, who at our request had gone over here with Mr. V. S. Ramachandra Rao, B. Sc., Cub Commissioner. The Cubs were admitted as members of the great Brotherhood and the Commissioner made an impressive speech upon the great responsibility they had shouldered

from that day to serve God, His Highness the Maharaja and people A group photo was arranged and taken with the members of the troop, the Amildar and the Scout Commissioners.

After the investiture, there was a large gathering of people, officials, Municipal Councillors, Teachers and students, in the school hall. The third anniversary celebrations began by 5 p.m., under the distinguished presidentship of Y. Srikantaiya, Esq., B A., our popular Amildar.

The function began with the invocation, after which the Secretary read the report of the troop for the last year detailing its activities and achievements. Mr. B Srinivasa Rao, B.A, Assistant Master, Municipal High School, addressed the audience dealing with a few aspects of Scouting. After that the Organising Commissioner, C. Subba Rau Esq., M.A., (Hons.) addressed the Scouts and parents in his familiar tone, dealing with the importance of scouting on educating young boys, and appealed for help to the movement and lastly congratulated the troop for its achievement and success in so short a time.

The President's yarn was very impressive. He laid stress on self-help in the scout movement and appealed to the people to form a Local Scout Association to help the movement in this town. Mr. Murariappa then delighted the audience for sometime by the Vocal Music. A small drama was enacted by the members of the troop, which was applauded to at each stage.

Post Scout Scheme.

At the present time the names of boys of Cub, Scout or Rover age who, through physical or mental disability, are unable to be active members of an ordinary Group, are given to the District Commissioner concerned, who thereupon arranges for such boys to be attached to a convenient ordinary Group.

In some cases the boy may himself get into touch with a Scoutmaster direct, but in either event he becomes a member of an ordinary Group and though not able to attend its meetings at the same time obtains many of the benefits of membership of an ordinary Group, and is visited by the Scouters, Rover Mate, Patrol Leader or Sixer, and other members of the Group.

It is proposed to continue and develop this method of dealing with such boys and at the same time to create for them an additional interest and method of training by means of postal communications.

The County Post Scouter will organise postal communication and training of these Scouts on a County basis, but the County organisation will be in addition to and not in the place of the present method of attachment to normal Groups.

The Special Tests Department will issue literature periodically from Imperial Headquarters through Post Scouters where appointed, who will add personal notes and local news. The scheme is to be limited to Scouts and Rover Scouts at present (The scheme is recommended for trial by our Dist. Scout Commissioners. The Ed. will be glad to receive the opinions of Scouters on the introduction of the scheme in Mysore)

THE LONG LOST SON.

(*Continued from page 10*)

him to snap any moment. He seemed to be made of steal, though. We left with an army of eyes following us as we moved. The old man went to sleep, satisfied that all was well.

"God speed you masters, and may He protect from evil hands and cunning traps on the road. Be wary." This from the young woman with the boy.

We understood her meaning and in an instant were off, as fast as we could. We reached our Lab. and were thankful to ourselves to be back at food time. Our S. M. was at the Labs expecting our arrival and anxious to know particulars of our sudden disappearance. We bade good bye to each other and went home, to meet again as usual at night.

Three days passed by without any result. Balu was disheartened. He sat by his lab and listened and listened, for three long nights and three long days. No news.

"This is disgusting," he said on the fourth night, when he had listened enough and was tired of signals from the ships. The man is long dead or he is in some nook where nobody worth any brain lives. Let us to bed and forget all."

We were about to switch off, when, "Tap, tap, tap," came the knock at the door.

(*To be continued next month.*)

WONDERS OF THE INSECT WORLD.

(*Continued from page 8*).

and to favour crossing outside the family circle. In some cases, attainment of this second end is favoured by the fact that the whole of the individuals constituting a swarm consist of only one sex.

These winged forms associate themselves in pairs after coming out of the nest in multitudes. In a short time a vast majority of them lose their wings fall into the ground and become victims to insectivorous birds and other animals, but enough survive to secure the formation of fresh societies at least in some cases. Although the male termites may commence the courtship of their females during the brief flight, the actual mating does not appear to take place until the amorous couple have taken up their abode in some hospitable nest, and have been formally accepted as king and queen by the community. Because at the time of the flight, the sexes are not apt for reproduction. The male has no intromittent organs so that copulation during flight is impossible. Copulation takes place after a pair have cast their wings and have established themselves together. It is repeated at intervals. In some cases, the male fertilizes the eggs without connection with the female.

When a colony is deprived of its king and queen, it can replace them by forms specially prepared. These forms are of two kinds: (1) Normal adult individuals, and (2) neotinic forms. A colony contains in addition to the workers and soldiers, a certain number of males and females, possessing reproductive powers though the wings have never been developed and some other parts of the body have not taken on the fully adult state. These are apparently kept reserve by the community and in case none of the young males and females after their flight return and are so adopted, then these wingless males and females are allowed to mate and become parents In the case of substitution forms, there is usually more than one pair present in a colony and sometimes numerous pairs exist.

(*To be continued.*)

Office of the Director of Public Instruction in Mysore, Bangalore.

Notification No. D. 76 of 29-30, dated 16th June 1930.

THE DEVARAJ BAHADUR CHARITY FUNDS—LITERARY SECTION.

1. Applications are invited before the 15th January 1931 from authors who desire to submit their books and manuscripts for patronage from the Devaraj Bahadur Charity Funds—Literary Section. Authors should submit their works along with their applications.

2. A. Kannada.—The works submitted for patronage may be original works in Kannada, translations from other languages into Kannada or critical editions of standard Kannada works.

B. Sanskrit.—In the case of Sanskrit they may be critical editions of standard works, or any essay in Sanskrit Prose on any one of the following subjects:—

(1) The Gods of the Rig Veda and the gods of modern Hinduism.

(2) How are the Dharma Shastras to be applied to the Modern conditions?

(3) The attitude of the Shastras towards conversion and re-conversion into Hinduism.

N.B.—The idea is to create a Modern Literature in easy Sanskrit Prose dealing with the many fields of Sanskrit learning in the spirit of research and freedom of discussion and bringing to bear upon the problems of the day the ancient wisdom of India.

The order of preference in making the award will be as follows :—

(i) Original works.
(ii) Translation.
(iii) Critical editions of standard works.

The works may be either manuscripts or printed books. In the case of the latter, the date of publication should not be earlier than the 1st January 1930.

The applications should be accompanied by a Memorandum stating how far the work is original, or in the case of a translation, the original source and indicating the special claims of the work for the prize.

The manuscript should be written legibly and only on one side of the paper. Manuscripts, once considered, will not be accepted a second time.

3. The competition is open to all in the case of Kannada works, but shall be confined to authors or editors in the Mysore State in the case of Sanskrit works.

4. The awards shall be made on the judgment of a Committee appointed by the Director of Public Instruction.

5 There will ordinarily be two prizes, one of Rs. 500 and the other of Rs. 200 to be awarded to the best competitors. But the Director of Public Instruction may, according to the special circumstances of each year, withdraw or suitably modify the value of either one or both of the prizes in the absence of works coming up to the mark.

6. The award may be in the shape of an absolute grant to the author in the case of a printed book ; in the case of manuscripts, a contribution towards the printing of the work, subject to the author guaranteeing its publication within a year.

7. In every case, the decision of the Director of Public Instruction, shall be final.

8. Copies of books submitted in response to this advertisement will not be returned, but manuscripts so submitted will be returned to the applicants after June 1931.

(Sd.) N S. SUBBA RAO,
Director of Public Instruction.



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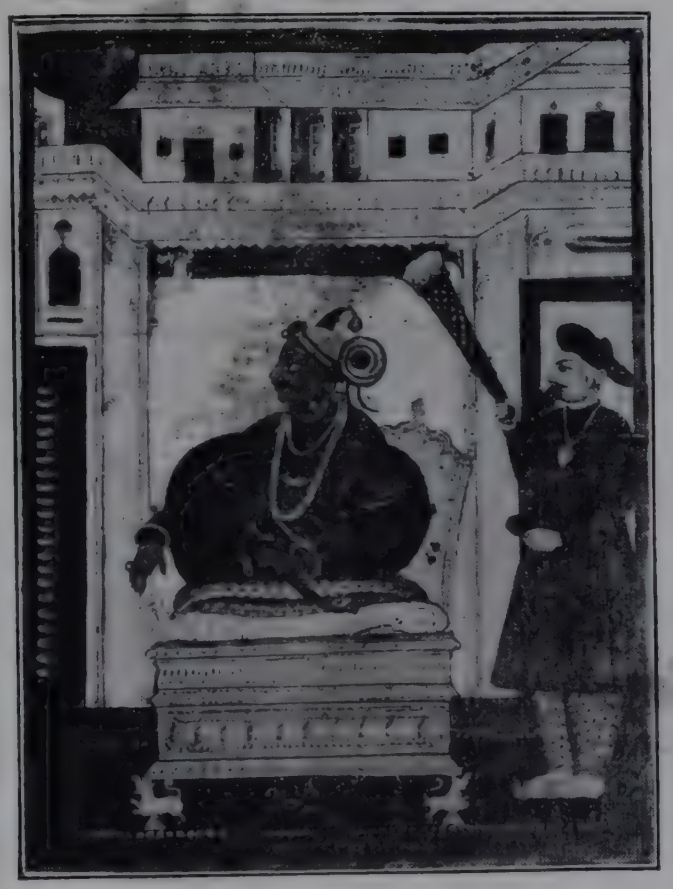
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THE MYSORE SCOUT

AN ILLUSTRATED MONTHLY FOR ALL BOYS.

VOL. XIII BANGALORE—SEPTEMBER 1930 No. 3

MAKERS OF MYSORE



DODDA DEVARAJA WADIYAR

(1659—1672)

Published by the Mysore Boy Scouts Association, Fort, Bangalore City.

Office of the Director of Public Instruction in Mysore, Bangalore.

Notification No. D. *76 of 29-30, dated 16th June 1930.*

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Director of Public Instruction.

THE MYSORE SCOUT.

BUSINESS NOTICE.

***Contributions*:—**

Contributions on all topics of interest to Boy Scouts and High School Students will be thankfully received. News and notes of troop or school activities should be short and to the point. Manuscripts should be written on one side of the paper only. Rejected contributions will not generally be returned unless accompanied by a stamped envelope. Photos, sketches etc., if any, to illustrate articles should accompany descriptive matter.

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VOL. XIII. BANGALORE—SEPTEMBER 1930. NO. 3.

NISHKAMA KARMA—SELFLESS SERVICE.

(Being prefatory remarks to the address on "Rover Services Outside the Movement" by Mr. K. Shankaranarayana Rao, M.A., B.L., which was published in our July number.)

India is the home of spirituality. She has always exhibited the unique capacity to transmute everything that she came across into Dharma, which is the keynote struck by the ancient Indian civilization. That ought, therefore, to be our ideal in working the Scout Movement.

I am sure that many of us know that "Scouting," in the true sense of the word, has been in India all the time, but "Scouting" as the West understands it and as we are practising to-day, is the same old idea in a western garb. What we must try to do is to adapt it to our own peculiar traditions and needs, I mean, of the India of to-day. We have to make it Indian, saturate it with the ideals that India has always stood for and give the benefit of it not only to the students, but also to all—young and old. That must be our ambition. Let us do our best to realize it.

My brothers; India needs to-day, more than ever, workers of the right type. We have no doubt many people who are ready to serve India with great zeal and patriotism. But it is clear that all is not well. There is a great deal of trouble and misunderstanding of our real needs. Something is wanting, and my firm conviction is that that deficiency can be supplied only by the true Scout spirit.

We Scouts have deliberately and voluntarily taken the very important Scout promise, which binds us for all time; we have, as it were, stepped aside from the crowd to train ourselves and to be always prepared to do selfless service. That being so we ought to be better fitted for service than the average man. To serve effectively, however, and to make ourselves really useful to the people around us, we have to keep steadily in view some important matters which I shall first deal with before proceeding with the subject proper.

The first point is that a person who is pledged to service is always faced with a certain difficulty—viz., the disharmony found everywhere which is occasioned by various castes, creeds and religions and which has given rise to communal jealousy and bitterness. Scouting stands for brotherhood and therefore for harmony and unity. A Scout must therefore be full of tolerance. While belonging to one caste, faith or religion—he must feel as though he belongs to all or, may I say as though he is above all castes or religions.

The true goal of a religion is to unify and to purify. Teachers of religions who have appeared at various periods of the world's history and in different countries are all God's Messengers, who preached the same ideals and pointed to the same goal. A study of the various religions extant will show that the fundamentals are always the same, the differences being confined only to outer forms and details. The quarrels are mostly about the non-essentials, which do not really matter.

My brothers, just as in a garden you would naturally like to have a variety of plants and trees, yielding flowers of various kinds of colour and fragrance and fruits of varying tastes and delicacy, in this garden of the world, God has evidently willed to have diverse religions, various forms of faith and worship, suited to temperaments of all sorts. The greater the apparent diversity and variety, the more beautiful is the grandeur of the underlying unity. That is God's scheme in Evolution. Let us then remember that all religions are equally sacred, are fundamentally the same and are so many paths leading to the same goal.

The next thought that I wish to share with you is that if our service is to be really efficacious—we have to try to lead a simple and pure life. We ought, indeed, to try to speak more eloquently with our lives than with our lips. It is the kind of life that we lead that matters, not so much what we are. Boys of the present generation are very critical. They watch every movement, every work, every deed. We Scouters, Scout Masters and Assistant Scout Masters, have therefore to take care of your words and deeds, and to try to set good examples.

Another thought I would place before you is that every act of service must be performed with humility. If we behave as though we are superior persons come to grant a boon or do a favour—we fail to do real service. We must try to do every act of service with humility. God himself is said to be the Most High because He is the Most Humble. In our Upanishads He is described as the tiniest of the tiny and the mightiest of the mighty. When that is the case with Him what should we be, who are less than even the dust of His feet?

There is a difficulty which very often

confronts us and damps our spirit of service and we should try to get over it. We feel that we are poor, or are insignificant, that the facilities we have for service are few or limited and that we cannot do or are incapable of doing useful service. But we must try to realize that real service does not consist in giving anything that we possess. You are only like a conduit pipe through which the Power, Peace and Love of God flows. All that you have to do is to try to lay yourself at the right spot, to connect yourself with the right aperture of the bigger pipe, to clean yourself and allow the power and life of God to flow through you. It is not therefore what you give but your attitude, that matters. See to it that your pipe is clean so that God's love and power flows untarnished and unsullied. Let us not contaminate the water with our prejudices, superstitions and selfishness.

While on this point, I am reminded of what a great man says—and it is something like this :—"You are a fragment of God Himself. The whole world is yours but you inyour ignorance draw a small circle round what you consider to be yours and say "these people are mine, this house is mine, these few acres are mine, this village is mine" and so on. You thus put all sorts of limitations and deny yourself the privilege of being the Monarch of all you survey. You suffer and feel miserable because you rely for your so called happiness upon man-made things for which you have to pay when you can really make yourself happy by enjoying God-made and God-given things which abound in nature and for which you need not pay. "Real wealth is whatsoever deepens, enriches or ennobles human nature; the wealth of pure and unselfish affection." If we look at the problem of our wealth or poverty from this point of view and try to grow richer, we can gather a little courage and work with confidence.

If we begin to work with sincerity, humility and without selfishness—it will be as though we open an account with a Bank which may be styled "The Bank of Love and Service, Unlimited." You know that one who opens an account in a Bank is given a cheque book to draw money whenever he wants. Man-made Banks are Limited and as cheques are drawn in your account at the Bank, money gets gradually reduced. But the Bank referred to by me is Unlimited, and here both the drawer and the drawee of the cheques are enriched. The more you draw on the "Bank of Love and Service" the richer you grow and so do your constituents. It is therefore the glorious privilege of a Scout to draw on this Bank to his heart's content and to go on enriching himself and his country in love and brotherhood. For God Himself is the Banker and we His Humble and loving constituents.

BE PREPARED.

MR. M. V. K. SIDLAGHATTA.

The day has begun, The hour arrived ; and
The moment near. Hence, be ready
For the start. Would you wish that
A son of this Karnatak soil,
A child of Mysore, or a Member of
The world wide brotherhood, would— fail
Step back from, or step out of
The path before him ? Never ! Never !
Never shall we invite disgrace
To visit the portals of our holy
Shrine of fame ! Nor shall we ever
Shrink from doing our noble duty
Towards the world in common ! Never
Shall we let the foe contaminate
The glorious history of our land ? This—
This shall be our vow. It shall be
Kept with even more zeal than ever was
Attended to By Bhishma !
We have to race and to win ;
Therefore Be Prepared in a befitting way
Don't stand upright when you start ; lest
The speed be troubled at the very beginning,
Stoop first, Be agile, look forward,
And when the call sounds—start !
Then do not stoop ? If you do you are
Certain of stumbling. 'Tis not the way
With the world that one should start,
Upright and slacken speed as he runs on
And fail. A humble beginning, a
Slow and steady race, is sure of crowning
You with success. This does apply
Not only to a running race, but as well
To all and every thing you do, to the Race of life.
The country is in need of us
History calls us with claiming tones that
We should rally round our flag to
Rebuild our tottering empire. Religion
Implores us to reveal ourselves as
True de cendants of the noble nation
That enlightened the hills and plains
Between the Himalayas and Comorin
Freedom is beckoning with steady looks that
We should shatter away the filthy bonds of
Slavery. Our guiding star—which is
Knowledge—Hails us from the distant space
With cheerful luminosity. The myriods of
Troubles, civil wars, class hatreds and all such air
Which molested our calm seas with
Ravageous storms have vanished into oblivion.
The coast is clear ; The waters are calm
The vessels ready ; so, Be prepared
To cruise on your voyage for success.
Never anticipate troubles. On the other,
When they present before you, kick them out
Without a flinch. That is the way one should
Fight in this age. The world has been put
Into the melting pot, we do not know what
Change it has to undergo. But we should
Be prepared with solutions
Ready for use. We should have everything
At our command ; At the same time
Be cautious as to use them carefully
Let knowledge not be in our hands
What the axe was in Washington's
Let it be the divine weapon,
Which, though all powerful, was not
Used against the foes till the very last
Moment, when its usage was indispensible.
Our views cannot be confined now
To Mysore, Karnatak or Hindoosthan.
The Radio waves should be broadcast
All over the world. But we should be careful
That the crystal set which is close by
The Broadcasting centre should receive the message
With as much clearness as you would wish
Everyone of the short and long

WHY I BECAME A ROVER.

MR. D. CHANDRASEKHARAIYA, TUMKUR.

Before telling you why I became a Rover, I think, I must also tell you why I was not one before. You will, then, know the position from which I started and the distance I had to traverse. I had no prejudice against the movement, neither was I interested in it. It was a state of indifference. It is easy to explain this indifference. It was due to a lack of proper surroundings and associates, for, when the required environment came into being, I was more than a merely interested person—I became an active member of the 'Ekalavya' Rover Crew.

Although environment is a powerful and necessary factor, yet, it is not a sufficient one; the capacity for change must be within the organism. The environment must work on a plastic mind if it is to be effective. As to this, I have already stated that mine was a state of indifference and having left College only recently, I was able to 'give a fair chance' to the movement to impress whatsoever it can, on my mind.

The environment in which I was placed in Tumkur was this—a country for the most part open except for the chains of hills, in two rows rising one above the other, providing ample opportnnities for rambling and exploration; a party of about thirty young and robust men, making the best use of the opportunities thus afforded to them by Nature, going out every week end for an excursion into the plains, or for an exploration into the hills; more than this, a Rover Leader, full of energy and enthusiasm, a friend and guide, who tried to bring out the best in every Rover, and who inspired the Rovers with the ideals of Rovering both by example and precept. Such an environment was bound to have its effect and in| a |few weeks, I provisionally joined the Troop to know and see more of Rovering.

The Rover classes met twice a week when we received instruction in signalling, flag staff construction, bridge and hut building and such other topics so well known to all Rovers and Scouts. But this did not much interest me. It was the outing at the week-end that attracted me and made a deep impression on my mind. I rejoiced in the new life it opened for me and felt that I was living every moment of it It was first a mere joy of living, employing "all the heart and the soul and the senses for ever in joy." Then gradually it changed into a love of nature, a longing to be in Her midst, to bask in Her splendour, then to observe Her variety and form, animate and inanimate. The outings produced a thorough change in me. From being rather gloomy, I grew to be cheerful. A heavy load of many years of dull and perhaps troubled life appeared to have fallen off my shoulders and I felt young. My half-stooping and shuffling gait gave place to an erect posture and manly stride. Such was the change produced in me by a few months of out-door life.

These outings proved useful in many other ways. They taught the Troop and me in particular, co-operation, self-help, brotherly-love, a willingness and readiness to do our duty and above all a sense of group-life. To be true to our conscience, to be cheerful under all circumstances, to maintain discipline and order, were qualities not learnt in a day. Even now, I think, we are not upto the mark. It was no easy task to cultivate these habits. There were and are going to be many failures. The importance of the outings consists in this, that they gave us opportunities for putting these into practice and test ourselves. It must be said to the credit of our Rovers, that many of them made an honest attempt to practise them and I admired the spirit with which they took the suggestions given to them by the Rover Leader or by their brother Rover, wherever there was a case of breach. Space does not permit me to quote actual instances and trace the gradual development of these qualities in us. Perhaps they are superfluous because the trials and errors perhaps interest only the learner. It is also possible that the reader himself has come across a host of such experiences. Suffice it to say that these outings rounded off our angularities to a great extent and turned self-interest into that of a group as a whole. In my own case, it has taught me to be, though not a useful part at least, not a nuisance to the company. All these raised Rovering high in my estimation and the desire became very keen to don the uniform so that it may give me better strength to overcome my weakness and to be able to be "physically strong, mentally awake and morally straight."

So far, Rovering appealed to me for its wild joys of living, the intimate knowledge it gives of plant and animal life and the excellent character it attempts to build. A far more important aspect of it had to be yet revealed to me. We had been Rovers for about six months and our lessons in Rovercraft were drawing to a close. The Investiture ceremony was shortly to come off Our Rover Leader was thinking of a method by which the importance of the step that we were about to take, could be brought home to us, in order that we may forever keep our promises in the fore-ground and work

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Wave lengthed stations to receive
The programme. Hence strike for the benefit
Of the world at large, But directly
For the better of your own surrounding environment.
Only one call is necessary. Be Prepared!
Be Prepared for anything. Never flinch. Never flee.
With your world, country, nation, religion
And everything near and dear to you
Awaiting your success—with this in view
Make the start and win. But, first of all, *Be Prepared*!

Proficiency Badges for Scouts



DAIRYING.

To obtain a proficiency badge for Dairying a scout must—

1. Have knowledge, gained by experience of the management of dairy cattle.
2. Be able to milk, make butter and cheese and sterilize milk.
3. Know the safe use of preservation.
4. Know how to use and care for common dairy utensils and appliances.

DEVELOPING INTEGRITY.

LELIA MUNSELL

When I was just a little girl I remember going with my mother to a store to pay a bill. The clerk made a mistake in her favour of almost two dollars. She called his attention to it. He looked at her gratefully. "It is not everyone who would correct a mistake like that," he said.

In spite of the old saying that anyone who lies will steal, there are many persons who would not knowingly defraud another yet whose word is not altogether dependable. Mother was as honest in word as in act. She did not even tell "white lies." Such an example in any home would help to make truthfulness the habit.

Why do children ever lie? So far as my observation goes there are in general three contributing factors. You will probably think of others.

First, fear: very often the lie is an instinctive gesture to shield oneself from the consequences of a mistake or of some wrong-doing.

Second, example: sometimes the child's environment includes those who seem to benefit from falsehoods.

Third, ignorance of standards: the very little child knows little of standards; he is not immoral but unmoral. His recognition and choice of standards will be determined by his experiences.

Here are incidents to illustrate the first and second factors.

Fear: I kept a drinking glass in the bathroom. One day my daughter discovered a white powder in this glass. "I didn't notice it till I had taken a drink," she said. "What do you suppose it is?" I had a suspicion that my little son Max was the culprit. I asked him if he had put anything in that glass. He denied having done so. He had always been quite truthful, so I said nothing more. An hour later he came to me and asked, "You won't punish me if I tell you about the glass?" I assured him I would not. "Well, I wanted to see how Louise's new tooth powder would taste, so I put some in the glass and put some water on it." "What made you think I would punish you if you told the truth?" I asked in turn. "Well, you looked awful cross about it."

Example: I was visiting with the same lad, and doing some pressing. In some way I awkwardly knocked the iron to the floor. It struck on a corner and made a deep dent in the hardwood floor. I suppose my face must have betrayed me, for I remember that my first thought was to say nothing about it. Max said, "We won't tell her who did it, will we?" I could better have afforded to put in a new floor than to have let pass that opportunity to teach my boy to be courageously truthful, so I replied, "Of course we'll tell her."

A neighbor had a small boy whom we saw take some straps from our garage. The next day he denied it. When urged to tell the truth, he said, "Ma made me promise not to tell if you asked me. She said it would di grace her. Don't let her know I tol will you?" At fourteen that boy four his way to the reform school.

With regard to standards: This fa tor played an important part for t child in each of the incidents. T reader, interested in the subject of ch development, might find it quite wor while to consider the probable effect each of these experiences on the chil recognition of standards, his compr hension of their meanings and his r action, also to note the direction of t slight inclination towards either high or lower ideals which finally remain —*Nat. Kind. Assn. U.S A.*

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up to them. While talking of the details of the ceremony, he told me that the Rovers were to ask themselves and seriously think of certain self-searching questions such as the manner in which they had led their lives hitherto, the blunders that they had wilfully committed, the follies that they had attempted and the temptations to which they had fallen a prey, and the selfishness with which they had pursued their lives. Talking of the meaning of the Investiture, he told me that it was simply the dedication of the self to the disinterested service of humanity. It took me some time before I could realise the implication of those words and when I did, I viewed Rovering from an altogether different and nobler standpoint. Although one knows from boyhood among us at least, that the highest and noblest life that one could lead is, that of a life of disinterested service, yet, realising it, is different from a mere knowing of it, for it is not talking about it, but doing it. A Rover's duty is to serve without the expectation of any reward. Towards that end he acquires knowledge to be able to serve, he keeps himself physically and morally fit.

Looked at from this point of view, Rovering ceases to be a mere 'movement' for me. I look upon it as a religious one in which man worships God in the highest form. Here at least, we throw off our petty sectarian jealousies and mix as members of one great family. Here at least, there is not great and small and all are equal. He only is great who serves with willingness.

Such was the impression that Rovering stamped on my mind. I felt that my life would not be complete without becoming a Rover and I became one.

THE IDEAL SCOUT.

Who is an ideal Scout? who is he
That every lad of the soil would wis
to be?
The one who puts into action the law
of Scouts
Rendering them easy; who neve
shouted
Those sacred words that others ma
think
He knows them all. Who does n
blink
At any danger, but faces right
Into its gloom. Whose merry, light
Smile, makes the world around
happy.
Whose words are never, never—vile
Who is eager, ready and fit to tend
Himself to serve the motherland.
Whose bold heart is full of thoughts
Forhelping others. Who allots
His feelings for—and shares them wi
His brothern. Whom every body fin
Courteous. Who is always kind.
Who never spends even the least he
got
On what is superfious. Who shall n
Feel depressed at any time. Wh
whistles away
Any emotions attacking his cheery wa
He who hits the nail right on the hea
And does as has been to him said.
A lover who is he to his parents, and
A pride to his teacher, a quick hand
At work, a model to the other boys,
Joy and success ring in whose voice—
He is an *ideal Scout*! It is he
That every lad of the soil *does* wis
to be!

M.V.K., Sidlaghatt

TWO HEROIC BOYS.

BY "VEERA."

While Aurangzeb was at the height of his power, Sivaji in the Deccan and Guru Govind Singh in the Punjab were the two leaders who opposed his religious policy and bred up rebellion among their followers.

Guru Govind was shut up in his fortress by the vast army of the Moghuls. Provisions ran short. The brave Sikh defenders had been decimated by a strenuous seige and long defence. The few remaining decided to die fighting in the open than be starved to death like rats in a hole. The eldest son of the Guru was the first to give lead. He sallied out of the fort and fell upon his enemies like a maddened tiger. He spread death all round him and struck down many a tall leader. At last he was overpowered and fell dead. His younger brother desired to emulate his forbear. Just before starting, he requested his father for a cup of water. "There is water with your elder brother. Go and drink with him," was the answer of the heroic father. In a few minutes, the second son too drank in the cup of immortality.

As the wings of darkness overspread the sky, Guru Govind fled from the fort with a few followers. In the melee, his two younger sons were separated from their parent and betrayed into the enemy's hands. Of them, the elder named Jorawar Singh was aged nine and the younger Fateh Singh only seven. The Moghul Governor was in joy that at last, he could satisfy his thirst for vengence; for he had tasted many a time the bitterness of defeat from the hands of the Sikhs. The Governor brought the boys to his durbar. The courtiers were dumbstruck at the calm dignity and tender beauty of the two captive Sikhs.

The Governor:—Well, Boys, embrace Islam or death.

Jorawar Singh:—Why, Sir?

Gov:—"Our scriptures have enjoined on us the duty of conversion from other faiths. Do you agree to our tenets?

Jora:—"Our books too forbid us to give up our Dharma, so never will I agree to your proposal.

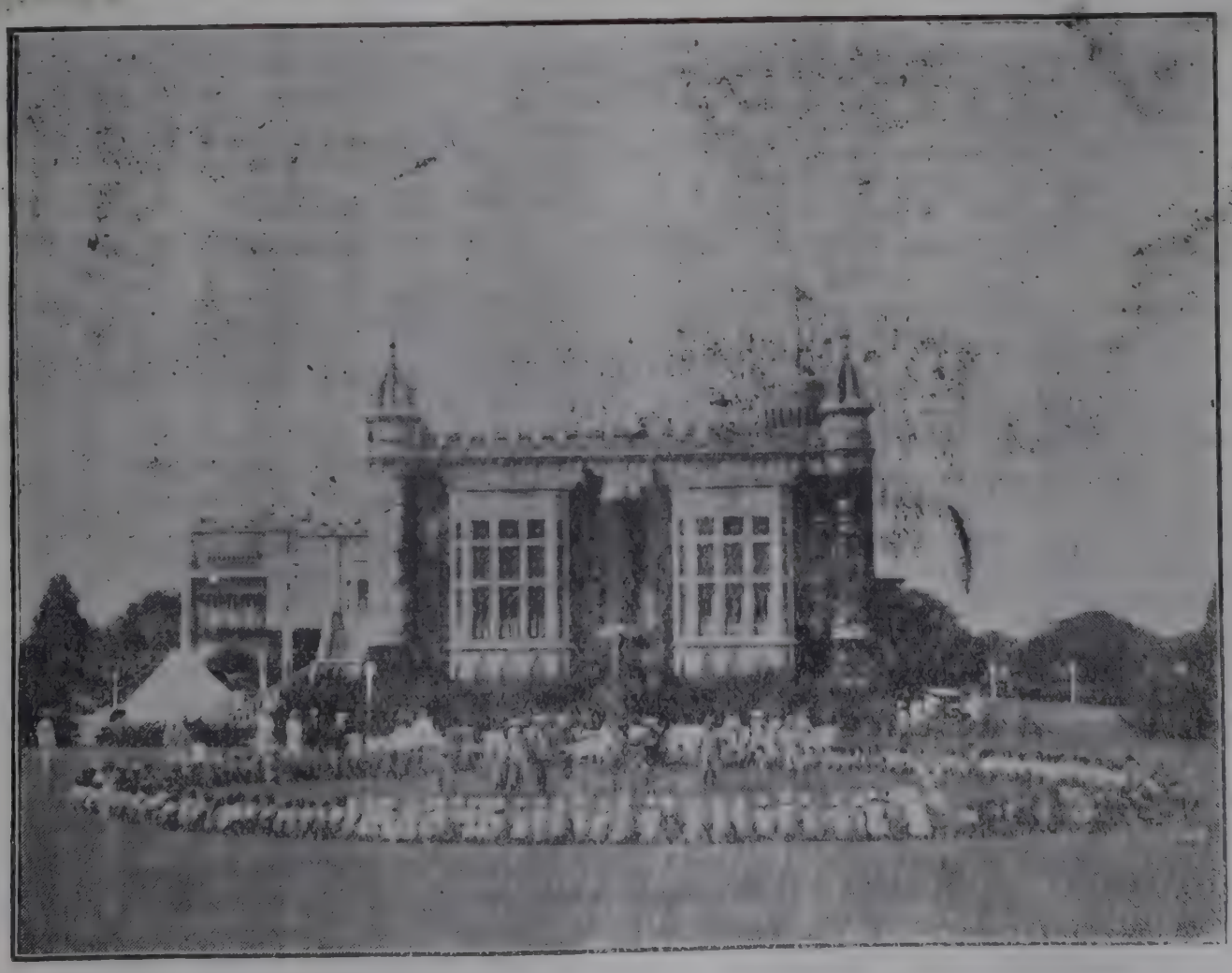
Govr:—Look here! If you embrace the Religion of Peace, you will be honoured in the court of the Emperor of Delhi. You will be seated by the side of the Imperial throne. Priceless jewels and clothes will be given. Nay more, you will be honoured with the hand of an Imperial Princess. With such splendid advantages why don't you understand the greatness and value of changing your false faith?

Jora:—"This is the teaching of my gurus and father. Do not forsake truth, even though Heaven itself in prize is offered." So I despise as nothing all your promises.

Govr:—"If you are obstinate, you will have to die according to our Holy Books."

Jora:—Think you, I fear death? Come, give me a sword and see if the son of Govind Singh can't die bravely. Know, Sir, that my revered grandfather Tej Bahadur, gave up his life rather than his religion. I am his grandson, ready to follow the path opened out by his blood.

Govr:—"What obstinate devil lies



The Palace Cub Rally on the 11th August 1930—Prince Jayachamaraja Wadiyar, Chief Cub of Mysore, receives the salute—Grand Howl.

THE LONG LOST SON.

THE STORY OF THE WIRELESS PATROL AS TOLD BY CRAFTS.

(Continued from last month.)

'Good heavens" cried I, hastening to the door and opening it.

There stood a man, clean dressed and well shaven. Not a country brute this time, not hungry or wolffish, but fresh and fragrant.

"Come in," came from Balu and the stranger strode up. He was tall, robust and possessing. His broad shoulders, large forehead, and general bearing bespoke him to be a man of some culture and bred to civilization. He carried a bag in his hand and looked anxious and worried.

"Are you 2 DO," quiried he.

"Yes," ejaculated I, "Please be seated," and he sat down.

Now that we were near and the light in front fell full on his face, we could discern a thin scar on his left cheek. I turned to Balu who in turn turned to me. We nodded.

"It is he," escaped both our lips.

"It is I," came from the third man.

"How strange" cried Balu. "We did not expect you here, and certainly not at this time. However, you are welcome" and he rose to fumble about his trunks, bedding and boxes, while I kept the visitor engaged. He took off his cap and coat, opened his bag and produced from his kit a paper on which was type-written the following.

"Old Nagappa, Yadavpur-carpenter-is dying for his long lost son, Kuppuswamy of dark colour, rough thick hair, scar on left cheek and left thigh, aged 36 years or about, probably working at some carpenter's or wood worker's in some large city. 2DO—320—W. P. and he handed over to me this bit. I went through it once, twice, thrice, to make sure I was not dreaming.

"How did you come by this?" said I.

In the meantime Balu had got ready his usual tray and dishes, which he now placed on a teapoy in front of the visitor.

"This is our emergency dinner," said he and with that sat down to listen.

"Far away in C..... ..... is the firm of the famous shipbuilders Messrs. B.....and Co., I have been there these 12 years and more slowly working up my way from a carpenter to maistry, from maistry to a foreman, from foreman to a Superintendent of the Wood-workers' department. Slowly had I aquired by diligent study at extension schools, a knowledge of the English language and workshop principles and practice. It was the day before yesterday that I came by this. I had entered the shops by eight of the clock as usual, seen to the starting of the works, and was about to issue Work Orders when the office Darwan stood before me saying "The Saheb wants to see you." There was nothing unusual in this. 'Some new undertaking, I suppose' and I went in to the big office, where the Chief Engineer sat —his grim spectacles on him.

"Kupp" said he, "You have a message:—

"I was taken aback. Where was a message to me? from whom? I had none in the world. I stood mute.

'Is Nagappa your father?' was the first question put to me.

'Yes.'

'Have you a scar on your left thigh as well!'

'Yes' and with that I undressed partly and showed him the large mark that my father had made up on me, with a red hot piece of metal.

'Good' and he handed me this scrape of paper, saying, 'I had it on my phones last night. You may take a fortnight and be off'; and he handed to me a cheque for the current month's salary in advance. You see I have lost no time and am here, I hope in time. The long wire on the top of your building was my guide. I guessed right: 'This must be 2DO.' Am I right, friends?"

By this time the table was cleared and the clock struck midnight.

Balu was happy; his countenance was beaming, with an ocean of joy. He set the alarm to strike at four and prepared for our sleep. It was my turn to get up and depart, to prepare for our departure in the early morning as before.

"Can you ride a bicycle?"

"Of course" answered the visitor. This was enough, and I was off.

It was all confusion and noise at four early morning. Half a dozen bicycles had turned up ready for a long ride. A cycle party, all prepared for a three days' camp out, and far away into a distant village had been arranged. The Mystery box and all its evils were there, packed and secured for the trip. Precisely at half past four the party fell in, each with his bicycle, the stranger too having been provided with one machine to ride. At a blast from the S. M. (he had agreed to accompany us as well) the party mounted and moved off, two and two. I kept abreast of Balu aud we were the van-guard. The S. M. and another of us covered

(Concluded on page 8.)

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in your head! Boy! why do you throw away your life for mere whim? We will enforce our *shariat*."

Jora:—"You are equally at fault For a mere crochet of yours, you want us to sacrifice our cherished ideals. I am ready to meet death.

Govr:—Then you want to waste away your life; all in vain?

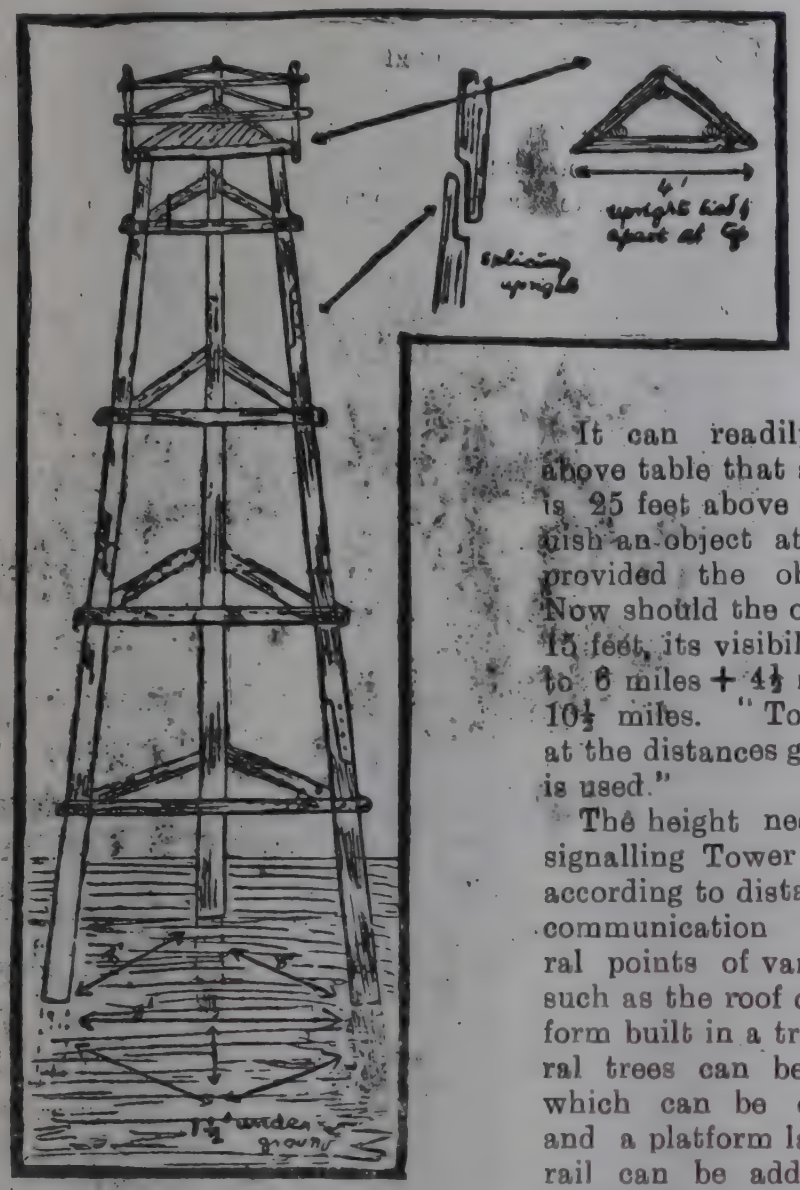
Jora:—"How, Sir, 'in vain.' To die on behalf of the True, the Eternal, is never in vain—my ancestors, times without number, have sacrificed their lives for the self same cause. My father braved a hundred battles for the same Eternal Truth. I am duly following these noble examples."

Govr:—"You are a perverse boy. We will give you two hours more to ponder or to die." Then turning to the younger one said: "Do you wish to follow your brother or agree to adopt the true Religion?"

Fateh:—"Why should I differ from my elder. I shall follow him to the grave."

But the Governor was after all a a brave man and unwilling to inflict the extreme punishment on the helpess boys. He hoped that they would relent at last. Several nobles too shared with him, in his moderate opinion, and were unwilling to put an end to the life of two defenceless boys. But the learned and vigourous pleadings of the chief Mulla decided the day against the brave sikh lads. They were to be put to death.

Given a last chance at the point of death, the boys retorted—"Do not disturb us, we are immersed in prayer. We hope soon to reach the Golden Throne of the Eternal. Do your worst."—Thus the two brave lads, died asyoung martyrs for the cause of their Gu rus—Guru Nanak and Guru Govind.



A Signalling Tower.

BY "CRAFTS."

The Scout signaller wanting to establish a visual station must first select the site such that it is perfectly in view of receiving station and that has a uniform background for all signals. The distant station is the best judge of the proper location and back ground for the signal tower. The following table gives distances of the visible horizon or how far an object at sea level can be seen. When observer's eye is :—

5 feet above, the distance is			about $2\frac{1}{2}$ miles
10	do	do	$3\frac{3}{4}$ „
15	do	do	$4\frac{1}{2}$ „
20	do	do	$5\frac{1}{4}$ „
25	do	do	6 „
30	do	do	$6\frac{3}{4}$ „
35	do	do	7 „
40	do	do	8 „
50	do	do	9 „
100	do	do	12 „
150	do	do	15 „
200	do	do	$17\frac{1}{4}$ „

It can readily be seen from the above table that an observer whose eye is 25 feet above sea level can distinguish an object at a distance of 6 miles provided the object is at sea-level. Now should the object itself be elivated 15 feet, its visibility would be increased to 6 miles + $4\frac{1}{2}$ miles, equaling nearly $10\frac{1}{2}$ miles. "To receive visual signals at the distances given above, a telescope is used."

The height necessary for building a signalling Tower should be calculated according to distance between points of communication When possible, natural points of vantage should be used, such as the roof of a building or a platform built in a tree. Sometimes several trees can be found close together which can be connected by strings and a platform laid round, to which a rail can be added. A ladder would lead up to the staging to complete the arrangement.

Where no natural supports can be found, it will be necessary to build a tower. A substantial tower can be erected by using three or four uprights for supporting the platform. The uprights can be made of finished lumber, using 2 x 4 pieces or heavier ones, depending on height of tower wanted.

The drawing suggests a tower made of three selected trees cut to lengths of 18 feet. Casurina, popularly called survey trees, are the best, as they are found to need the least labour in the way of rounding off into long poles. They are round and straight and can be had of any height ranging from 15 ft to a hundred feet or more. These are placed in the ground about $1\frac{1}{2}$ or 2 feet, the arrangement of placing being triangular and 8 feet apart. The uprights are leaned in at the top and tied 4 feet apart, on which a platform is laid which will accommodate two signalmen. The platform can be made of boards or else straight limbs of similar trees spiked to the cross-girders. At a distance of 5 feet apart, or much closer if timber is available cross ties should be spiked to make the tower as rigid as possible.

A row of cleats nailed to one of the upright does very well for the ladder.

THE GAME OF SCOUTING.

THE BUILDING OF CHARACTER.

"The path to happiness is the path of action and duty."

There is a wrong notion held about Scouting, that it is a revolution in education. But it is not so ; it is only complementary to the work in the class room and not opposed to it. The game of scouting affords a practical aid to schooling and supplies the deficiencies of modern education. Any rational system of education must be training for life and training for life must be for membership of society, for citizenship, and for active partnership in social activities. Scouting is a school of citizenship through healthy open air activities. It creates individual efficiency through character, health and handicraft, and prepares for citizenshlp throughout less service.

Character and capacity are the fruits of good Scouting. What we are and what we can do are the things which are of permanent value of the individual as well as the notion. "A nation owes its success not so much to the strength of its armaments as to the amount of character in its citizens." The international Jamboree, and the Migration Scheme indicate the possibility of establishing a world wide brotherhood. This again is a practical step towards "insurance against the future war, not through the well meaning but impracticable dream of disarmament but on the more potent foundation for it of better mutual understanding and personal friendship." In the lines of Rudyard Kipling.

"O, East in East and West in West,
And never the twain shall meet.
But there is neither East nor West,
border, dread, nor birth.
When two strong men stand face to
face though they came from the
ends of the Earth."

The prophecy of the possibilities of international co-operation and world-wide peace through Scouting has been sounded.

The results of Scouting are far reaching, creating health, morality and same patriotism in the inhabitants of a country. It does away with class distinction. The spirit of independence (so much

abhored in educational circles to our country !) which is part of the training of the Boy Scouts stands him in good stead when he grows up to be a man.

He comes to the front when the real test comes. The comradeship of the Scouts, in the patrol and in the troop inculcates good fellowship and good humour, very necessary qualities to bear the tragedies of life which come to every man. The following statement in the London *Times* illustrates the social evolution brought about by Scouting :— "Self-determination is in the air for the individual as for the state. Scout training produces the habit of self-reliance, unselfish outlook, and balanced freedom and self-expression, and it is a more practical preparation for sane democracy than expression of such qualities under temporary collective discipline." When binding over a boy for theft, the magistrate in the Juvenile Court said, "put him in touch with a Troop of Boy Scouts." There is a craving for adventure in every youth, strong and healthy, which must be directed in the proper channel. The game of Scouting affords facilities for boy Scouts to seek adventure and opportunities of sports in a healthy way. The amazing rapidity of the growth of the movement shows that it has come very near education which consists in the unfolding of the natural powers for the activities of life.—"Our Little Friend," Ernakulam.

THE LONG LOST SON.

(*Concluded from page 6*).

the rear. The visitor and one of us were somewhere in the middle. In a few minutes we were speeding at our best, 15 miles an hour. The moon was over our head, giving us cheer. The stars twinkled as we rode. Dark trees, and darker bushes, fled past our sides. Stray birds disturbed by our noise and tumult, shrieked and flew. Hills and brooks, bridges and gates, mile stone after mile stone, passed past in quick succession. An hour passed away in a minute.

We were passing through a narrow valley. Huge hill-sides rose to both sides of us. Thick jungle covered the entire route. Night was yielding place to day. Stars were vanishing from the firmament. Silent Nature took to her thousand tongues. Our file was winding a narrow curve when—

"Bang, bang, bang," came a shower of stones, large and small. Half a dozen ruffians sprang up from under cover of thicket on both sides. Our line was cut in three. I was with Balu in advance. The S. M. and one more was in the rear; between the two parties were the ruffians, half a dozen of them, who surrounded the stranger and attacked him. The whole thing was a surprise, too swift for us. But we were ready for any emergency, Hemmed in from both sides, the assailants were frightened, driven pell mell, two of the stoutest falling our victims. They were bound hand and foot with stout ropes and pushed to the roadside along with our bicycles. Others escaped and fled. It was now time to attend to the wounded. The stranger lay faint and bleeding on the ground. There was no time to lose. We pitched camp, then and there, and lay the wounded on soft beds, and attended to their bleeding and bandaged them properly. Thank God! that we started on the ride in good numbers. Otherwise the poor stranger left to go home alone, would, by this time, be dead.

"Poor creature! An attempt has been made on his life" said our S. M. as he came to enquire about the stranger's condition. He was now recovering and Balu was ready with his hot drink for the patient. I was ordered 'off,' to the village to fetch further help and cart. The wounded were unfit for any more journey on cycles.

Half an hour brought me to the old man's house. He was still raving and as I entered hastily he stopped and stared. He remembered me instantly and said

"I know you will come; have you brought him?"

"Yes" cried I, "He is come, is on his way and I am come in advance to give you good news and prepare you for his reception. Do not be agitated. All is well that ends well."

The old man was all joy; he was shaking all over; a tremour of nervousness passed over him and he perspired —a relief having come over him. He sat up and closed his eyes for a long prayer to his God.

In the hall were gathered the same old folk, his son-in-law and his wife and child, his two young servants and their mother, the doctor and his bundle of greens, the old hags of the village and their young ones. My attention was fixed on the interesting pair of young men, who looked stupid and confused. Their plans had probably been frustrated. They were trembling as I approached their side and enquired.

"How do you."

"Quite well, thank you," faltered one of them that looked askance at the other.

"You are hooked" said I to myself and passed on to the young woman, who whispered.

"Thanks, God bless you". I passed still farther and signed to her husband to get out and meet me in the street, in the old place; and when everybody was wondering at the miracle wrought I slipped out.

"At the fifth mile stone from here is encamped our party of five and one. The old man's son is wounded. Half a dozen men sprang up suddenly and made an attempt on his life. A skirmish took place in which one of us is also wounded slightly. All the rogues except two stout ones have escaped. The prisoners are with us bound in ropes. Hire two carts, get some men to help and join the camp. I am speeding in advance. Do not alarm the old man. He may break." This said, I was back on my machine and fast riding towards the camp.

The camp was in progress, early breakfast was under preparation. The S. M. was with the wounded and Balu at his kitchen. Sweet flavour was in the air. I took my seat next to Balu—my sweet waiter. Ah hour was spent in talk, tiffin, and preparation for the next stage of the hike.

When the father and son met, the scene was too touching for words. The old man was up on his feet locked in the warm embrace of his Long Lost Son. With every breath he seemed to draw in new life and strength and recover his health. Then followed a number of other embraces and expressions of joy.

When this scene was over and they settled down one by one on mother earth, it was our turn to be noticed. We took leave of the old man, his young son, his daughter and boy, and left for our camp, which we had arranged to pitch outside the village, beyond the tank bund, on a mound in the open fields.

OUR COMPETITION PAGE.

Conducted by Mr. P. Z. L. CRAFT

No. 1—Anagram Competition.

1st Prize—Rs. 2. 2nd Prize—Re. 1

The following groups of letters will give you some words if properly arranged: For example—

E M R N I

when properly arranged will make the word Miner. Proper names and plural forms are omitted.

1 Y E A R I V N A N R S.
2 E B E M
3 E U O V R
4 A T Y H C
5 G C A L O L E V E

COUPON.

(Anagram Competition—Sept.)

1
2
3
4
5

Name
Address

No 2—Beheaded Word Puzzle.

1st Prize Re. 1-4-0 2nd Prize Re. 1

Complete I am a domestic animal that is lost; behead me I am a salver; behead me again I am a gleam of intellectual light; behead me a fourth time I am an interjection.

COUPON.

(Behead Puzzle—Sept.)

Answer

Name
Address.

No. 3—"Favourite Rulers" Competition.

One Prize of Rs. 2-8-0.

Below are given the names of some Indian Rulers. You have to arrange them in the order of their popularity. After you have arranged them you have to fill up the coupon and forward it to the Competitions Editor, The Mysore Scout, Fort, Bangalore City.

An example will make this clear.

Suppose you think Akbar is first, Shivaji second and so on, you have to arrange them as follows:—

1 Akbar 2 Shivaji 3 Babar etc.

Prizes will be awarded to list that agrees with the order which is obtained by popular vote.

Now put the following rulers according to your choice; Babar, Chandragupta, Asoka, Ranjit Singh, Harsha, Akbar, Shivaji.

COUPON.

(Favourite Ruler—Sept.)

My favourite Ruler is ... .

The following is the order of merit.

1
2
3
4
5
6
7

Name
Address

RULES.

1. These rules apply to all the three competitions given here.

2. You may send in as many attempts as you like. Each attempt must be accompanied by 2 annas. Alternative entries must be sent on separate sheets accompanied by additional fees.

3. A correct solution is one which agrees letter for letter with the key solution.

4. The decision of our Puzzle Editor is final and binding in all matters.

5 Entries to be addressed to Competitions Editor, The Mysore Scout, on or before 10th October.

6. The results of the competitions will be announced in the Magazine as early after that date as possible.

7. The 1st prize will be awarded to the correct or the nearest correct solution and the 2nd prize to the next best solution. When ties occur, prizes are equally divided.

8. The Editor at his discretion may extend the date of entry.

A BOY SCOUT AT HOME.

To meet Dr. K. N. V. Sastri, M. A., Ph., D., (London) who very recently returned from England and the four Cyclist Scouts of Raichur who came on a visit to Bangalore in the course of their tour in the Mysore State, the Bangalore City Scouters Association was 'At Home' in the Tippu Sultan's Palace, the Head Quarters of Mysore Boy Scout Association, on Wednesday, the 3rd instant. Mr. C. Seshachar, M.A., Meteorological Reporter, Mysore Government and President of the Association, was in the chair.

After Tea, the gathering was entertained to some music by Messrs. Vijayam and Venkobachar and other Scouters and one of the visiting Rovers from Raichur

Mr C. Subba Rau, M.A., (Hons)., Organising Commissioner, proposed the toast of Dr. Sastri. He eulogised the services to the cause of Scouting by Dr. Sastri while he was at Mysore and the way he won laurels for himself and the Mysore Scouts by working for Scouting in England. Dr. Sastri was one of the prominent workers in connection with the International Jamboree, being a member of the Central Working Committee. He felicitated Dr. Sastri on the meritorious work he has done by his researches in Modern History and winning the Sir William Meyer Scholarship and the Doctorate of the London University.

Mr. Mir Iqbal Hussain, B.A., B.L., Advocate and Rover Commissioner spoke praising the Raichur Scouts for their adventurous journey on bicycles from Raichur. This was the second batch of cyclist Scouts from Hyderabad and he hoped that more of them would be coming. Each of the Rover Cyclists were presented with a Mysore Rover Pin as a momento of their visit.

Dr. K N. Venkatasubba Sastri, M A., Ph.D., in replying to the Toast thanked the Scouters for their good wishes. He said that the Imperial Head Quarters treated him with the greatest courtesy, and appreciated the Mysore Scout Movement. The Jamboree was a wonderful piece of organisation and would take several days to describe. He had visited Scouts of several nations and seeing the Continental Scouts in their own homes and expressed that in his opinion, the Mysore Scouts were as good as any of them.

Mr. Mohamed Ifranulla Khan, Scout Master of the Cyclist party, thanked the

(*Concluded on page 12, column 1*).

Wonders of the Insect World.

SRI KASYAP—Central College.

(Concluded from the previous issue.)

TERMITES.

Termites are vegetarian in diet, but occasionally eat or destroy dry animal matter. The basis of their alimentary regimen is woody matter. A considerable number of larger termites use fungi for their foodstuff. There are special chambers where these are cultivated, the matter on which the fungi are grown being of a woody nature and sponge-like in structure. The fungi make their appearance as small globules. Probably the spores of mycelium are placed in the mass when it is formed by the termites; but very little is yet known as to these fungi and their mode of treatment by them. Some cut and store grass; others prepare a peculiar kind of food, which is stored in a tough dry form, so that it has to be moistened before it can be eaten.

Wood is the staple diet, and especially wood that has begun to decay, but it is a substance very difficult of digestion, and the pellets which are voided from the intestine are eaten again and again until their nutritive properties are completely exhausted, when they are either employed as building materials heaped up in remote parts of the nest, or dropped outside, but often another termite comes forward, receives and swallows it. Partly digested food may also be ejected from the crop. When a termite regurgitates, an exceedingly small pellet of reddish brown colour may be seen to form about the mouth, and gradually to increase in size till it becomes plainly apparent, and is seen to consist of wood, which has previously been swallowed in a moistened and softened condition.

Cannibalism is rather an institution than a vice in the termite nests. To begin with, the cast skin of every individual is eaten by others. With this view, any member who is ready to moult, receives the aid of two or more assistants, who either eat the outer portion of their friend bit by bit, or else carry it away wholesale and devour it at their leisure. Sometimes, one of them after licking another affectionately, may be seen to give it a covert bite. Not only do they devour the dead but shorten the sufferings of the sick and the dying by eating them alive. Royalty is not exempt from this treatment.

A grim sort of fate attends the soldiers, for their long and slender jaws would appear to cut them off from the most abundant items of the dietary. They are unable to toturate wood. They might die, therefore, but for such occasional lapses. There is more excuse for them in their cannibalistic propensities. It is supposed that they are in a state of permanent hunger, and may be well excused for sometimes doing a little slaughter among their healthy relatives, as they are said to be apt to do when excited. They kill and eat one of their worker companions, nor is it altogether uncommon for an individual of any class, after licking for sometime the leg of another, suddenly to snap it off.

The bond of union, therefore, though sufficiently developed to allow of an elaborate social organisation, is not so strong between members of the same colony. Among termites, however, warfare will occasionally break out within the nest, more especially if it is disturbed, in which case the soldiers are apt to turn savagely on those nearest to them, perhaps considering them as the cause of the calamity. Still, on the whole, friendship is conspicuously displayed, and the majority often interfere to put a stop to such combats.

The salivary secretion is also highly nutritious, and not a mere digestive juice. It issues as a colourless and distinctly alkaline fluid, and collects on the labium as a small drop, which may be employed either as a cement or as food for others. The assimilation of the drop requires a certain number of acts of deglutition, which are usually four or five. The young nymphs are fed at first after this fashion, from which they are promoted to material ejected from the crop and intestinal pellets, wood pure and simple being eaten more or less at a later stage. Under this course of diet, the abdomen becomes remarkably transparent, and this in other individuals is an indication that they are being bred up by the workers to become royal substitutes. The development of the termites seems to be wholly dependant on their being fed with this substance.

If termites are disturbed or annoyed suddenly, all the members of the colony begin to quiver, except those that are briskly running about in search of a better situation. Should an enemy be suddenly introduced into the nest, the less valiant members prefer to run away, but in the midst of their retreat, they may be seen often to stop and quiver with unusual energy. This seems to be to rouse an alarm. Again if one termite is burrowing into wood, if an outsider should quiver, the burrower quickly returns, as though in response to some alarm signal. When dying too, they sometimes quiver at a few minutes intervals, for an hour or two or even more.

Members of the same community among termites are known to recognise each other, and strangers from different nests, soon become friendly with one another. However, this applies to the commoners only and not to royalty.

Termites are enormously destructive, and a great pest. They are ready to destroy, if not eat anything. In tropical countries, they do great damage to furniture and buildings, eating away the interior parts of beams and door posts in such a way that their ravages are not known till the furniture or buildings fall with a crash. As no sign of their presence is given, the mischief is done before any attempt to remedy is possible. In such countries, even railway sleepers have to be of metal. *Termes obescus*, a common species of the plains, causes much destruction to books, clothes and furniture, even in the course of a single night. Many towns were practically destroyed by the ravages of these small insects.

In spite of the damage done by them, however, they are of great service in consuming decaying wood, and play an important part in nature's economy by turning over the soil, like so many little ploughs, and take the place of the earthworms.

Termites have many enemies. They are not invested in strong plate-armour, their exo-skeleton being comparatively thin, nor do they possess poison-glands or stings. Innumerable birds make a meal of the males and the females during their marriage flight, fowls leap into the air to catch them, whilst frogs, toads, lizards and insectivorous mammals show their appreciation of their soft, succulent bodies, when they fall to the ground.

Termite nests are sometimes attacked

(Continued on page 12.)

THE MYSORE SCOUT CLUB.

(V. H. KULKARNI, Mysore.)

A Tree Climbing Fish.

Singapore is an island situated on the extreme south of the Malay peninsula, but is now connected by a causeway.

There are numerous pools, lakes and small rivers on the island containing several sorts of fish. However there is one particular kind, which I should like to mention.

It is a little dark green fish, measuring about six inches in length which is known as the "Climbing Perch."

So long as there is water in their original places they never leave them unless they are forced to do so, for instance: in the dry monsoon, when the lakes or rivers have dried up or become nothing but a mass of moist mud.

These Perches possess breathing organs, and are able to take oxygen into their blood direct from the air. They inhale the air through the mouth and breathe it out again in the same way.

Some instinct tells them the route towards the nearest water, which may lie a few miles away. While crawling across the land they give off in some way, a certain amount of moisture to keep their gills damp.

One day a traveller in India saw a number of Climbing Perches moving along the road in the full glare of the noon day sun. Such an experience was unusual for they generally prefer to travel at night. Evidentaly there must be some urgency about their need of water at that time.

Those who happened to watch them leave the river or lake, told us that they make very rapid progress, and sometimes hundreds of them moved together. Up steep banks and across deep wheel ruts they move in almost straight line; never ceasing once they have started.

Although these creatures fall an easy prey to birds and human beings, who collect them in pitchers for food, they are far more nimble than might be supposed, for one won't find it easy to pitch up a Perch on its march as it is quite dexterous in eluding capture.

The "Climbing Perch" owes its name to a still more marvellous feat than moving over land, because it actually climbs a tree

For a long time men of science could not believe it, yet there seems to be ample evidence from those who have ever seen it to do so. Its method of climbing is as follows:

The perch suspends itself by the gillcovers, bends the tail to the left, fixes the fins in the cavity of the bark and by expanding and contracting the body, it makes its way upwards.

The reasons why these fishes climb are yet unknown. However it can't be for food as they live on aquatic insects.

The way how they come down the tree is not known too, but the position of the spines on the gill covers and fins, which help them on the journey up, seem to be able to help them down again.

It is a pity we know but a little about the wonder-abilities these "Climbing Perch" possess.

—WEE BIT CHAY.

EDUCATION FOR CITIZENSHIP.

MR. M. C. SUBBAPPA, B A., B.T.

Our future citizens have been thoroughly neglected because we have failed to perceive the imperative demand of devising a social institution for the youth of our country. It is the duty of the superintendent or the headmaster of the school to see that the physical, moral, vocational, intellectual and social welfare of the pupils are properly guided. The State's responsibility for the care of the youth of the nation is manifested in the general movement for compulsory education scheme and the part-time schooling for boys and girls who leave the school. In the language of one of the high-school principals, "Our mission is not scholarship but service; not books but boys; not grammar but girls; not culture but citizens . . . . . No city collects its taxes and supports us for the care of anything but its youth. We are no skimmers of the community's cream but the care-takers of the youth." It is the duty of the teacher to afford opportunities for individuals to develop their maximum powers for the common good. Student-councils which are constituted for the purpose of conducting the various activities of the school afford a splendid opportunity for the practice of democracy. The activities of the school councils are closely concerned with life-situations. They develop socio-civic habits of thought by emphasizing the obligation for collective and individual action in the interest of the social welfare of the school. Through the activities of the student councils the desire of the youth for participation in the real responsibilities of life finds free exercise. His capacity for self-government is exercised not in the interest of self but for the welfare of the whole.

Kandavara Scouts get Busy.

The first Kandavara Scouts and Cubs (S. M. S. Rama Rao) had a busy day on the 24th August, when the D.E.O. of Kolar witnessed their display and presented them badges after their investiture as Scouts. Among the visitors were Messrs. T. N. Krishna Rao, B. Krishna Rao, Pandit Subbannachar (of Nandi), Seshadri Iyengar and several others. Mr. M. A. Narayana Iyengar, M. A., B. L., the D. E. O., gave an interesting discourse on Scouting and the Education of Boys. The village Panchayetdars, with their chairman, Mr. K. Doddanarasimhaiah, are, it is understood, giving their full support to the Scout troop in the village.

Sangameswara Service.

The Scouts as well as the Rovers left for Sangameswaram which is at a distance of 12 miles from Kanekal. The people, who came for jatra from places far and near, were sleeping in the open meadow at night having their 'samans' by their side.

No sooner did the Scouts reach their destination than they made special arrangements for 'patrolling.' The Scouts were active and enthusiastic in rendering very valuable help. The police (Bommanahal Station) heartily cooperated with the Scouts, who spared no pains in bringing credit for the Troop.

The success of the Scouts is partly due to the controller who takes an active part in scouting and partly to the methodical training and good orgranisation of the Scoutmasters of B. N E. School Kanekal —J.Ayyanna, Hanuman Troop Kanekal.

EDITOR'S NOTE.

Owing to pressure on our space, the Editor's Chats have been crowded out this time. We regret the omission.

C. SUBBA RAU,
Editor.

WONDERS OF THE INSECT WORLD.

(*Continued from page 10.*)

by many enemies. One of such enemies, is an ant called *cremastogaster scutellaries*, who enters their nests, intent upon massacre. Under such circumstances the soldiers place themselves with gaping mandibles, waiting for any ant that may come within reach. Then they snap their jaws rapidly, shearing off antennae and legs, tearing the abdomen or even cutting the ants into two. The soldiers' mandibles are seen to act like extremely sharp shears. This should be somewhat discouraging for ants, and they run rather shy of the soldiers, avoiding their heads, and only daring occasionally to attempt to lop off their mandibles. The method which they adopt, is to approach them from behind, and bite their abdomens, the soldiers on their part endeavouring to protect this vulnerable fairly large portion, by creeping backwards under pieces of wood or stones, from which the head with its murderous jaws, is alone allowed to project. After about an hour's conflict, with a certain number of killed and wounded on both sides, is concluded. As a result of the battle, it would appear that the ants remain in possession of a portion of the nest, whilst the original occupants have to be contented with what remains.

But there is one large animal, that wholly lives on them by assaulting them in their nests. This is the aard vark or earth-hog, as the Boers of South Africa call it. This is an uncouth naked-looking animal about the size of a pig, with tremendous claws, great muscular bowed forelegs, a proboscis-like snout, and long narrow ears like a donkey's. This gargoyle-like animal lies hidden during the day; but in the evening, it issues forth and proceeds to a termite nest. In the pale moonlight, it digs its curved claws into the hard crust, and burrowing with its strong forearms with a mighty effort, tears a hole in a side of the nest and lays bare its interior. The indignant and ever valiant soldiers rush out through the ruins, prepared to grapple with any foe. But the gristly snout and thick, hard, skin, though but scantily clothed with coarse hair, are impervious to all attacks, whilst from the tubular mouth is shot forth constantly, and withdrawn again sweeping thousands in each retreat. By morning, the once proud nest may be a mere shell. Now the destroyer walks slowly away to sleep and digest them, till the following evening calls him.

The part which the aardvark plays in South Africa is taken in South America by the ant-eater or ant-bear, an animal of about the same size or even larger, and of still more extraordinary appearance. It is common but seldom seen because it issues from its hole only at night. It is something of the same general shape, but thinner and narrower, the forelegs are even more bowed, enormously powerful and are armed with four inward curued claws, and so extremely long that the animal has to walk on them. Its body is covered with long course hair, which is especially thick on the back and becomes longer towards the hindquarters, till on the tail which is immense, it is like a great flowing mane. This huge tail can be turned right over the animal's back so as to make a great umbrella or canopy, under which it is said sometimes to walk. When it sleeps, however, it curls itself up in it, and is thus concealed or perhaps protected from a sudden assault. The snout is like a very long tube and out of it, a long, sticky, protensible tongue is projected which is always moist with a glutinous liquid, emitted from two large glands situated just below its root. It stretches out its long sticky tongue into a termite nest, after it has been broken down by its strongly curved claws and draws it back covered with termites and eats them up.

There is one thing, apparently, to be said of them, in their favour, and that is this. They are excellent eating, delicious and delicate. In South Africa, the Negroes are very fond of them. They are roasted and eaten by handfuls. American Indians catch the winged forms, knead them with floor, and make a sort of cake of them. Some say that they are like "sugared marrow," and some others say that they taste like sugared cream and paste of sweet almonds.

Rather more than one hundred species of termites have been described so far, and these are probably only a tithe of those which actually exist.

(*Continued from page 9, column 3.*)

Scouters on behalf of the Rover-Cyclists.

Mr. C. Seshachar, the chairman expressed his gratification at the success of Dr. Sastri and hoped that the Scouters would have chances of hearing his speech on the Jamboree

After vote of thanks, the National Anthem was sung and the meeting terminated with cheers to the Royal family and the guests of the day.

Troop Committee President Honoured.

The first (Sri Rama) Scout Troop of Doddaballapur feel very proud of their President, Mr. D. Kongadiappa who has been chosen as the first Hon. President of the Municipal Council. In course of an address which the boys presented him, they say :—

"Even at this advanced age of 72 years your ceaseless work, untiring energy and service to your fellow-beings have been a great source of inspiration to us and we shall always look upon you as our guide, philosopher and friend and try to give a good account of ourselves under your inspiring care and guidance.

We pray Almighty God to grant you long life and prosperity so that you may rule over the destinies of this important town and bring about its all round advancement."

Blazing the Scout Trail in Kadaba.

The Scouts of Kadaba are good trackers. They have scoured the hills, dales and moors round about in their part of the district. The S.M., K Krishnasamy, has sent us an interesting description of Sampige where his boys camped recently.

Sampige was originally called Champakapure and was the capital of Sudhanva (ಸುಧನ್ವ). The story of Sudhanva, the great hero of the Mahabaratha fame, is familiar to many. His cantonment was at Dandinasibara (an account of which it got its name ದಂಡಿನಸಿಬರ). A mile and a half from the town, where on hilly country stands two margosa trees indicating the place where Sudhanva was thrown into oil, by the order of the king, his father, for not obeying the implicit order to be present in the battle field to face Arjuna who came to the rescue of the Yagnaausva (ಯಜ್ಞಾಶ್ವ) in the performance of Ausva Medha after the Mahabartha War. The beauty of the place is very pleasing, giving a vivid picture of the green country around. There is a very vast moor which was itself a battle field in ancient days. Of the two margosa trees, the leaves of one are not at all bitter while, of the other, are quite the reverse. This is peculiar. There is a fort also very near the village. There is the temple of Srinivasa in the village where several devotees come from various parts of Mysore. This place is 27 miles from Yelladabag (M. and S. M. Ry) Station.



Prince Jaya, Chief Cub of Mysore, with Princesses Vijaya, Sujaya and Srijaya, keenly watching the Cub Games during the City Cub Rally in the Banga'ore Palace.

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AN ILLUSTRATED MONTHLY FOR ALL BOYS.

VOL. XIII BANGALORE—OCT. AND NOV. 1930 NOS. 4 & 5

MAKERS OF MYSORE



CHIKKA DEVARAJA WADIYAR

(1672—1704)

Published by the Mysore Boy Scouts Association, Fort, Bangalore City.

Office of the Director of Public Instruction in Mysore, Bangalore.

Notification No. D. 76 of 29-30, dated 16th June 1930.

THE DEVARAJ BAHADUR CHARITY FUNDS—LITERARY SECTION.

1. Applications are invited before the 15th January 1931, from authors who desire to submit their books and manuscripts for patronage from the Devaraja Bahadur Charity Funds—Literary Section. Authors should submit their works along with their applications.

2. A. Kannada.—The works submitted for patronage may be original works in Kannada, translation from other languages into Kannada or Critical editions of standard Kannada works.

B. Sanskrit.—In the case of Sanskrit they may be critical editions of standard works, or any essay in Sanskrit Prose on any *one* of the following subjects:—

(1) The Gods of the Rig Veda and the gods of modern Hinduism.
(2) How are the Dharma Shastras to be applied to life in Modern conditions?
(3) The attitude of the Shastras towards conversion and reconversion into Hinduism.

N B.—The idea is to create a Modern Literature in easy Sanskrit Prose, dealing with the many fields of Sanskrit learning in the spirit of research and freedom of discussion and bringing to bear up on the problems of the day the ancient wisdom of India.

The order of preference in making the award will be as follows:—

(i) Original works.
(ii) Translation.
(iii) Critical edition of standard works.

The works may be either manuscripts or printed books. In the case of the latter, the date of publication should not be earlier than the 1st January 1930.

The applications should be accompanied by a Memorandum stating how far the work is original, or in the case of a translation, the original source and indicating the special claims of the work for the prize.

The manuscript should be written legibly and only on one side of the paper. Manuscripts, once considered, will not be accepted a second time.

3. The competitition is open to all in the case of Kannada works, but shall be confined to authors or editors in the Mysore State in the case of Sanskrit works.

4. The awards shall be made on the judgment of a Committee appointed b the Director of Public Instruction.

5. There will ordinarily be tw prizes, one of Rs. 500 and the other c Rs. 200 to be awarded to the best com petitors. But the Director of Publi Instruction may, according to th special circumstances of each year, wit draw or suitably modify the value o either one or both of the prizes in th absence of works coming up to th mark.

6. The award may be in the shap of an absolute grant to the author i the case of a printed book; in the cas of manuscripts, a contribution toward the printing of the work, subject to th author guaranteeing its publicatio within a year.

7. In every case, the decision of th Director of Public Instruction, shall b final.

8. Copies of books, submitted i response to this advertisement will no be returned, but manuscripts so sub mitted will be returned to the appli cants after June 1931.

(Sd.) N. S. Subba Rao,
Director of Public Instruction

THE MYSORE SCOUT.

BUSINESS NOTICE.

Contributions : –

Contributions on all topics of interest to Boy Scouts and High School Students will be thankfully received. News and notes of troop or school activities should be short and to the point. Manuscripts should be written on one side of the paper only. Rejected contributions will not generally be returned unless accompanied by a stamped envelope. Photos, sketches etc., if any, to illustrate articles should accompany descriptive matter.

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VOL. XIII BANGALORE, OCT—NOV. 1930. NOS. 4 & 5.

Twelfth Annual Meeting of the Mysore Boy Scouts.

Rajakaryapravina P. G. D'Souza's Address.

It gives me great pleasure to take part in to-day's function. From the report you find that it is the 12th Anniversary of the Boy Scout Movement of the State.

I was one of those that assisted at its birth. I was then the Secretary to the Economic Conference under whose auspices it was organised. Its constitution and rules were framed by my friends, Mr. Chandy, Mr. Thompson, Mr. Subramanya Iyer and myself. It is a source of great gratification to the originators of this movement to find that the seed that they planted with so much diffidence has grown into such a sturdy plant and has been able to transform the entire character and outlook of a large number of boys. The movement was fortunate in attracting the patronage of His Highness the Yuvaraja who by his constant encouragement and inspiration has made it a potent instrument in building up a more virile and better specimen of citizenship in Mysore. The entire Education Department from the Director downwards have given it their most enthusiastic support and the fact that there is no part of the State without a Boy Scout Corps of its own is the best testimony to their own faith in it. It has also drawn into its fold many non-educational workers. Among these I may refer to the late Mr. Mecci who was one of those who developed greatly the system of camps by the help, both personal and official, he was able to give to these gatherings.

Mr. K. Shankarayana Rao whose motto in life is 'service' has chosen this as the most important item of work outside his official duties. Mr. K. H. Ramayya who is the head of another movement that also aims at raising the standard of the people, has been another most zealous worker.

Shimoga has given another devoted adherent in Mr. Venkatasubba Sastry. I shall not refer to the other workers who are all well-known to you. The Boy Scout Movement has been the best illustration of what the combined effort of officials and non-officials, educationists and non-educationists, young and old, can achieve in the improvement of the country.

To age, association with youth is always full of joy and happiness, for it brings back to one's mind those happy days when the only cares were to satisfy teachers and those companions who by their superiority in sports or the class room were regarded as leaders and had raised themselves to a position of deference. We have our links with the coming generation. Occasions like this when we see our boys at their best give us the greatest enjoyment. We are all therefore very happy to be brought together to see with our own eyes splendid specimens of our youths showing high moral and physical efficiency under the influence of the Boy Scout and other movements, that add suppleness not only to their limbs but tune up their mental and moral fibres to the proper pitch.

If one compares conditions of school life with those of my own younger days 50 years ago, one is struck by the great difference. We had not so many schools in those days nor so many pupils. The advocates of universal education were seldom heard. Education though regarded as a very excellent thing for a clever boy chiefly among the classes that looked to Government for employment, was not considered as an indispensable necessity for progress. The natural result of these tendencies was that the pupil whose brain could hold the most learning was looked upon as a model and though there were cries here and there on behalf of sports, the general impression was that they were more or less of the nature of fads not very essential for a successful educational career. There was little specialisation with the result that the range of studies was very wide and the students possessed more general knowledge. Libraries were somewhat poorly stocked and used not so much to stimulate interest in any of the deeper problems of life but as the means of securing higher marks in examinations while debating societies were looked upon as a training for future forensic success. As was to be expected an inordinately large number of hours was spent by every pupil with his books. Though as a whole physical vitality was not very much affected under this system, this was due more or less to the picked character of the pupils that resorted to higher education and the facilities that existed to obtain suitable employment.

Education is no longer regarded as synonymous with mere book-learning. Its object is to train our faculties as a whole and fit us more efficiently to our duties in life. With such an ideal, book

learning naturally takes a secondary place. The judicious use of books is an almost indispensable requirement in any system of education but the fetish, that to be an educated man we should convert ourselves into encyclopadias, conjures no one in this century. The formation of character and the capacity to discharge our social and other duties are regarded as the real end of education. The change in the ideals of education has also produced a profound change in the methods. The ancient principle *mens sana in corpore sano* has received a new orientation. Most educationists of former times were satisfied by stuffing the minds of their pupils but no educationist contents himself now with the mere training of the mind.

The present day teacher, if trained under proper methods, considers the education heis able to impart incomplete, unless at the same time he is able to develop the physical side and those human qualities dependent on physical well-being such as endurance, self-command, will-power and quick decision. It is a pity that the new schemes we have now introduced with these objects in the shape of Physical Culture, Boy Scouts, University Training Corps, Medical Inspection of pupils, School excursions, Olympic Games and Sports are rather inchoate, but the day cannot be very far distant when the amounts spent for these purposes, will form a more substantial portion of the Education Budget.

In western countries, the environment of the pupils naturally promotes physical activity. Physical exercise is essential to the maintenance of health while in tropical countries though equally necessary, the distaste for exertion and effort produces a natural disinclination towards it, which requires to be overcome systematically. All forms of western sports are somewhat expensive which is one of the reasons why our pupils are not so devoted to them. It would be a good thing, if we could revive some of our ancient sports which produce the same effects at much less cost and are perhaps better situated to our climate.

It is a trite saying that the battles of England are won on the fields of Eton. I may say that the spirit of adventure, resourcefulness, capacity to overcome adverse circumstances and govern, endurance and those qualities that have placed the western nations at the helm of civilization were all developed under the system of education that they receive. Even in those countries there is a feeling now that radical changes in education are required and that more attention should be paid to the development of qualities connected with the spirit of service and social effort than personal dominance. Conscription, military training, have all their value in building up good citizenship but their chief defect is they also develop too great a desire for mastery and contemptuous intolerance of inferiority. Subordination of the individual to the needs of the State is undoubtedly a great ideal but such training seldom brings out such qualities as, sympathy for others, protection of the weak, kindness, fellowship and unselfishness which, if imbued in the minds of every child, can really make a heaven of this world.

In our State conditions at present are most favourable to stimulate the highest ideals in you. In the person of His Highness the Maharaja, we find an embodiment of the highest virtues, who in his person follows all the ten ideals that make your great law. The movement owes its present development that makes it the envy of other parts of India to the constant encouragement and stimulus of His Highness the Yuvaraja and his personal inspiration. As loyal scouts, you therefore keep their examples before you and build yourselves upon their ideals. No call stirs you so much as the "JAI" you cry out to them constantly.

There is nothing better calculated to supplement the deficiencies of our training and natural qualities as scouting. In the first place it engenders a love of open air life and the beauties of nature which not only give health but pleasant means of recreation. Cheerfulness is not our strong trait. Scouting invests one with this atmcsphere. The team-spirit is not also sufficiently developed in us and the feeling of comradeship, Boy Scouts develop, is the best equipment for our civic and social duties. It is the best corrective against caste exclusiveness. By means of practical examples and silent influences, it strengthens important virtues such as devotion to Duty, Truth, Courage and Social service.

There are two ways of judging the moral character of men, one that is adopted by society which can concern itself only with man's external acts and the other which he should apply for himself which takes under its purview not only his acts but his motives and intentions. It is usually regarded as the province of religion to train human beings to apply these personal tests as if it were a second nature to their daily course of life. No movement not directly religious in character is calculated to train the individual conscience so much as the Boy Scouts movement, as the foremost duties it constantiy inculcates are loyalty to God, and to your country, service, thoughtfulness of others and elimination of all purely personal and selfish aims. The movement fills you with cheerfulness and optimism and helps you to derive the utmost pleasures to be enjoyed from nature's gifts, healthful recreation and games and companionship. It has been able to transform the entire outlook and characteristics of our boys in a short time.

No period of human history has passed through such cataclysmal changes as our own. The ferment has attacked politics, religion, industry, trade and commerce and every form of social relationship. Seldom was there more occasion for the exercise of the selfless virtues and social service. Every country is tottering on the brink of extreme poverty on the one side and exposed on the other to the disruptive elements which the collapse of political theories and governments and increasing unemployment have let loose. The atmosphere is now charged with violent currents of revolutionary changes which have affected every class, even children and youth. There are certain qualities such as your natural sense of chivalry, superabundant energy and spirit of adventure that make you boys specially susceptible to these influences. Whose heart is not stirred and which youth does not wish to imitate when he hears of sacrifices for an ideal and defiance of authority for the sake of principle, hungry for opportunities to demonstrate his own unselfishness and spirit of service? While your elders have every sympathy with you in the new characteristics you display, the time for you to offer yourselves as martyrs or enter the lists against wrongs supposed or real is not yet ripe.

Such movements as the Boy Scouts will stimulate your sense of service and your ideals of life and provide you with the best training to take part in such conflicts when your minds have become

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THE TWELFTH ANNUAL REPORT.

A Few Extracts.

Affiliation.

During the year under report, the Mysore Boy Scout Association was affiliated to the All-India Boy Scouts Association, Delhi. Started in 1918, the Scout Movement in Mysore has maintained continued and steady growth and to-day occupies the foremost place among Scout Associations in Indian States. It has built up all these years a tradition and an individuality of its own, such that the Movement in Mysore is considered a national organization for boys which helps them to grow into a sturdy, self-respecting, self-sacrificing, disciplined body of citizens prepared to undertake leadership and shoulder responsibilities with cheerful courage. Though the question of affiliation to the All-India Headquarters was raised as early as 1925, it had to be considered in all its aspects and has now been satisfactorily settled under conditions which are bound to be beneficial for the unhindered progress of the Movement in Mysore.

On affiliation, our Association has been duly recognized as a member of the world-wide Brotherhood of Scouts; and "by becoming an integral part of the larger Movement, will undoubtedly gain in strength and solidarity. And our Scouts, by coming into the very midst of the current, as it were, instead of remaining in a back-water of their own, will obtain enlarged opportunities for training and experience. They will not sacrifice any essential features of their own by joining hands with their brothers over the rest of India. They will not sacrifice any essential features of their own by joining hands with their brothers over the rest of India. They will remain as good and true Mysore Scouts as ever. In one word, they will, while retaining their own individuality, gain all the advantage of co-ordination with a larger Movement."

And for these reasons, the affiliation is to be welcomed as a step which will inculcate in the youth of Mysore an All-India, and what is more, an International, outlook and which will help them to realize all the better, the true Scout Spirit.

HEADQUARTERS COMMITTEE AND COUNCIL.

During the year, there has been a change in the Chairmanssip of the Executive Committee. Mr. N. S. Subba Rao, M.A. (Cantab.), Bar-at-Law, was Chairman till the end of June, 1930, and Mr. A. R. Wadia, B.A. (Cantab.) Bar-at-Law, who succeeded him as Director of Public Instruction, has been the Chairman from the 1st of July, 1930.

Mr. K. Shankaranarayana Rao, M.A., B.L., continued to be the Chief Commissioner throughout the year.

The Headquarters Council has been re-constituted as the Mysore State Scout Council. According to its constitution, one-third of the nominated members retired by rotation (lots) and their places were duly filled up.

At present there are two Scout Offices, one at Bangalore and the other at Mysore. In the scheme of decentralization, that is now in operation, development and supervision has been delegated to the District Scout Councils. The Committee have now felt that, in the interests of economy, a re-organization at Headquarters is called for and are considering the recommendations of a special Sub-Committee appointed therefor, including the question of the abolition of the Mysore Office, reduction in the cost of establishment, provision of better facilities for development in the Districts and kindred subjects

Another important matter that has been receiving the serious consideration of our Committee is the question of a permanent Scout Headquarters Building in Bangalore City, since the Tippu Sultan's Palace, where the Headquarter Offices are located at present, is to be vacated as early as possible.

DISTRICT SCOUT COUNCILS.

Two District Scout Councils —one at Hassan and the other at Chitaldrug—were organized recently. This completes the chain of District Scout Councils, there being now one Council for each District.

A suggestion has been made that the K.G.F. area and the two Cities of Mysore and Bangalore might be constituted into separate District Scout Councils. Each of these areas has a large number of Scout units; besides in the Cities, the Councils have enough work ot do and it is thought better that moffussil troops in the Mysore and Bangalore Districts should be placed under separate Conncils. This is a possible line of development which will receive consideration in the year before us.

The reports from the District Councils, published as appendices to this Report, will give an idea of the wide range of their activities. Some Councils did not send their report in time and so are missed here. Every report received makes a record of satisfactory progress and the District Comcils to be congratulated on the excellent results achieved.

The ultimate ideal of the decentralization scheme in our organization is to base the Movement on popular support, working as a private Association, devoid of Government control

LORD AND LADY BADEN-POWELL OF GILWELL

SEND THEIR GREETINGS TO THE BOY SCOUTS AND GIRL GUIDES OF MYSORE ON THEIR TWELFTH ANNIVERSARY AND WISH THEM EVERY SUCCESS IN THE NEW YEAR

Message through Dr. K. N. V. Sastri, M.A., Ph.D. (London)

and working on the same lines as most of the Scout Associations in advanced countries. Our District Scout Councils carry us a long way in this direction and every indication points hopefully to this logical step in our evolution.

The total strength of the Movement, excluding about 350 boys not yet registered at Headquarters, is 5,513. The total registered membership for last year was 5,311 and this means only a small increase in numbers during the year. Several new troops were started but, as many as 28 troops have been disbanded for want of Scout Masters. Not only is this due to the transfer of Scout Masters but also for a deliberate policy of consolidation pursued by some District Scout Councils, notably the Bangalore Council. A number of moribund troops have been struck off the rolls and no new troop has been started unless a trained and efficient Scout Master has been available to to take charge of the boys. The prevailing tense atmosphere in politics in British India has also had, in a way, something to do. Scouting has been attacked by several people as foreign and un-national and Scouts are often held up to ridicule. That we, in Mysore, have been able to withtand these reprisals is a tribute to our methods and ideals that have been built steadily all these years with our own flags, badges, national songs and several other features which appeal to the emotional impulses of Youth. Also no attempts have been spared to impress upon the boys and the public that Scout ideals are of universal application without distinction of race, colour or creed and that International aspect of Scouting implies in its essence a sure basis of sturdy Nationalism.

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sufficiently mature and you are less apt to be carried away by purely emotional forces. Spend your time now building up a strong character and developing a due sense of responsibility so that your personal sacrifices and capacity for leadership may be of the highest benefit to the country.

I thank the organisers of the movement for the opportunity they have given me of joining this celebration and I congratulate you all on the great proficiency you have attained and the high standard you have reached.

———

Several troops have reported of their camps, held for various periods, for badge work and for pioneering practices and the increased activity in this direction is an indication that our Scouters are realizing the importance of open air life with its consequent discipline, self-reliance and serviceableness to the community. Most of the campers, especially Rovers, have taken part in some kind or other of service to the villages they camp near by and a few Rover Crews have done excellent work, having concentrated on select villages.

Another noticeable feature in the Census reports this year is the fact that larger emphasis is being laid by Scout Masters on Handicrafts and Hobbies and on proficiency badge work.

These are some of the satisfactory lines of our work. But we are aware that much needs still to be done in these and several other directions to improve the quality of our Scouting. It is a well-known fact that the large majority of Scouts remain Tenderfoots and very few of them pass on to the First Class stage. There is a great deal of elimination at the end of every school year and those who leave the troop at this stage benefit very little from the Scout training. This frequent change in Scoutmasters and the boys necessarily means a large waste of effort and time—factors which could be very beneficially used for the betterment of the Movement. The results of charter-building activities like Scouting cannot be measured in definite quantities but a dispassionate observer can guage generally the paucity of benefits. What is this due to? Is it attributable to to the organization, to the Scout leaders, to the boys, to the methods or ideals or to all these put together? This is a study which will be worthwhile and will amply repay the labours of disinterested workers.

LEADERSHIP TRAINING.

Six Training Camps for Scout and Cub Leaders were held during the last year. Two of them were for Scout Masters and the other four Cub Masters.

From an examination of the people trained in the camps, it is found that over 90% of them are teachers, and of the rest, some are students of colleges and a few belong to various professions. The School Master Scout Master dominates the ranks of our scouters. This is a peculiar feature of Scouting in, at any rate South India. While some hold that the teacher is situated in a specially favourable position to influence the conduct of the boys outside the school also, there is a large body of opinion that his very position and training are serious handicaps for his work in the Scout troop. He is at present both our strength and our weakness. There is no doubt that, if other people, both official and non-official gentlemen, could take up the work, they can bring into the Movement an atmosphere of freedom and emulation, so essential for the realization of the right scout ideal. We take this opportunity, therefore, to appeal to the public men of this means and with a temparament work with boys, to take [illegible] the organization. In building boys right you build the nation right—is a slogan which has the wisdom of [illegible] behind it and thousands of boys of the Scout age are to-day waiting to be led by adult leaders along the right path.

PUBLICATIONS.

(*a*) *Books.*—With the extension of the Scout Movement to rural parts, the demand of literature in the vernaculars has increased, and the Scout Headquarters propose to publish a few new books this year. The 'Kannada Kaipidi'—the standard book on Scouting—is very popular and the first edition of 2,000 copies having been exhausted, a second edition is in print. To meet the demand for national songs in schools, an abridged edition of the 'Scout Geethagalu' has been brought out. Manuscripts for the Cub Handbook, on the Patrol System, on First and Second Class Tests and on the Policy, Organization and Rules—all in Kannada, are ready to go press. A book on Scout Tests in Urdu and a pamphlet in English on 'How to run a troop' are also ready. These books, if printed soon, will meet a long felt want and will be very helpful in the training of the Scouts especially in the vernacular schools.

(*b*) *Magazines.*—The 'Mysore Scout' has maintained its usual popularity. The 'Mysore Makkalu'—the Kannada magazine—continued to be edited by Messrs. N. S. Narayana Sastry and R. K. Luckoor, who are to be congratulated on its high standard of excellence.

A suggestion has been made that a new magazine, the "Mysore Scouters' Gazette" or "Bulletin of News and Circulars" should be issued free to all

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MYSORE STATE SCOUT COUNCIL.

Twelfth Annual Meeting.

Proceedings of the Twelfth Annual Meeting of the Mysore State Scout Council held at Mysore on the 3rd October 1930.

President

Rajakaryapravina P. G. D'Souza, B.A., B.L., Member of Council.

Members Present.

Mr. A. R. Wadia, B.A., (Cantab) Bar-at-law.
Mr. K. Shankaranarayana Rao, M.A., B.L.
Lt.-Col. J. C. Loch, C.B.E.
Mr. C. S. Kuppuswamy Iyengar.
Mr. S. Abdul Wajid, B.A.
Mr. G. B. Heblikar, B.A., LL.B.
Mr. H. V. Ramaswami, M.A., B.L.
Mr. G. Buliappa, M.A., Bar-at-law
Mr. A. V. Ramanathan, B.A.,
Mr. D. Venkataramaiya,
Dr. S. Paul Chinnappa, M.A., L.T., Ph.D.
Mr. K. Srinarasimhaiya, M.A., L.T.
Mr. M. Sultan Mohiyudeen, M.A., LL.B. M.ED.
Dr. D. Gopalakrishna Rao.
Mr. K. Venkatasami Iyer, B.A.,
Mr. G. S. Subba Rao, B.A.,
Dr. K. Ramaswamy, M.A., M.ED.
Mr. H. P. Narayana Rao, M.A.,
Mr. M. S. Rajagopala Rao, M.A.
Mr. S. Kasturiraj Chetty, B.A., B.L.
Dr. M. Siddalingiah M.A., Ph.D.
Mr. K. Sreenivasaraghavachar, B.A., L.T.
Mr. M. Abdul Wahab, M.A.,
Mr. C. Ramanujiengar, M.A., L.T.
Mr. S. Sivaraman, M.A.,
Mr. B. Rajeevalochanam, M.A.
Mr. K. Rangiengar, B.A., LL.B.
Dr. M. K. Venkata Rao. M.A., Ph.D.
Mr. C. Vasudeva Rao. Chikmagalur.
Mr. Mahomad Davud. B.A.
Mr. D. Ramaiya, B.A., LL.B.
Mr. C. Narasimhaiya, B.A., B.L.
Mr. N. S. Narayana Sastry, M.A.
Mr. V. S. Ramachandra Rao, B.Sc.
Mr. Mir Iqbal Hussain, B.A., B.L.
Mr. T. Ramachar, B.A., B.L.
Mr. S. V. Krishnaswani Iyengar, M.A., B.L.
Mr. D. Raja Rao, B.Sc.
Mr. M. S. Anantharamaiya, B.Sc.
Mr. Mohamed Sait.
Mr. C. Subba Rau, M.A., (Hons), Secretary,

Mr. A. Vasudeva Rao, B.A., Assistant Organising Scout Commissoner, was also present.

The following scouters and others were present.

1 Mr. M. Ramaswamy.
2 Mr. G. Mallannah.
3 Mr. M. Venkatesa Iyengar, M.A.,
4 Mr. G. R. Rangaswamy, M.A.,
5 Mr. A. Sreekanta Sarma.
6 Mr. B. Sreenivasa Iyengar, Anekal
7 Mr. T. Abdul Khuddus, Channapatna.
8 Mr. G. Kongadiappa.
9 Mr. G. B. Raghavendra Char.
10 Mr. K. Krishnaswami Rao.
11 Mr. K. N. Venkatasubban.
12 Mr. K. T. Sudarasaniengar, B. A.
13 Dr. K. N. V. Sastri, M. A., Ph. D.
14 Mr. N. V. Sundaram.

* * * *

1. After invocation by the Scouts of the D. Banumiah's High School Mysore, the President put the following three resolutions from the Chair. All of them were passed unanimously by the House, all the member present standing.

(a) That we, the members of the Mysore State Scout Council, at our Twelfth Annual Meeting assembled, do convey to His Highness the Maharaja, our Patron, loyal greetings on the occasion of the Dasara Festivities in Mysore.

(b) That we, the members of the Mysore State Scout Council, at our Twelfth Annual Meeting assembled, do convey to His Highness the Yuvaraja, our Chief Scout, loyal greetings on the occasion of the Dasara Festivities in Mysore.

(c) That we, the members of the Mysore State Scout Council, at our Twelfth Annual Meeting assembled, do convey to Prince Jayachamaraja Wadiyar, our Chief Cub, loyal greetings on the occasion of the Dasara Festivities in Mysore.

2. The report for the year 1929-30 was read by Mr. Mr. C. Subba Rau, M.A., (Hons), Secretary of the Council. Mr. K. Shankaranarayana Rao. M.A., B.L., Chief Commissioner, moved, and Mr. K. H. Ramayya, B.A., Bar-at-law, seconded the adoption of the report—Carried unanimously.

Mr. K. Shankaranarayana Rao then moved the following resolution, conveying to all Scouters the thanks of the Head Quarters for their services to the Movement during the year.

"That we do place on record our high appreciation of the devoted and distinterested services to the Movement of all honorary workers in the Cause, Scouters of all ranks, Secretaries of Local and District Scout Councils, and Examiners in badge subjects and others, who have freely given of their time, leisure and means for the welfare of the youth of the Country."

3. According to the constitution o. the Head Quarters Council, laid down in Government Order No. E. 8713—Edn. 33-26-11, of 11th April 1927, one-third members of the Council had to retire by rotation. Lots had to be drawn in the two previous years but this year, the ten members noted below retired by efflux to time.

1 Capt. A. T. Thyagaraj Bahadur, (Since left the State)
2 Dr. A. S. Bellimal, M.B., B.S.
3 Rev. F. S. Edwards, (Since left the State.)
4 Mr. S. V. Krishnaswami Iyengar, M.A., B.L.
5 Mr. C. B. Gopala Rao.
6 Mr. C. Seshachar, M.A.,
7 Mr. V. Krishnaswami Pillai.
8 Mr. J. R. Isaac, B.A., M.B.E.

9 Rev. R. W. Boote, B.A., M.B.E. (*Since left the State.*)
10 Rao Bahadur N. S. Nanjundaiya.

Mr. G. Mallannah proposed that this Council should fill the vacancies at the meeting itself and the Council having agreed to it, the following ten names were duly proposed and seconded and finally declared nominated, for approval of Government.

1 Mr. S. V. Krishnaswami Iyengar
2 Mr. C. Seshachar
3 Mr. J. R. Issac
4 Mr. G. Mallannah
5 Mr. M. Ramaswamy
6 Mr. B. Sreenivasaiengar, Anekal
7 Mr. Mohamed Sait
8 Mr. D. Venkataramaiya
9 Mr. Mir Iqbal Hussain
10 Mr. R. Gopalaswami Iyer

4. The Executive Committee for the year 1930-31 was then elected.

Mr. D. Ramaiya, B.A., LL.B., proposed that the following seven members do constitute the Executive Committee of the Boy Scouts of Mysore for the year 1930-31. This proposal was duly seconded by Mr. M. Ramaswamy and approved unanimously.

1 Mr. A. R. Wadia, B.A., (Cantab.), Bar-at-law (Chairman).
2 Mr. K. Shankaranarayana Rao, M.A. B.L.
3 Mr. K. H. Ramayya, B.A., Bar-at-law.
4 Mr. A. K. Syed Taj Peeran, B.A.,
5 Mr. A. V. Ramathan, B.A.,
6 Mr. J. R. Issac B.A., M.B.E.
7 Major B. P. Krishne Urs

5. An amendment to the Policy, Organisation and Rules was accepted on the recommendation by the Executive Committee.

A new rule after rule 8 be added:

To recognise the formation of Scouters' Association and to concede to these associations the right of election of a member of the District Scout Council and to the Executive Committee, Boy Scouts of Mysore, provided each such association has at least a membership of 12 active scout masters, (active to mean those in charge of regularly working scout troops).

6 The consideration of all resolutions except the second one on the approved printed list was deferred to the next day i. e. the 4th October 1930 at 8-30 a. m

Mr. H. P. Narayana Rao M. A., of Chikmagalur proposed and Mr. K. S. Venkatasubban seconded the following resolution—

"Scouting should be de-officialised i. e. instead of the present two Commissioners, a non-official gentleman may be made the Honorary Secretary with staff, as at present, with Headquarters at Bangalore."

There was a lengthy discussion, during the course of which, the letter from Government regarding steps to be taken to increase popular support to the movement and the Executive Committee's resolution thereon were read for the information of the Council.

The proposition was then put to vote and declared lost, 9 voting for and 23 against.

Then, the President rose amidst loud applause and delivered his address. (Printed elsewhere).

Mr. A. R. Wadia, B. A., (Cantab.) Bar-at law, Director of Public Instruction and Chairman of the Executive Committee, proposed a vote of thanks to the President of the day and to the other members (both officials and non-officials) of the Council who had assembled in large numbers to take active part in the proceedings.

The function closed with the singing of the National Anthem and cries of 'Jai' to Their Highnesses, the Maharaja & Yuvaraja and to Prince Jayachamaraja Wadiyar.

4th Oct. 1930.

The adjourned meeting of the State Scout Council was held at 8-30 A.M. in the Maharaja's College, Mysore, under the Chairmanship of Mr. K. Shankaranarayana Rao, M.A., B.L., Chief Scout Commissioner.

After invocation by a young Scout, the House proceeded to consider the resolutions on the agenda.

.1 "That at least two active Scout masters be elected as members of the Executive Committee when all the Scoutmasters meet in the Re-union Camps every year."

This was moved by Mr K. Venkatasami Iyer and seconded by Mr. T. Ramachar.

In view of the fact that Scout masters are already represented on the Executive Committee as representatives of Scout Masters' Associations. the proposition received little support and when put to vote was lost, 7 voting for and 14 against.

2. "That local officers corresponding to Deputy Camp Chiefs be appointed in the State for conducting camps and improving Scouting in their areas."

This was moved by Dr. M. K Venkata Rao, M.A., Ph.D., and seconded by Mr. K. Srinarasimhaiya and accepted unanimously

3 "That eminent Scouters from other Associations be invited to visit our Association and deliver lectures and hold training classes. It would be desirable if an exchange of officers for this purpose could be arranged between the Mysore and neighbouring organisations"

This resolution was moved by Mr V. S. Ramachandra Rao, B.Sc., and was accepted in principle. It was resolved to recommend to the University to include Scouting in their University Extension lecture programme.

4. Before proceeding further Mr. D. Venkataramaiya, retired Circle Inspector of Education, suggested that it would be better if the proceedings of the Executive Committee meetings were sent to all the members of the Council to enable them to keep in touch with the activities of the Movement from time to time.

It was also suggested that such part of the proceedings of the Committee as were of a general nature might be published in the papers for public information.

It was further suggested that copies of the magazine should be sent free to all the members of the Council

These suggestions were noted for future guidance.

5. "That a training camp for teachers in Kannada may be arranged at a convenient centre in Hassan District with a view to secure the services of a few willing and enthusiastic workers and promote Scouting activities."

This was moved by Mr. B. Rajivalochanam, M.A., The principle was accepted that the Scout training should be given in the vernaculars wherever necessary and possible.

6. After some discussion on the necessity for training more Scouters it was resolved: "That the University and the Department of Public Instruction be requested to make adequate provision for the training of students in the B. T. Class and in the trainin

(*Concluded on page 8*)

THE TWELFTH ANNUAL REPORT.

A Few Extracts.

(*Continued from page 4.*)

Scouters and District Scout Councils. It is hoped that it will be possible to publish this from this year.

Scouts and Public Services.

In stating what Scouting is not and what Scouting is, Sir (now Lord) Baden-Powell has said in his 'Aids to Scoutmastership' "that it is not a charity organization for people in society to run for the benefit of poor children," but that "it is a game in which elder brothers (or sisters) can give their younger brothers, healthy environment and encourage them to healthy activities such as will help them to develop *Citizenship*." While we appeal for generous support for the movement as a whole, for no movement can work efficiently without enough funds, it has always been our intention that, on the part of the Scouts themselves, the help should be well deserved. With this end in view, we have always encouraged Scouts, especially Rovers. to undertake such public service as they can render with credit to themselves and to the Movement, without prejudice to their regular work as students or as in other capacities. We are glad to report that our boys have understood the right spirit of service and have rendered good account of themselves on several public occasions.

While it is not our idea to refer to the details of the services rendered, we may indicate here the broad lines of work they have interested themselves in. Rural reconstruction is a cry which is heard now everywhere and our Rovers have not been behindhand in joining the bands of workers engaged in this most laudable task of rejuvenating the nation's villages. Several crews have done meritorious work (the Minerva Mill Rovers of Bangalore deserve special mention) in Anti-Malaria work, in First Aid, Public Health and Sanitation in villages, and in co-operative and educational work. Games have been organized for boys in several places, village wells and temples cleaned, study or reading circles established, workers' hands organized among villagers themselves and much other useful work done. What the few have done many can do and, with a view to lay down regular lines of work, a village survey chart was prepared by Headquarters and sent to those who asked for it. The few reports that were received will, it is hoped, be of immense help in formulating a scheme which could be supplied to all Scout and Rover bands of service.

Emergency Fire Service, Special Policing and management of crowds at Jatras, Fairs and other public gatherings, Maternity and Child Welfare Weeks, Co-operation with Civic and Social Service League, are some of the other lines of work where in training to Rovers would be valuable and arrange-



Cub Satchitananda of the 15th B. E. Pack who has been selected as a Companion to the Chief Cub, Prince Jayachamaraja Wadiyar. Cub Satchitananda is now a member of the Chamundi Vihar Pack.

ments should be made therefor as early as possible for select groups of workers.

Scouting in Cities and Towns has facilities which lack in rural areas. Rural troops, though enthusiastic. are very much handicapped and your Committee will have to consider special ways and means of placing these rural units on a better and more efficient basis. The Club room of the village Scout troop should be the "Community Centre" for the village and this ideal is not an impossibility, given favourable conditions and enough financial support.

Look Wide, Look Wider and Look Wider Still

To-day, the 3rd of October, 1930, we celebrate the Twelfth Anniversary of the Movement in Mysore. Starting with the small number of 800 Scouts in the first year, it has grown steadily, surely, till it can now reckon near 6,000 Scouts in the Association. This may give us some cause for satisfaction; we cannot, however, afford to rest content when we find that there still are thousands and thousands of boys and young men who could join our ranks, but cannot do so for want of trained adult leaders who will work with them. The need for more 'men to lead' has been a far cry and it cannot be that we lack the right sort of men. They have to be found out and 'roped in' for the Movement.

There is nothing like a permanent habitation of its own to give stability to the Movement. The Committee propose to take definite steps shortly in securing a building, worthy of our position and influence; a building which all Scouts in the State could look upon as the Temple of Hope where they can worship and pray at the Feet of the Mother for the attainment of the glorious haven of Freedom and Love. When the appeal for the building fund goes out, we are confident that our hopes will be realized and we will soon have a Headquarters Building for the Boy Scouts of Mysore.

The vision of the future is always a fascinating subject and we have several things which require to be planned well in advance. With the experience of all these twelve years behind us and with a large body of devoted, selfless workers in our teachers, who, in spite of their heavy regular work, have been sparing long hours for work with boys outside the schools, and who, though they have schooling as their bread, have adopted Scouting as the marmalade to enliven the palate, we feel we will be justified if we visualize a day when Scouting in Mysore will be as regarded an indispensable institution for the

growth of the young in vigour and vitality.

THANK YOU.

We have endeavoured to give a fair picture of our hopes, fears and achievements in the year that has just gone by. Before concluding the report, it is our duty to thank all those who have contributed to the work of a successful year.

First and foremost, you will expect us to record our loyal and heartfelt thanks to His Highness the Yuvaraja, Chief Scout, and to Prince Jayachamaraja Wadiyar, Chief Cub, who, by their gracious presence at several gatherings of boys, by their valuable words of advice and guidance and in numerous other ways, have evinced keen interest in the welfare of the youth of the Country and have watched, with great pleasure, their progress from time to time. We are very gratetul for this personal interest in Scouting of both Father and Son and other members of the Royal Family.

The Scout Master is the backbone of the Movement and with him are closely associated the various Commissioners, Secretaries and members of Local and District Councils, and all workers in numerous honorary ranks. When we say "Thank you" to them, it is no empty formality but a deep and sincere expression of our appreciation of their work in the Cause.

The path that lies before us is long and arduous. It has its and its downs. But neither the ups nor the downs shall deter us in our endeavour to realize our aim.

"Go thou forth unto the World and mind thy work" is a behest which implies nothing beyond the stern path of duty and the satisfaction and pleasure to be derived from hard work. And, in that spirit of 'Nishkama Karma,' we shall labour in the months before us.

By Order,
C. SUBBA RAU,
Organizing Commissioner and
Secy., Mysore State Scout Council.

(*Continued from page 6.*)

Institutions in the State, as Scoutmasters while under training."

7 "It appears to be necessary and desirable to arrange for refresher courses of training for Scout Masters,"

This was moved by Mr. G. S. Subba Rao and was accepted.

8 Resolutions (6 in all) were then taken up together and discussed, as they all related to musketry training.

Col. Loch, Chief Commandant, said that he would see, that all possible facilities were afforded for the training in all the District Headquarter towns.

Mr. C. Vasudeva Rao was of opinion that the training should be given to all Rovers also, whether they were students or not.

After some discussion, the following resolution was passed:—

"That the Military authorities be requested to arrange for the training in drill and musketry at all District Headquarters where facilities are available for all Rovers and Scouters, on the recommendation of District Scout Councils.

9 "As there appears to be some audit objection to the local bodies making grants to encourage Scouting in their area, resolved that the Government be requested to authorise the local bodies to give suitable grants for the development of Scouting."

This resolution was accepted.

10 Lt. Col. Loch observed that his resolution required a change in wording which he suggested. Mr. K. Srinarasimhaiya seconded the proposition. As finally adopted the resolution runs as follows:—

"That as far as possible local needs of Boy Scouts be met by raising funds by arranging scout concerts and entertainments.

11 "That the Scout Masters be provided with free Railway passes on Mysore Railways when they travel on Scout duty."

This resolution was accepted, with the observation that information be obtained from Ceylon and other Government railways regarding concessions granted by them, before recommendations are sent up to Government.

12 "Tenderfoot badges, may, as a mark of recognition of the recipient as a Scout, be supplied gratitiously."

This resolution was referred to the District Scout Councils for consideration,

The meeting terminated at 10-30 a.m after a vote of thanks to the Chair proposed by Mr. D. Venkataramiah and after the National Anthem.

A HEROIC FROG.

M. KADER HUSSAIN.

The other day my little sister and myself were having our usual walk in a neighbouring garden. There is a big tank adjacent to this garden. We both of us went there, sat on the tank bund and began an earnest conversation about the beauty and charm of the surrounding country side. Just then, we suddenly heard a wailing cry of a frog in distress.

Following the direction from which the sound came, we observed a huge snake which was devouring a frog. Really my little sister was terribly afraid of the very sight of that cruel monster with its prey.

Just at this moment another frog was attracted by the distressing cries of his mate in danger and hopped up as fast as his heels could carry to the scene of this fatal action. At first no idea flashed in his mind as to how to rescue his dearest mate from the jaws of that monster. Therefore we simply sat for a while blinking at the enemy. Then all of a sudden he leaped forward, seized the neck of the snake and dragged it forcibly into the river.

The snake's head was almost half-sunk and the water quickly entered between the widened jaws and it was of course, compelled to set free its victim just to escape drowning. This it very promptly did, and the released frog breathed gladly at the fresh free air and took rest for a few minutes. Finally she swam away with her plucky mate while the defeated snake wriggled to the shore with intense pain.

Next we came home with a feeling of thrill at the thought of that adventurous frog who saved the precious life of his sweet-heart. Well, Chums! Is this not really a thrilling adventure ?

Nearly Three Million Strong—and Still Growing.

The world membership of the Boy Scout and Girl Guide Movements has now reached 2,770,000—1,970,000 Scouts and 800,000 Guides. So announced the Chief Scout, Lord Baden-Powell, last week. The Boy Scouts are increasing at the rate of over 100,000 a year.

THE PRIDE OF INDIA.



Mr. K. R. Suryanaravana Rao, who under the pen name of Sri Kasyap, has been contributing articles for several magazines in and outside the state. If the promise of the present is kept up, he bids fair to be a successful writer and a good journalist.

MAHATMA KABIR.

(*A slight abridgment at randon of a chapter from Sri Kasyap's forthcoming work*— THE PRIDE OF INDIA).

Mahatma Kabir Das, poet, mystic and a notable religious reformer in India, is a remarkable character in many ways. His courage and spirit of protestantism, his supreme love and kindness, his fearless, yet humble advocacy of pure and enobling doctrines, above all, his profound mystic songs and utterances make him a most eminent figure in mediaeval India. There can be no doubt that his teachings exercised a most important influence in the fifteenth and sixteenth centuries.

Conflicting accounts of his story prevail according as the source is Hindu or Mohamedan. His name (Kabir is an Arabic word meaning Great) is Mohamedan, but his writings show a mind steeped in Hindu thoughts and mythology and a knowledge of Hindu scriptures and philosophy, only to be gained from a close association with Brahmin pandits.

Legend relates that he was born of a Brahmin girl-widow of Benares, probably in the year 1440 A.D. who to hide her shame, left the young baby in an adjacent jungle. Here, it was found by a julaha or mohamedan weaver of Benares, named Ali or Nuri, who with his wife Nima, was going to attend an invitation in a neighbouring village. Feeling compassion for the forsaken child, they took it home and brought it up as their own child.

It is evident that, from his boyhood, Kabir was a sort of a religious maniac and used to roam over the city. We know very little of his early training, of the way in which his spiritual genius was kindled. He, however seems to have been of a reflective and intrepid disposition. By his queer acts of love and charity and even occasional sallies of free thought, he often surprised his adopted parents and neighbourers, but in spite of his mystic moods and utterances, he set to work on the loom, the craft of his foster parents.

Sri Ramananda was a great preacher, and one of the spiritual *gurus* of his time. His teachings attracted members of different creeds in large numbers. Kabir in whom a strong religious mind was implanted, wanted to become his disciple. Knowing full well that Ramananda being a Brahmin would not accept a Mohamedan as his *chela*, he is said to have obtained permission by a ruse. He knew that Ramananda was in the habit of going to the river Ganges, to have his bath every day before dawn. Therefore, one night, he did not at all go home but went and hid himself lying full length flat on the steps of the ghat. As desired, the swamiji tred unexpectedly upon the head of the boy and exclaimed in astonishment, 'Ram! Ram!'

Kabir gave out that he was the disciple of Ramananda having received the necessary initiation from himself. Both Hindus and Mohamedans were annoyed by this overstepping of the bonds of creed, and at once took the Swamiji to task. The latter denied, but when Kabir was brought before him and related what had taken place at the ghat. the *guru* unhesitatingly embraced him saying that he was indeed his disciple in the real sense of the word. Thenceforward, Kabir was recognised as the leading spirit among Ramananda's twelve disciples.

His adhesion to the doctrine of his *guru* is a solitary instance of the religious syncretism which prevailed at that time in Northern India. He joined his teacher in the theological and philosophical disputes which the latter carried on with the learned of the day. We do not know how long he remained true to the religion of his *guru*. He also mentions among his spiritual forerunners, Jaidev and Namdev, the earliest Marati poets, (both about 1250 A.D.). He was also influenced by Sufis or mohamedan mystics, as revealed by his writings. These two influences seem to have brought him at an early age to the belief that God was not the God of any religion or creed, but of all mankind. Whatever may be the fact, within a very short time, his religion became more powerful than any then existing in India. Most likely, he began to preach his religion after the demise of his master.

Kabir never adopted the life of a professional ascetic. He did not put himself to bodily mortifications and penance. He was a married man and had a son by name Kamal, the name of his wife was Loi. He followed his adopted father's craft, did not receive any education, but continued throughout life a simple man. He apparently lived a life perfectly normal to all outward seeming, but filled with a deeper joy than is the previlege of the worlding, because, it had its roots, in an experience deeper than all other emotions of the human spirit. Though a practical man of the world, his manual work was in no way an obstacle to his meditation. On the other hand, it seems to have helped him. He knew how to combine vision with industry. One of his sayings was 'He is the real Sadhu...who teaches you to be still in the midst of all your activities.'

He set himself to preach his doctrines but his system of preaching was novel. He did not preach but sang in popular verses and ballads. He was a skilled musician and wrote in Hindi, the common tongue of the people. His sayings and poems have much beauty in language and thought. Repudiating ascetics and breaking down the barriers

of intolerance, he taught that God is to be found in universal love, kindness to all living things, extention of self to embrace the whole. He boldly declared the universal brotherhood of man and the uselessness of all religions.

At one time he sings .

O! servant, where dost thou seek Me?
Lo! I am beside thee.
I am neither in temple nor in mosque:
I am neither in Kaaba nor in Kailas:
Neither am I in rites and ceremonies
nor in Yoga and renunciation.
If thou art a true seeker, thou shalt
at once see Me:
Thou shalt meet Me in a moment of
time.
Kabir says, 'O Sadhu! God is the
breath of all breath;
It is needless to ask of a saint the
caste to which he belongs
For the priest, the warrior, the
tradesman and all the thirty
six castes alike are seeking
for God.
It is but folly to ask what the caste
of a saint may be;
The barber has sought God, the
washerman and the carpenter
Even Raidas was a seeker after God.
The Rishi Swapacha was a tanner
by Caste.
Hindus and Moslems alike have
achieved that end, where
remains no mark of distinc-
tion.

From Rabindranath Tagore's *A Hundred Poems of Kabir.*

Kabir soon became the preacher of a number of disciples who began to gather round him to listen to his songs and discourses But this sort of preaching brought down the opposition of the orthodox on him which manifested in hatred and ill-will. We read more than once of his being hauled up by his enemies before the Mohamedan Emperor Sikandar Lodi, on the complaint of leading the people astray with false doctrines, and that he should be put to death. Kabir went and stood before the Emperor, and the courtiers told him to make prostrations to the monarch. He replied that he was not accustomed to courts, nor had he any business with the Emperor; he but knew the name of God who was the support of his soul and the only sovereign of the world. The Emperor seems to have been at first provoked to anger, but being a man of culture and broad views, let him go.

Though his life was spared, he was banished from Benares. Thenceforth, he appears to have roamed far and wide in Northern India, singing his songs.

In the year 1518, Kabir determined to leave for Maghar. As it was popularly believed that all who died there must return to earth as asses, his disciples cried out against the wish of their master, but found it impossible to change it. He started for the place in the Samvat year 1575 (1518 A. D.). Shortly after reaching that city, an old man, broken down in health, he passed away on the eleventh day of the bright half of the month of Magh. So great by this time was the regard of both Hindus and Mohamedans for one whom throughout life they had baited as a heretic, that there was a dispute between them for his body. It is said that there would have been a battle fought between the two communities over his physical body—the King of Benares with ten hundred Hindus wanting to burn it, and Bigli Khan, with thousands of Mohamedans anxious to bury it. At this crisis Kabir seems to have appeared before them and asked to lift the shroud and look beneath and immediately vanished. When they did as they were told they beheld a heap of flowers in the place of the corpse. Half of this was buried by the Mohamedans at Maghar. A mosoleum was raised over the grave, and it is still considered as one of the chief places of pilgrimage of the Mohamedans; the other half was burnt by the Hindus on the banks of holy Ganges. The ashes were buried and a *Mut* was built at the place which is known as *Kabir choura*, the sacred shrine of the followers of Kabir. 'Fitting conclusion,' says one of his biographers, 'to a life which had made fragrant the doctrines of two great creeds.'

The tenderness of his poems is unmatched in Indian literature. They are sung in every household in Northern India. His followers generally called *Kabir-panthis*, are numerous in the Deccan, Central India and Gujarat. The Sikh and other religions are found upon his teachings. That it formed the basis of the Sikh movement in the Punjab is clear from the fact that Kabir's sayings are constantly quoted by Guru Nanak and his successors.

Mahatma Kabir Das is remembered as one of those reformers who from time to time have arisen in India to save mankind.

A SHORT STORY.

Mr. K. S. Narayanaswamy, Natcharkoi Kumbakonam.

Goharpur was a village of moderat size on the bank of the beautiful rive Amba. The village too was very beauti ful and enviably situated by nature On three sides it was protected b nature's rocky walls and on the fourt there was the deep and wide Amb river which surpassed the famou ditches dug by our ancient kings. Ric and dense groves and gardens surround ed the village and provided the villager with every kind of vegetables and othe materials. To be brief, the Goddes of nature shone there in all her spl endour and where could we enjoy he gifts more fully and better than in thi village of Goharpur.

It was in this village that our hero live which was the centre of all his laudabl adventures. The villagers called hi Tenali and there is no harm in our cal ling him by the same name. If grea men are considered to be born of anci ent famil es and noble parentage, ou hero was not one of them. If muc learning and education go to make learned man, he was not a learned ma either. But what made this man of a ordinary villager of an obscure extrac tion, so popular and distinguishe among his neighbours were his read wit, presence of mind and skilful use o his tongue. He would never use hi gifts in any questionable way. He wa very kind and he was the only man t whom the villagers could and would re sort in case of some difficulty or other.

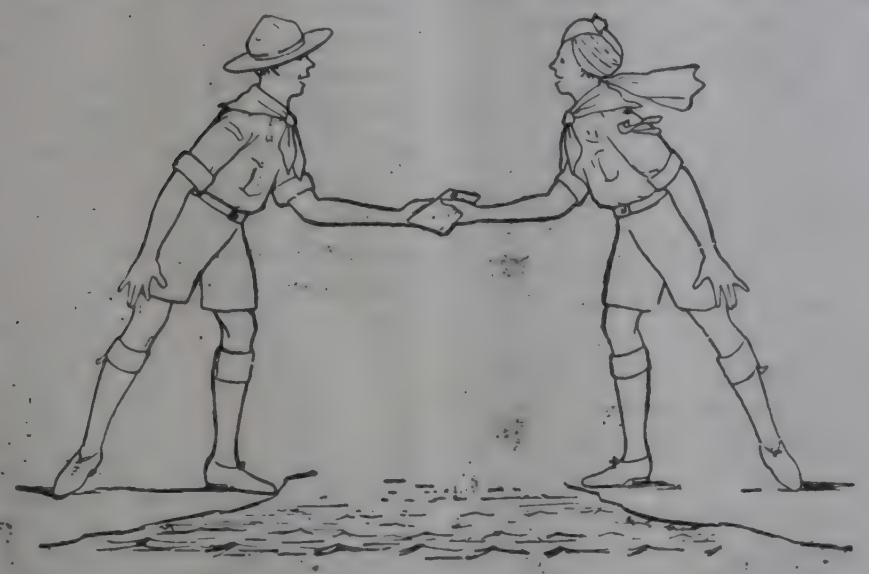
And now an incident presented itsel which added to the many adventure of our hero Tenali. Of late a vagu rumour was smelt in the atmosphere o the village. Here and there people be gan to complain of some vessels missin or some vegetables or cocoanuts stole In short there were enough of evidence to show some thief was making hi appearance daily in the village. No this occasion found all the villagers i the house of our hero requesting an imploring him to find the thief out.

The vessels missing. Vegetable stolen. What do all these mean? there is a thief at all how to get him! These were the thoughts th haunted his mind the whole day. An a solution to these problems was no beyond the scope of his abilities.

(*Continued on page 12, col. 1.*)

THE MYSORE SCOUT CLUB.

Viswanath Rao H. Kulkarni, Mysore.



About Stamp Collecting.

It may be readily taken for granted that a hobby of some kind adds greatly to the happiness of its devotee and that it is indeed necessary to human happiness to have some interest in a hobby, apart from our routine duties and cares. When a hobby combines interest, instruction, and usefulness besides real merit, it is not only a source of pleasure, but also apparently a benevolent purpose. And a hobby which pays amply its ardent and intense student is desired by all classes of people alike.

Philately is the art of science of collecting Postage Stamps. To the man in the street the idea of Philatelic Science may seem to be a wonder. But it is really becoming more popular among our circles that it can be observed that Stamp collecting will occupy an important and distinct position in our life.

Postage Stamps are known to the world from generations. The first of its kind to appear was in the year 1840 A. D. in London. The famous "Penny Black" was the first stamp and is, off and on, met with. The next country to take up the scheme of prepayment of postage to letters was the United States of America, and later on each and every country issued postage stamps and now there is not a single place in the world, in which stamps are unknown.

Our hobby is known from a few years after the first postage stamp was issued Stamp collecting is recognised as the King of Hobbies and Hobby of Kings. In this respect His Majesty King George V and H. R. H. the Prince of Wales are in the fore-front and many others of Their Majesties and Highnesses took to it as a source of immense pleasure. His Majesty the King joined the Royal Philatelic Society in 1893 and three years after was elected its president. Many of the most sought-after stamps now in the Royal collection were gathered during his travels in India, Canada, Australia and other countries. H. R. H. Prince Edward of Wales exhibited a very fine collection of stamps at the International Philatelic Exhibition held in London in 1906 and has since 1919 accepted the Honorary Presidency of the Royal Philatelic Society.

The Royal philatelist has on more than one occasion expressed his continued interests in all work connected with philately and many persons have acknowledged the manifold blessings of stamp collecting. To-day philately is effectively asserting its claim to be a valuable and virile educational force.

Stamps will give more knowledge to a boy in a single day than that given by books in a whole month. This is because stamp collecting is taken as a hobby and the pleasure thus derived compels the boy to learn and the knowledge gained in this manner is permanent. Ernest Crosby, a well-known Philatelist says:—"Children have no natural taste for geography and the first thing to do, if it is to be studied, is to awaken that taste. Tolstoy suggests the reading of travels as a means to this end; I would be tempted to add, as even a more efficient awakener the collecting of Postage Stamps. The ordinary boy learns much more in this way than from the best of teachers."

It may be a point of doubt to some persons how geography or history can be studied from postage stamps which are scarcely one or two square inches in area But we find that many events in History are commemorated through postage stamps Maps of the countries appear on the issues of several countries and we see also animals, birds, ships, waterfalls pictured on stamps. Moreover, famous men who have made up History like Columbus, Vasco de Gama are portrayed on the stamps of many countries. In this way if we can make collections of Literary men, Sports and so on and if they are written up, giving full information, they will serve a very useful purpose and will be of immense educational value.

Postage Stamp collections often prove a great national asset, and we see stamp collections formed in the Museums of different Nations. The collection at the British Museum at London has got very many fine old stamps worth thousands of pounds.

Apart from the absorbing interest in the Philatelic pursuits, it is one of the best investments that can be made. "Very few of us, we feel assured, can be aware of the great sums of money which are invested in stamps. Nor, as we honestly believe, there does not seem to be any valid reason for supposing that the capital thus sunk is in danger. The rare stamp is a good currency as the consol." The above is an extract from the Editorial of the *London Daily News*. But from the point of a true Philatelist, it pays him a handsome and regularly paid dividend in the charm of collecting and he does not worry about every possible way of profit. For istance, what could have been bought for a few cents twenty or thirty years ago, is now worth hundreds of rupees.

To the Philatelist, in addition to the manifold advantages of pleasure derived from the Royal Hobby, it is a source of income, but it is not generally cared for.

Next time when we meet again, I will talk to you on how to collect stamps and form a collection. Till then, *au revoir*.

Little efforts often have big results.

A SHORT STORY.

(*Continued from page 10, col. 3.*)

It was between six and seven of the clock in the evening and the sun had just gone down and the whole sweep of the land was mellowed by the golden light of the April moon. And deep silence brooded over the whole universe when our Tenali was found in his garden walking to and fro. After some time his vigilant eyes alighted on a black figure roaming in the fields. If Tenali had shouted for help he would have been very foolish. But he was not of that sort. Surely the thief was coming to his house that night and he could encounter him at leisure.

And consequently he came in. He dropped himself into an easy chair, began musing and was soon lost in deep contemplation, his eyes being idly fixed on a lizard which was catching moths on the wall. Strange thoughts flittered across his mind. His meditation was disturbed as the clock chimed eight and he rising up went for dinner. His wife was naturally very much vexed at her husband's silence and melancholy which quite contrasted with his every day jovial and amiable life. And as we can perceive the poor woman was at a loss to account for this sudden change in her husband's manners that had so strangely come on him.

The dinner over, our hero rose up and went into the backyard to wash his hands. But, hear! What is that sound as of calling! Perhaps he was calling his wife. Yes. His wife was soon near her husband who ordered for a pot of water. The poor woman instantly obeyed. But that was the very first of many a pot asked for! Our hero took water in his tumbler and spitted every mouthful on a bush before him or on something that was into it. He continued this comic for a long time. The poor wife was greatly terrified and lost her heart. In vain she called her husband and pleaded before him to speak out. He neither saw her nor spoke.

The night was very pleasant and the moon shone in all her spleandour. The blue sky was very clear except for the stars scattered like so many pearls. The poor wife concluding that her husband had become mad ran out into the streets and very soon brought about a dozen of the villagers on the scene. They too were dumb-founded at the sight and soon they began pulling and dragging our hero.

But Tenali beckoned them to be silent. The time he was expecting was come and soon he cried out, "My dear brothers, you see, my dear wife who has been with me for the last so many years could not bear the trouble of getting me a pot of water and has brought you all here thinking that I am mad. But, on the other hand, there you see a friend of mine under the bush who has been silently bearing all the water that I spitted on him without the slightest murmuring or impatience."

Lo, no sooner were the last words were out than the villagers sprang on the bush and brought out the man—the thief surely.

HOW UNFORTUNATE!

By Sri Kasyap.

Who is that pensive girl, whom thrice five summers scarce have called their own? Lonely she sat, her bending graceful form supported by her hand, overshadowded by a rich canopy of black long flowing hair dishevelled. Melancholy sat upon her face; her eyes of raven blackness were rivetted to the ground; and now she heaved a sigh unconscious of the world around her; for what is the world to her now and all its pleasures?

It was the Hindu widow-girl, the only daughter of her parents, whose existence was bound up with hers. More than a paternal care was lavished upon her; more than a maternal affection, for she was the last of many who had all sunk into a youthful grave.

The husband of her parents' choice was a young man of sixteen. He showed early promise of rising intelligence; and ere he had attained his twentith year, he was deemed qualified for the office of a linguist under Government, to accompany an expedition then set on foot to quell the insurrections of a neighbouring chief of some distinction, who had proclaimed an open declaration of war. Before he started on this his first career in life, he went to Kamala—yet a young laughing beautious girl and told her of his speedy return with plenty of wealth, and so they parted.

He won the esteem and regard of the Commander-in-Chief by assiduity and attention, and a promise from him of recommendation for some more elevated rank on their return. The battle was fought and won, and a treaty was entered into. Every adjustment was made and the army was about to return with victory. But alas! how short-lived are all our hopes! For, that baneful cholera broke in amongst its ranks causing the most dreadful ravages! Amongst its many victims, the languist was one. He left this world leaving in the custody of his assistant, all that he possessed to be given to his dearest Kamala.

Seven months after the parting brought with it the intellience of her husband's death to Kamala. It was a



stroke of grief her heart could scarce sustain. It put out for ever the lamp of hope and expectation that was beaming in her bosom, in and its stead, the darkness of melancholy brooded there. She was divested of all her ornaments, jewels and decorations,—the Hindu women's pride and treasure. She sunk under the pressing weight of her misfortune and thought only of him she was bound to and her internal eye looked forward to the vista of coming years, wherein was marked out in her mental vision the eternal widowhood unto which she was doomed— a victim to priest-craft and all the horrors of impious superstition. To be known as a widow among the Hindus is to be an outcast, either the sanctity of innocence, or the purity of budding youth, can shield the suffering victim Wherever she turns she beholds the finger of scorn being pointed towards her and the curl of a contemptuous lip. In her own domestic circle, she is treated no better than a base-born drudge. She has neither friend nor sympathiser in this world and her whole life is a mortifying existence, shut out from every hope, from participation in the joys and sorrows, endearments and affections of consan-

THE EDITOR'S CHATS.

The Cub Rally at the Palace.

There never were jollier cubs than those 250 youngsters who mustered strong to honour their Chief, Prince Jaya, as they affectionately call him, on the 11th August, 1930, in the Palace at Bangalore. They gave him their Grand Howl and such a Howl it was! And there was a sumptuous Tea, arranged by our Chief Scout and there was, too, a great deal of jollity! When the boys had five minutes all their own after the function, how I envied them when they jumped and frisked and rolled and danced! Would I were able to imitate them, however poor at that!

The Prince's Yarn—so melodious and so sweet his voice; and the words so well chosen to suit the occasion. "DYB, DYB, DYB,!" he exhorted and the Cubs yelled back—"We—ll DOB! DOB! DOB!" It was a great sight—yes, for the Gods to see.

Why Lion?

Talking of the Cubs, I am reminded of the question some people have asked me—why call our Cubs, Lion Cubs, instead of Wolf Cubs? Our Association considered this question in all its aspects and have accorded approval to the "Lion" in the Cub Law. Why? There are several reasons but suffice it to say here that it is in accord with the best traditions of our Country. If a movement is to succeed, it must satisfy the national sentiment and have its sanction behind it. Americans want their Scouts to be 100% Americans and Indians would like their boys to be 100% Indians. This national emphasis is quite in keeping with the international aspect of the Movement. The wolf in Indian tradition, mythology, etc., has a mean place, if it finds a place at all. But the Lion is held to be the ideal of all that is noble, brave, serene, manly. A Hero is termed a 'Purusha Simha' or 'Purúsha Vrishabha,' never a wolf—which is cowardly, cunning, gluttonous and all that is associated with meanness. When a Cub promises to obey the Old Lion, he knows he will have to follow in the footsteps of his elder—who must be worthy to be followed.

The Indian Jungle Book.

Some people fear that in adopting the Lion we are setting the story of the Jungle Book in the background and introducing a new principle. The story of Mowgli and the Wolves is now taught to our boys and will be taught with all its lessons on jungle lore and team work. But if we also teach another story which is quite Indian, it does not mean necessarily a conflict with the old. Why not both be taught together? The Panchatantra and the Hitopadesa are the Indian Jungle Books, many centuries old. These books are as popular to-day as ever before. The stories were expressly written to teach the 'arts of life' and of 'administration' to the young sons of an Indian King. They contain lessons of universal application. Why not use this storehouse of Indian knowledge to train Indian boys as good citizens of the India to be? While the story of the Lion teaches them noble traits of character, the story of Mowgli and his Wolves teach them lessons in unity or team work. Where is the conflict?

Fundamental Principles.

While the main principles of Scouting are the fundamentals, the methods adopted, the stories, games, songs etc., taught, should suit local needs. A great deal of elasticity in details is necessary and we should fight the fear that anything new is dangerous. Experiment, investigation, adaptation or selection—are the methods of all scientific development and the considerations that have weighed with our Association in adopting the Lion have had their basis in the desire to make Scouting a national institution, without infringing the main principles laid down by Lord Baden-Powell in his scheme of training boys.

Farewell.

Before laying down my pen, I should thank the readers for their patience with me in these talks and for their hearty co-operation in all matters pertaining to the Magazine. This is the last 'Chat' we will have together through the medium of this, our beloved Magazine, as I expect to hand over its charge to my successor in office, Mr. A. Vasudeva Rao. Mr. Vasudeva Rao is well-known to you all and needs no introduction from me. I hope he will have your valuable help and co-operation in an unstinted measure. Please permit me, therefore, to thank you for all your kindness to me all these years and to wish you Good Scouting and a Scouty farewell! Thank you!

Yours Scoutingly,
C. SUBBA RAU,
Editor.

Proficiency Badges for Scouts



THE SCOUT COOK.

To obtain a proficiency badge for cooking, a scout must—

1. Be able to make a cooking place with bricks, stones or logs and light a fire.

2. Demonstrate ability to cook at least seven local dishes (two curries, two sweetmeats and three others) and three beverages, sufficient for a patrol of eight Scouts.

3. Be able to serve properly,

4. Know minimum requisites in utensils, rations, and supplies for the cooking.

Build up the Body, Young India!

A young man came to me the other day with his notebook and asked me to give him a message. And I wrote the following little line,—"Blessed is he to whom his body is a temple of theBlessed One." The physical is a form of the spiritual. A civilization which declines in respect of the body becomes decadent. It seems to me that the secret of Greek civilisation was just this,—it was at once intellectual, æsthetic and athletic. Ancient Greece developed love of philosophy and games. Young Greeks were not only intellectual; they were, also, eager to build strong bodies,—strong and beautiful. Poems were composed in honour of victors in the Olympic games.

The Body is a temple of the Blessed One. Build up pure bodies and strong; and you will build the nation.—T. L. VASWANI.

ELIMINATION IN SCOUTING.

MR. J. B. PUNITA.

Scouting, as we are all aware, embodies high ideals and principles. Its aim is to achieve a harmonious development of the faculties of man and make him a perfect being. There is nothing in the life of man, as far as we can judge, that scouting has left untouched and that scouting does not attempt to improve or rectify. Sure enough, one will not be wrong if scouting was called the religion of the modern age. No movement is so educative and so useful to the student as the Scout Movement.

If Scouting attempts to make us perfect and useful citizens, why do we not find all our young men join the movement and throw themselves heart and soul into it? Is it their determined policy not to become useful citizens. I think not. They do appreciate what Scouting aims at, but yet the idea of joining the movement is shunned.

It is not my idea to point out any defects in Scouting, if there be any at all. It is a sorry affair to see that few people join the movement—a movement with a high moral purpose behind it; and even of those ardent few who join the movement, many fail to continue after they have passed the tenderfoot tests and are invested. I do not however mean that success of scouting is indicated by numerical strength. I do not even say there is lack of enthusiasm among our young men. The whole mistake lies with the scoutmaster, or rather with his methods.

If we want scouting to fare better, to be made more attractive and popular, the method of approach to scouting must be thoroughly revolutionised. The usual method in schools and colleges to recruit Scouts is to send a notice to all the classes, sometime at the beginning of the year, calling upon all those interested in Scouting to meet at a certain place and at a certain time. The names of willing students are then taken down and they are afterwards asked to meet regularly once or twice a week. A month or two later, they are invested, and they make themselves conspicuous at school or public functions and as soon as the academical year ends, Scouting also ends.

Surely nothing is more funny, and wasteful than such a procedure. The Scoutmaster cannot stand on a high pedestal and say come unto me all ye want to join scouting. In plain words, the Scoutmaster should go to them and not ask the students to come to him There is a world of difference in his attitude in these two cases.

There is nothing a boy loves more than play. Go to the boys and play with them. Never for heaven's sake tell them you are going to make them scouts. Play with them for days, for weeks, if not for months. Impress your personality on them. Let them know there is something in you, something which they cannot explain, something which makes you fit to be a leader. Correct them, admonish them, be a beacon light to them. Teach them what is fair game and what is unfair. Let all the noble ideals and principles of scouting soak into them. They love you and you love them. They are your disciples and you their master. You have started your troop. You have made them scouts without telling them they are.

Please do not begin scouting by teaching the tenderfoot tests, drill, salutes and signalling. The method we have hitherto adopted has produced more scoffers at scouts than scouts themselves. Scouting undertakes to teach and train people for service. Why do you teach the fresh eager scouts, eager to know what scouting is, to tie knots, to know the composition of a flag and to hoist it? Why do you teach them the Scout-law first, when they cannot understand it? Let them understand the meaning and significance of it at a later stage. In short, teach them nothing which is remotely connected with service. Impress on their minds when they are yet fresh, the depth and high moral significance of scouting. We are all too eager to invest our scouts and register our troops. If you want your troop to five long and scouting be of some service, put off the investiture ceremony to as long a period as possible.

Tests—What are we to do with them? What kind of tests should we have? Are we to train our boys for the same old prescribed tests? Can we prescribe the same tests for all localities and for all time and for all boys? It would be better if the word 'Test' itself were abolished from Scouting, and every other word that suggests the horror of examination.

Teach the boy such things as will make him help himself and then he will be able to help others. Let not the student feel that scouting is an additional bother to him. Make scouting a useful pastime to him and to others. Teach him first what is needful to him e.g., first aid. The resourceful and intelligent Scoutmaster will very easily find out what is really needful in his locality. His duty is to lead his scouts for service, and to supply the personal needs of his individual scouts. Let people love your scouts on account of their service.

If your troop happens to be in a village, find out first what the needs of the village are. The sanitary conditions of the village may be bad, the village may be in need of good roads and drainage. The needs of particular localities vary. The Scoutmaster's duty is to find them out.

Let the scouts understand clearly, that they are directly connected with service and that it is for service they are scouts. Insist on them to do a good turn daily. Let them never miss the ideal from view. We have been beating about the bush too long. Our method has too long been round about.

I am not here saying that we have been of no service hitherto. I have tried to explain why in spite of its high ideals and principles, scouting has not been as successful and attractive as it ought to be. We ought not to follow

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(*Continued from page 12.*)

guinity, excluded from all the national rites and ceremonies. Better a thousand times for her she had never been!

Such, however, is the sad mournful case of her who sinning not, is sinned against, for she has become a widow in the death of him unto whom she had given her hand and heart. And must she then endure all, pine away in untold grief and waste the beauty of her youthful person?

But Kamala's more tender mind could ill sustain the taunts and buffettings of an unrelenting people. She sunk beneath the pressure of her bereavement. Ere four returning moons rolled their changes on her devoted head, she pined, withered, and with *his* name on her lips—breathed her last.

The Malleswaram Scout Swimming Club.

Extracts from Annual Report for 1929-30 :—

This institution was started as a result of a keen desire felt by many a youth of this place to accomplish themselves in the Art of Swimming both as a pastime and exercise as also life-saving method, a necessary part of one's training in life. This institution was originally started under the Mysore Boy Scouts Association, Bangalore, as its branch on 5th December 1928, manned by our able and talented Instructor, Mr. B. R. Srinivasa Rao. The membership was to begin with very low and in the course of a few months, nay weeks, the number increased by leaps and bounds and at the last Anniversary, (on 30th March, 1929), we had on our rolls some 70 members inclusive of ladies, boys of even 6 & 8 and pretty elderly gentlemen as well. Since then membership has gone on increasing and at our 1st Anniversary on 22nd June, 1930, we had about 150, and to-day we have on our rolls nearly 200 members. One special feature to be noted in this connection is that the number of ladies has gained in strength very appreciably.

The members are given instruction in all modes of Swimming between 5-30 and 8 a. m., during the winter and between 8 and 11-30 a.m., during summer by Mr. B. R. Srinivasa Rao who is the Chief Instructor, and we have now appointed Mr. A. Jagadisan as an Assistant Instructor, to coach pupils on all days between 5-30 and 8 a. m. during summer and thereby enable quite a number of pupils to be instructed at their convenience. I am proud to state that this humble institution has uptill now sent out nearly 170 pupils after complete training who are able to acquit themselves pretty satisfactorily in any hour of need or test of skill. The membership is not confined only to the young but embraces in it gentlemen of all ages and in different walks of life

We are grateful to the members of the Municipal Council and to the Municipal Commissioner for their support in pushing through propositions for the grant of funds for the repair and proper up keep of the tank, by providing the much needed facilities of (a) approach (b) cleanliness (c) reducing the risks at the tank by removing the weeds, (d) removing the old wire ropes (e) two dressing sheds and (f) a diving Plank.

This institution has in its own humble way not only saved the lives of many unfortunate victims but has actually prevented and lessened the chances of accidental deaths which, were till the club was started, quite common and rather alarmingly frequent. The individuals saved from the jaws of death as also the public of the place must be grateful to our beloved instructor for his untiring zeal and his spirit of sacrifice in the cause of the suffering. The Institution has to its credit the following lives that were saved :—

	Name	Age	How endangered	By whom saved (rescued)
1	Mannar Krishna	18	In deep water	Mr. B. R. S. Rao
2	Y. Ranga Rao	22	do	do
3	Seshagiri Rao of Mysore	33	do	do
4	Another gentleman	25	do	do
5	Subba Raju	12	Slipping	do
6	K. Narasimhiah	13	Accident	Mr. K. Ramaswamy

and we have also to add with pride that one of our members Chi. K. Ramaswamy, aged 11 years so recently on 14-5-1930 saved the life of a boy of 13 at Athibele, Anekal Taluk and was presented a silver medal from the Club and some presents from Mr. C. Machia, the Municipal Commissioner.

The institution has very slender financial support, the only source of its income being the nominal fee of a rupee per head per year. With such meagre funds it can hardly be expected of us to undertake any bold and independent improvements which are quite essential for the proper training. Our instructors, we must say to the credit of their spirit of sacrifice but to our utter shame, are being with no recompense We are not in a position to make them any payment and it is our earnest appeal therefore to the public as well as the Municipal Council to see that we are enabled to make them at least a nominal allowance of Rs. 200 per year for their zealous, invaluable untiring service to the institution and to the public at large. It is our request that the public will therefore help us by free and copious donations to realise our desire.

An Address presented to the President and Members of The City Municipal Council, Bangalore, by the members of the Malleswaram Scout Swimming Club, Bangalore.

Dear and Respected Sirs,

We, the members of the Scout Swimming Club, Malleswaram, heartily welcome you to this happy function, the opening of the Swimming Tank in this place. It was formerly little better than a pond full of weeds and dangerous to step in. Many a life was being lost although the water is not deep. It was then that a rescue party was formed and by experience we found that here was a tank ideal in formation, extent and situation to serve as a public Swimming Bath. It is picturesque in situation, small and shallow enough to invite and encourage beginners, large and deep enough to give every pleasure to the expert This has naturally attracted a large number of members, many of them ladies, all eager to learn Swimming. By your kind endeavours and generosity and in particular by the efforts lof the late Mr S. Venkaranga Iyengar and the sympathy of the public at large, we got the tank drained and renovated, the weeds removed to a stalk, the bund restored, diving plank and dressing shed furnished and you see before you the lovely enjoyable tank it has become. We congratulate the City Municipal Council and the Commissioner on this the first attempt in the state to construct a public Swimming Bath with up to date equipments.

Our Club has a strength of nearly two hundred members of whom over twenty five are ladies. Of these over a hundred and fifty have learnt swimming all from the beginning here and are now experts. Several of them have not only learnt Life-Saving methods but have actually saved lives in danger of drowning in various parts of the

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the old paths. We have to find new ones.

A Scoutmaster ought to question for himself before he trains the boys for a particular test, how far it is going to be useful to him. How much by it, will he be able to serve others? This will tell him what he has to eliminate.

OUR COMPETITIONS PAGE.

Conducted by Mr. P. Z. L. CRAFT.

Note.—These Competitions were published last month and are repeated as it is feared that enough notice has not been taken of them—Ed. M. S.

No. 1—Anagram Competition.

1st Prize—Rs. 2. 2nd Prize—Re. 1.

The following groups of letters will give you some words, if properly arranged : For example—

M R N E I

when properly arranged, will make the word 'Miner.' Proper names and plural forms are omitted.

1 Y E A R I V N A N R S
2 E R E M
3 E L U O V
4 A T Y H C
5 G C A L O L E V E

COUPON.

(Anagram Competition—Sept.)

1
2
3
4
5

Name

Address

No. 2—Beheaded Word Puzzle.

1st Prize Re. 1-4 0 2nd Prize Re. 1

Complete I am a domestic animal that is lost ; behead me I am a salver ; behead me again I am a gleam of intellectual light ; behead me a fourth time I am an interjection.

COUPON

(Behead Puzzle—Sept.)

Answer

Name

Address

No. 3—"Favourite Rulers" Competition.

One Prize of Rs. 2-8-0

Below are given the names of some Indian Rulers. You have to arrange them in the order of their popularity After you have arranged them you have to fill up the coupon and forward it to the Competitions Editor, The Mysore Scout, Fort, Bangalore City.

An example will make this clear.

Suppose you think Akbar is first, Shivaji second and so on, you have to arrange them as follows :—

1 Akbar 2 Shivaji 3 Babar etc.

Prizes will be awarded to the list that agrees with the order which is obtained by popular vote.

Now put the following rulers according to your choice ; Babar, Chandragupta, Asoka, Ranjit Singh, Harsha, Akbar, Shivaji.

COUPON.

(Favourite Ruler—Sept.)

My favourite Ruler is.....

The following is the order of merit.

1
2
3
4
5
6
7

Name

Address

RULES

1. These rules apply to all the three competitions given here.
2. You may send in as many attempts as you like. Each attempt must be accompanied by 2 annas Alternative entries must be sent on separate sheets accompanied by additional fees.
3. A correct solution is one which agrees letter for letter with the key solution.
4. The decision of our Puzzle Editor is final and binding in all matters.
5. Entries to be addressed to Competitions Editor, The Mysore Scout, on or before 10th Dec. 30.
6. The results of the competitions will be announced in the Magazine as early after that date as possible.
7. The 1st prize will be awarded to the correct or the nearest correct solution and the 2nd prize to the next best solution. When ties occur, prizes will be equally divided.
8. The Editor at his discretion may extend the date of entry.

State. We are a young and ambitious lot ; and the Club is a promising institution. Smimming masters with some allowance and a few more amenities will make this Bath a truly ideal resort for swimmers. We acknowledge with thanks the kindness of the Scout Headquarters, Bangalore, in affiliating us More and more members are pouring in and we need more help from you and the public. This tank can be made an Ideal Swimming Bath not merely for the City but for the entire State. It lies in you to do this and we have no doubt that the zeal and patriotism shown by the retiring Council will be followed up by intense and enthusiastic response to our request by the brilliant galaxy of patriots who have been returned to the Council.

Our special thanks are due to the Commissioner who has always been ready and generous in his efforts on behalf of the youths.

With sincere gratefulness for the

What Humbugs we are! A Solemn Farce

"Helping the difficult child" was one of the sessions at the Northern Provincial Conference on "Social Purity and Moral Welfare" held at Leeds last week. Speaking at this session, Dr Henderson, Medical Officer of Health for Westmorland asked how the child of the slums could escape from his confinement "Play he must," said Dr Henderson. 'So plays he football in the streets. He is now a juvenile delinquent." continued the speaker. "and the solemn farce is gone through of hauling the child before the magistrate for the heinous crime of playing football in the streets when he has nowhere else to play. What humbugs we are!"

"How can we secure improvement for the difficult child?" Dr. Henderson continued "by linking him or her up with one of the boys' or girls' organisations, such as the Scouts or the Girl Guides...not in place of the home or church or school, but as supplements to them. Fill the child's leisure." Dr Henderon pleaded, "with healthy recreational activities."

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past and eager hope of the future,

We beg to remain,

Yours most cordially,

Members of M. S. S. C. Bangalore

The Malleswaram Scout Swimming Club.



The Swimming Bath was opened by Rajamantra Pravina C. S. Balasundaram Iyer, Member of Council, on the 2nd November 1930, when an Address was presented to the President and Members of the City Municipal Council, Bangalore. The address and extracts from Report are published elsewhere in this issue of the "Mysore Scout."

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THE MYSORE SCOUT

AN ILLUSTRATED MONTHLY FOR ALL BOYS.

VOL. XIII BANGALORE—DECEMBER 1930 No. 6

MAKERS OF MYSORE



NAWAB HYDERALI BAHADUR

Published by the Mysore Boy Scouts Association, Fort, Bangalore City.

Office of the Director of Public Instruction in Mysore, Bangalore.

Notification No. D. 76 of 29-30, dated 16th June 1930.

THE DEVARAJ BAHADUR CHARITY FUNDS—LITERARY SECTION.

1. Applications are invited before the 15th January 1931, from authors who desire to submit their books and manuscripts for patronage from the Devaraja Bahadur Charity Funds—Literary Section. Authors should submit their works along with their applications.

2. A Kannada.—The works submitted for patronage may be original works in Kannada, translation from other languages into Kannada or Critical editions of standard Kannada works.

B. Sanskrit.—In the case of Sanskrit they may be critical editions of standard works, or any essay in Sanskrit Prose on any *one* of the following subjects:—

(1) The Gods of the Rig Veda and the gods of modern Hinduism.
(2) How are the Dharma Shastras to be applied to life in Modern conditions?
(3) The attitude of the Shastras towards conversion and reconversion into Hinduism.

N.B.—The idea is to create a Modern Literature in easy Sanskrit Prose, dealing with the many fields of Sanskrit learning in the spirit of research and freedom of discussion and bringing to bear up on the problems of the day the ancient wisdom of India.

The order of preference in making the award will be as follows:—

(i) Original works.
(ii) Translation.
(iii) Critical edition of standard works.

The works may be either manuscripts or printed books. In the case of the latter, the date of publication should not be earlier than the 1st January 1930.

The applications should be accompanied by a Memorandum stating how far the work is original, or in the case of a translation, the original source and indicating the special claims of the work for the prize.

The manuscript should be written legibly and only on one side of the paper. Manuscripts, once considered, will not be accepted a second time.

3. The competitition is open to all in the case of Kannada works, but shall be confined to authors or editors in the Mysore State in the case of Sanskrit works.

4. The awards shall be made on the judgment of a Committee appointed the Director of Public Instruction.

5. There will ordinarily be prizes, one of Rs. 500 and the other Rs. 200 to be awarded to the best competitors. But the Director of Public Instruction may, according to special circumstances of each year, withdraw or suitably modify the value either one or both of the prizes in absence of works coming up to mark.

6. The award may be in the shape of an absolute grant to the author the case of a printed book; in the case of manuscripts, a contribution towards the printing of the work, subject to the author guaranteeing its publication within a year.

7. In every case, the decision of the Director of Public Instruction, shall be final.

8. Copies of books, submitted in response to this advertisement will not be returned, but manuscripts so submitted will be returned to the applicants after June 1931.

(Sd.) N. S. SUBBA RAO,
Director of Public Instruction

THE MYSORE SCOUT.

BUSINESS NOTICE.

***Contributions*:—**

Contributions on all topics of interest to Boy Scouts and High School Students will be thankfully received. News and notes of troop or school activities should be short and to the point. Manuscripts should be written on one side of the paper only. Rejected contributions will not generally be returned unless accompanied by a stamped envelope Photos, sketches etc., if any, to illustrate articles should accompany descriptive matter.

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"Knowledge is more than Power—It is Virtue."

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Speech of the Dewan of Mysore

At the Cub Rally and Scout Camp Fire at Mysore on the 29th November 1930.

Mr. Shankarnarain Rao and Cubs.

I am very pleased to be present here to-day and to participate in the Cub Rally and Camp Fire. This is the first time I attend a function of this kind and it gives me great pleasure, indeed, to see so many young boys—I should call them Cubs—gathered together to celebrate the festival of this evening. I must thank my friend, the Chief Commissioner, Mr. Shankarnarain Rao, for inviting me to preside on this joyous occasion.

I confess I am somewhat of a stranger to the theory and practice of Scouting. I have, however, admired the Movement from a distance and have had no opportunity of making a close acquaintance with it. Having been asked to be present here to-day, I wanted to learn something of the Movement and accordingly read some literature relating to it. I have been profoundly impressed with the aims and ideals of the Organization and with its immense potentialities for good.

The Boy Scout Movement was started in 1908 and it is not, therefore, even a quarter of a century old and yet it has spread to every civilised country in the world and has, I understand, two million members on its rolls. It is a unique Organization and its world-wide character was seen on the occasion of the Jamboree held in London in 1929, in which thirty-six nations participated.

I understand that the Movement was introduced into our State in 1918, and within the short period of about twelve years, it has spread to every part of the country and given a new orientation to the training of the young. The Organization works under the highest auspices as His Highness the Maharaja is its Patron and as His Highness the Yuvaraja is the Chief Scout. Prince Jaya Chamaraja Wodiyar, whom we are most happy to have in our midst to-day is the Chief Cub. The Movement has drawn to it a band of selfless workers who are giving of their best for directing its activities.

I should like to refer to some of the broad features of the Organization which appeal to me most. The Movement is non-military, non-political and non-class. The members of the Organization are not soldiers of war but missionaries of peace and good-will. Politics has no place in the activities of the Movement, nor can differences of race, colour, nationality or tongue stand in the way of the universal brotherhood of the Scouts in their common and noble endeavour of service to humanity.

The aim of the Movement is the promotion of good citizenship among the rising generation and the method is that of active self-expression and the desire to learn on the part of the boy rather than passive reception of instruction. The training afforded by the Movement thus supplies the necessary complement to the formal instruction imparted in the school. The young boy of to-day under the care of his parents and teachers should grow into the man of to-morrow, self-reliant and resourceful, for facing the problems of life and his training and equipment should fit him for the duties and responsibilities to be shouldered by him. The education now given to the young is somewhat restricted in its scope and static in its nature, as it does not comprehend the all-round development of their body, mind and spirit, and it cannot therefore fulfil its real purpose unless it is also made dynamic by giving opportunities to them to learn the practical bearings of the lesson taught to them from books. The Boy Scout Movement, with its splendid code of ethics and its ample scope for making practical use of their powers, intellectual, physical and spiritual, is, I consider, the best training ground for fitting the young to bear the responsibilities of life and to serve their fellowmen to the best of their abilities and opportunities. "The Boy Scout Movement," observed the Rt. Hon'ble Mr. H. A. L. Fisher when he was the Minister of Education, "is one of the happiest of educational discoveries and like all great discoveries, it owes its success to the fact that it is founded upon a very true appreciation of boys' nature and that it is in close contact with the real facts of human nature."

The Boy Scout Organization is an international institution and it transcends, as I have said, the narrow bounds of colour, creed, caste or country. The citizenship which it inculcates, is not the citizenship of this country or that, but of the whole world. The Movement fosters in the minds of the Scouts, when they are plastic and full of generous impulses, feelings of

universal brotherhood and creates an active desire to render help and service to all who may need them. The larger ideal of international life installed into the minds of the rising generations of all nations is bound to exercise a potent influence for fusing together in a common citizenship the whole of humanity. In the fullness of time, we might, I think, reasonably hope that the Boy Scout Movement will play no small part in promoting that spirit of love and service to all, so essential to ensure peace in the world.

I should now like to address a few words to the Cubs. It seems to me that the life of Cubs is a most happy one and I want them to make the most of it, while they may. It should fill the heart of every small boy with pleasure to have plenty of opportunities of chumming with fellow-boys and filling his time with games, stories, play-acting and work which is half play. The Law which governs the life of a Cub is as simple as it is sound: "The Cub gives in to the Old Wolf; the Cub does not give in to himself." The Old Wolf certainly knows what is best for its Cubs and obedience is therefore the supreme law to be followed by Cubs. There cannot be a more inspiring ideal of conduct than that enshrined in the Cub Promise. A young boy when he is admitted into a Cub Pack promises to dedicate himself to do his best, to do his duty to God, King and Country and to do a good turn to somebody every day. Boys who are true to this Law and carry out this Promise will, there is no doubt, make a success of their lives whatever the sphere in which their lot may be cast and they have my many most good wishes for prosperous careers in life

I wish the Movement all success and hope that its progress will make great strides and that all boys will come under its beneficent influence. I would make an appeal to parents and guardians of boys assembled here. Let your sons and wards enlist as scouts and avail themselves of the opportunities afforded by the Movement to develop all their faculties and to become useful members of society.

I desire to thank once again the organizers of the Rally for giving me the great pleasure of association with them this evening and for the 'good turn' that they have thus done to me according to the Scout Law.

PARASITES OF MAN.

BY KASHYAPA.

Malarial Parasite—There are innumerable very minute organisms which can only be seen with the help of a microscope. They are regarded as unicellular structures and are termed Protozoa. Protozoa, that has no external organs of locomotion and that feed on complex organic compounds derived from living organisms are parasites. A number of them live in the bodies of men and sometimes cause very serious diseases.

Malarial fever is a very widespread type of disease. This is brought about by minute protozoan parasites known as Hœmamœbae. Each has single nucleus and no mouth but takes its food through the surface of its body. There are three kinds of them that infest man.

(1). *Plasmodium Vivax*—It sets free a generation of merozoites in forty-eight hours. The fever caused by this parasite returns every third day and is known as *Tertian Ague.*

(2). *Plasmodium Malaria*—It sets free a generation of merozoites in seventy-two hours. The fever caused by this parasite returns every fourth day and is called *Quartan Ague.*

(3). *Plasmodium immaculatium,* which causes *Tropical malignant* comes every day or at intervals. This type is prevalent in India and Africa.

Its Life-history.—All these are blood parasites in man, the intermediate host of which is the female musquito anafolis. They are introduced into the human body by the bite of the musquito in the sporozoid stage when they are thin and threadlike.

They attack the red blood corpuscles enter them and assume an amoeboid form. They feed and grow on the substance of the corpuscle coming later to fill practically the whole corpuscle. In this stage they are called the Trophozoites. At this stage, the man begins shivering. The adult Trophozite is found with granules of a dark pigment derived from the haemoglobin of the corpuscles known as melanin, which is deposited in the corpuscle. This is the cause of the symptoms of giddiness and headache. This adult becomes rounded, the nucleus splits with the cytoplasm forming a large number of spores. These spores are liberated into the blood stream which again attack fresh uninfected red blood corpuscles. These are known as the merozoites, though they do not differ from the sporozoites. The feeling of ague is coincident with a large production of these merozoites. This life-cycle goes on for a number of times and is spoken of as *Schizogony.* This is the asexual life-cycle.

Every day hundreds and thousands are liberated and soon man becomes pale and may ultimately die. The parasite takes care to keep its host free from dieing. It so leaves him just when he is about to die.

After the completion of the Schizogonous cycle a number of times, the full plasmodium becomes crescentic and may be distinguished as male and female: the male having the melanin distributed evenly and the female having it grouped round the nucleus. These along with the blood sucked by the musquito are taken into the body of the musquito and undergo further development there. They conjugate in the stomach, encyst beneath the epithelium of the stomach, form spores and then liberate the sporozoites into the blood stream. These sporozoites migrate reaching finally the salivary glands where they stop and are introduced into the human body along with the saliva when the musquito bites a human being.

The loss of time, energy and life itself is very serious from this disease. Formerly quinine was almost the only resource against it, but the discovery of the parasite and its life-history has made people less helpless to avert its ravages. The measures which are taken to that end are two fold. (1) The destruction of the musquitos; (2) the use of quinine to overcome parasite in the blood and thus destroy the supply of as well as befitting the individual patient.

PRESIDENTIAL ADDRESS

Mahatma Vaswani's Message of Hope and Faith.

The following address was delivered by Sadhu T. L. Vaswani, the president at the Indian Youth Conference held at Gurukul, Haridwar during its Jubilee celebrations on Friday the 18th March 1927 where representatives from almost all the provinces of the country were present :—

Friends,

If I had my own option in the matter I would not speak ; I would rather sit amidst you in silence ; for in silence is strength. Many centuries ago there appeared in ancient China a Rishi called Confucious. And he said :—"Heaven is silent ; the seasons change and all things multiply,—heaven is silent." If Heaven is silent, must not man, also, learn to be silent ? And I have felt again and again that India needs the inspiration of what is more than words, —the inspiration of silent service, the inspiration of mighty deed of sacrifice. And even as I speak to you, young friends, I breathe out an aspiration that our actions may go much further than all our words.

Builders of Great India.

You have chosen for this chair a poor unworthy man, a 'darvesh' of the desert. You have summoned me from my seclusion and silence to give you a message. The Lord has linked my heart with the young from the beginning of my days. I come to you not as a scholar or a leader ; I come as a servant of the young. I come to have your blessings. I come with love in my heart. I come with something else also —with faith in you, the youth of the Nation, with faith in India and her destiny. I believe profoundly that you who are young can build a nation of the strong, a nation of the free. I give you the tribute of my homage and affection. You are the path-finders of to-morrow. You are the builders of a Greater India. Many have told me, many have sent me letters to say, that young men are going astray. Some think the young are running into ruin. Many of my country-men are pessimistic about the youth. I come to you with immense optimism in my heart. In my quiet retreat, away from the high noises of the day, I have communed with the stars of the clear star-lit skies of my native land. And I have said to myself :—"The same stars looked upon the India of the long ago. India then was mighty as she is fallen to-day. India then was strong, rich and prosperous as she is poor to-day. India then was the leader of the nations, the Guru, of humanity, as India, alas ! is treated to-day almost as an untouchable among the nations of the earth." Then [illegible] I shed tears and cried in the darkness of the night :—"Oh Mother, the Ancient Mother, Mother India, why hast thou hidden thy face of beauty and strength from thy children to-day?" And I have heard a voice saying :—"Be not dismayed,—my young sons and young daughters will build a new nation on nobler lines in the coming days. Yes, the youth will build a Greater India. I come to you with a message of hope and faith. To-day the country is divided. To-day there is depression in many hearts. I am an humble servant of the young. I come to you with faith immense in India and her Destiny. Young men of India can work wonders. But they must be united in one body in a common service. They must be united in the strength of faith in India and the Indian Ideals. To-day we start "Bharat Yuvak Sangha," an "*Order of Young India.*"

The very first article of the Order's faith must be faith in "Bharat Dharma." India has not lived for herself. India lives to give the message of the Rishis,—the message of the Ancient Wisdom,—to the world. Let young men be filled with the inspiration of Indian Ideals. If they perish, then must perish the hope of India. One important object of the Order of Young India should be to study and spread Bharat Dharma. I ask you that are young to turn your thoughts away from the distractions and depression of to-day to the mighty destiny that awaits India. An Upanishad has well declared—"A man becomes what he thinketh upon." Think, then, of what India may be in the coming days. Think of the mighty potentialities within you, to make her fulfil her mission to humanity.

Bharat Yuvak Sangha.

The Bharat Yuvak Sangha should have "ashramas." There must, gradually, be built a net-work of "ashramas" throughout the length and breadth of India. I have in my mind a picture of an ideal "ashrama." I have not the time to describe the picture to you in its several aspects to-day. I shall be content with an imperfect statement of three or four aspects of the picture. The "ashrama," as I think of it, should, among other things, teach this central truth of national advance.—Be strong. I want India's youth to be sons of "Shakti." I want every young man to develop strength, and therefore to develop first his body and train it to be a servant of the Ideal. To-day young men are weak. Many years ago, an Englishman came to Sind. He described the Sindhis as strong in physique. To-day Sindhi young men are weak in body. Coming to the Punjab, rich in noble traditions and memories of the martial spirit, what do I see ? The Punjabi young men too, are declining physically. And my esteemed friend, the Chairman of the Reception Committee, Mr. P. K. Ghosh will agree with me that the Bengalis, too have declined physically. I want the young to be strong. India needs strength—all possible strength, to-day. Strength of body, strength of mind, strength of the Atman. No weak nation may hope to be free. Look not for freedom to Council debates ? look not for freedom to parchments of Parliament. Freedom will grow out of "Shakti." Be strong. Weakness is a sin. And believe me, the body is a temple of God. How true is the ancient Sanskrit saying. 'Shariram Brahmamandiram'! If the first lesson, I would have the young learn in the "ashrama" is—"be strong," the second is, "be simple." Indeed, in true simplicity is strength. A Lahore friend tells

me that young Punjabis are running after fashions. Fashion is folly. Study the lives of India's great men. They have been simple. The 'rishis' of Aryavarta,—how simple they were! The heroes and teachers of India,—from the mighty days of Shri Ram Chandra, down to our own dark days,—illumined by the life and example of Mahatma Gandhi,—have been simple.

In the 'ashrama,' as I think of it, I would also have every young man observe this rule that he must do at least one act of service every day. 'Sewa,' service of the poor is the end of knowledge.

Threshhold of New Age!

We stand on the threshhold of a new age. Shall we have a new India,—a liberated India? Who will lay the foundation of a new nation? In every province are needed young men,—who would be sons of strength and courage Shakti-worshippers. Such youngmen, filled with the Indian ideal and rich in the wealth of renunciation and sacrifice will open a new chapter in our history. Youngmen, who would be "Bhikkus" of the spirit united together in the service of love, can work miracles.

Multitudes Waiting for You!

Believe me, they wait for you,—the multitudes in the country. They wait for you. They wait for the message in towns and villages. There is a beautiful story in an ancient book. A boy says to his mother :—"Mother! you have spoken oft to me of Shri Krishna. Is Krishna alive?" "Yes," the mother says, the Lord is not dead, He lives." "But I see Him not," says the boy. And the mother says, "If you would see Him, my child, you must practise one Sadhan." And he says. "I am ready, teach me." And the mother says, "My boy, if you would meet Krishna, the Lord, offer every day, this little simple prayer, with faith and love in thy heart:—"May I, O Lotus-eyed! be a sacrifice to Thee."

Message of India

Youngmen! offer this ancient prayer. Purify and strengthen your life with this ancient aspiration:—"May I, O Lotus-eyed, be a sacrifice to Thee!" Then go out to the multitudes that wait with hungry hearts for the message of India,—the message of Bharat Dharma. Go, and tell them that India lives for a mighty mission. Carthage and Babylonia are gone, India lives on. Rome that dreamt the dream of dominion and conquest, Rome is gone,—India lives on. Greece, the cradle of culture, the shrine of art and philosophy, Greece is gone,—India lives on. Not without a purpose. India lives to give a mighty message to the nations; and what greater privilege than this,—to do and die in the service of India? Go and spread this message in town after town, village after village. And with the beauty of the Ancient Ideal, hypnotise the whole of Hindustan!

Krishna, the Eternal Youth.

In his opening and concluding remarks in Hindi the learned President said :—

"Shri Krishna is the spiritual Leader of this ancient gifted nation. Shri Krishna is the Eternal Youth. I pray that He may bless this great gathering of the nation's youth. His mighty message,—the message of the Gita,—is the need of the nation, is the need of young men throughout the length and breadth of this country. And the essence of all I would say to you has its inspiration in that ancient Song of the Lord. May it enter into many hearts!

Let this Conference be but the beginning of new work on the part of you who are young and eager to serve the nation. Let the outcome of speeches be action. What is needed urgently to-day is energy, Shakti. Not paper-resolutions but great resolves have revolutionised history. There is much to put into practice; much to do, much to build. Never forget that you who are young can achieve much. In every one of you is a fragment of the Eternal Bharata Shakti. Be strong. Be worshippers of Shakti. The immediate future before us will not be a primrose path. Difficulties must be faced and battled with bravery if we are to advance and achieve. The work for India calls for young men who would conquer themselves to surrender themselves on the altar of sacrefice.

Shakti flowers into Sacrifice.

The most highly honoured leader of Egypt is Zaglul Pasha! A true patriot! A son of Shakti! Addressing a meeting one day he regretted he was childless; he had no sons to offer on the altar of his country. Up rose a young man saying:—"Here am I, your son, O Leader! Then stood up a young man, then a third and a fourth and a fifth and a sixth and many more, and they said to Zaglul:—"Master! we are thy sons! Accept us as a sacrifice!" And there is a prayer in my heart the many of India's youth may have the strength from God to come forward in deep humility and say:—"O! Mother India! Our Ancient Mother! Here are we, thy sons! ready in heart and ready in mind. Accept us as a sacrifice." In such young men is the hope of India the hope of a new, liberated nation

Youth And The Nation

AWAKE!

On the beach I stood; the night was dark;
There rolled the waves, and stars with waters played;
Had they no secret from the storied past.
To tell,—from olden, golden days when Ind
Wore Freedom's crown,—a Queen of all the East?
I looked above, I looked below, then sighed;
Big tears stood in mine eyes; and as the wave
Against me lashed, I shed salt tears and cried
In peopled solitude of stars and seas:—
"Thine Ancient Ind, O Lord! is now a Slave!"
To you, O Nation's Youth! I send the word
Which come to me from Spaces of the Deep:—
Awake! how long in slumber will ye lie?
Or rest and rust in dreams of ease and fame,
When Sacrificial God is marching on
And time it is to worship Him with DEED?
Awake! Ye sons of Sages of the East!
And build ye Freedom's Temple stone by stone!
O! build in Vision of the Ancient Self!
And let each stone sing *SACRIFICE*.!

T. L. VASWANI.

THE PRIDE OF INDIA.

MAHAKAVI KALIDASA.

A slight abridgment at random of a Chapter from Sri Kasyap's forthcoming work—*The Pride of India.*

Mahakavi Kalidasa, the brightest gem of the mine of Indian poets, has observed utter silence about himself, leaving no trace, clue, hint or allusion which can hardly shed any light either on him or on any incident in his life. His works are an immortal monument of his surpassing genius. Of his personal history, very little is definitely known. But that which is known is based on external and secondary sources and a few lines found as scraps here and there in his works, which may have a distant bearing upon his life.

The name 'Kalidasa' signifies 'a devotee of the goddess Kali'. A tradition is based on it which represents him to have been an illiterate person till by the favour of the goddess, he suddenly found himself endowed with the poetic gift.

But the following account of his life has been inferred from a study of his works. His birth-place was probably somewhere in Malva, and from his glowing descriptions of Ujjayini, it would appear that he was a resident of that city. He was a Brahmin by caste and a devout worshipper of Siva and Kali, though by no means a narrow-minded sectarian. He seems to have travelled a good deal in Northern India; his graphic description of the Himalayan scenes reads much like that of an eye witness. His works bear testimony to his considerable acquaintances with the Vedas, the Upanishads, the Bhagavadgita and the Puranas, the systems of Sankhya Yoga and the Vedanta as propounded by Vyasa, and Medicine and the rudiments of Astronomy. Altogether, he must have been a person of high culture, liberal ideas and unpretentious learning. He seems to have been well off during his life-time, for nowhere do we find him up-braiding poverty. Beyond these few facts, nothing else for certain is known of his life.

The age of Kalidasa, is fixed at various points in various centuries, varying from the first century B. C. to the eleventh century A. D. Tradition describes him as one of the 'nine gems' at the court of King Vikramaditya. But as Vikrama Era began, as has been supposed by some, in the fifty-sixth or fifty-seventh century B. C., Kalidasa with great probability, may be placed in his time. But many do not agree with this view. There is nothing wrong in the tradition about Vikramaditya being his patron; but the question is as to which Vikramaditya he was. Mr. Nandargikar, after a critical examination of all available sources fixed his period between three-hundred and one hundred B. C. Later researches carried him still further down to the fifth or the sixth century B.C. Scholars of Mediæval and historic times hitherto believed him to have lived in the fifth or sixth century B. C. He is believed to have lived in the Gupta period, his literary career beginning in the reign of Chandragupta II alias Vikramaditya. Although opinions are divided between three kings of the name of Vikramaditya, the majority consider that Kalidasa was a contemporary of Vikramaditya of Ujjayini, who reigned in the fourth century A. D. The date fixed now is the first century A.D. since the date of Aswaghosa (the author of *Buddhacharita*) who imitated his style to a great extent is fixed as the first century A.D.

Many are the anecdotes that are traditionally current about Kalidasa and none of them have stood the test of research. The popular notion about his intimate relationship with Bhoja of Dhar in the eleventh century A. D. has not been authentically proved. In *Bhojacharita*, we find him as the Royal poet and the head of court-poets; without him no situations or problems could be got over or solved. The very fact that these traditional stories make contemporaries of Kalidasa, Dandin, and others,—poets who were ages apart,—gives life to their tale. Amongst Sanskrit writers, the earliest reference to him was in the Aihole inscription of Pulakesin in the year six hundred and thirty-four A.D., where Ravikeerti is described as having attained to the literary glory of Kalidasa and Bharavi. Bana in his *Harshacharita*, speaks of Kalidasa's sayings as delightful 'as honey laden flowers,' sweet and charming with fine sentiment Kumaralabhatta has quoted a saying of Kalidasa in his *Tantra Vartika* and there are many more references and traditions varying and conflicting

Amongst the works which are now definitely believed to have been the productions of Kalidasa, are several poems and three plays which take rank among the greatest in Indian literature. Among the poems are *Meghaduta*, *Kumarasambhava* and *Raghuvamsa*, and the three plays are Malavikagni Mitra, Abhignana Sakuntala, and Vikramorvasiya.

THE KUMARASAMBHAVA.

This poem contains seventeen cantoes. But cantoes nine to seventeen are believed not to be his. The theme of this epic is the birth of Kumara, otherwise called Kartikeya or Scanda, God of War. This poem also abounds in many fine passages.

THE RAGHUVAMSA.

The *Raghuvamsa* is a *Mahakavya* of nineteen cantoes, depicting the history of the 'solar race' of kings, who ruled at Ayodhya. The subject matter is the same as that of the *Ramayana*, but beginning with a long account of his ancestors. It begins with Delipa, the great-great grand father of Rama and ends abruptly with Agnivarma, the twenty-fourth successor of Rama. In that canto, Agnivarma dies and his pregnant wife ascends the throne on behalf of her unborn child. This abrupt ending seems unnatural and the conclusion has been that either the poet left the work unfinished or the poem has not come in its entirety. Tradition supports the latter view.

The *Raghuvamsa* is the first and most wide-read text-book in Sanskrit. The poem abounds in beauty of expression of scenes and characters. The subject-matter, from beginning to end, affords very interesting reading, on account of its variety and unmarred continuity. It has a charm of its own. No one who goes through it once, can leave it alone afterwards. It is regarded as a classic and every student of Sanskrit begins his study with it, as it is the easiest of the Mahakavyas.

THE RITUSAMHARA.

This is a description of the six Hindu seasons, in one hundred and forty-four stanzas of various metres. It is very difficult to justify its

claim to be regarded as the work of the same Kalidasa, the author of the *Raghuvamsa* (because, in Sanskrit literary history there have been many poets who were known as Kalidasa). Its style falls far too below the level of his other works. There is not the same ease of expression or the same wealth of observation. It is illput together, rude and full of tame repetitions. And this doubt about its authorship is further strengthened by the fact that Mallinatha, who has written commentaries on *Raghuvamsa*, *Kumarasambhava* and *Meghaduta*, did not recognise any fourth poem by the same author. The *Ritusamhara* is alone of its kind in Sanskrit poetical literature. Kshemendra, the Kashmirian poet and rhetorian quotes a stanza from a work called *Kunteesvaradantya* of Kalidasa, but nothing further is known of this. The following is a list of works which have been attributed to Kalidasa, from time to time. Ambasthava, Kalistotra, Kavyanatakalankaraha (?), Gangasthaka, Ghatakarpara, Dandikadandakastotra, Jyotirvidabharana, Durghatakavya, Nalodaya, Navaratnamala, Pushpabanavilasa, Mangalashtaka, Ratnakosha, Rakshasakavya, Laghutsava, Vidvadvinodakavya, Vrandavanakavya, Srinagaratilaka, Srinagarsoushtava, Srinagarashatkala, Sringarasara, Syamaladandaka, Srutabhoda, and Setubhanda or Ramasethu or Ravanavadha. The truth about the authorship of many of these is in the dark but certainly none belong to the author of the *Raghuvamsa*.

In his maturer years, Kalidasa wrote three plays, *Malavikagnimitra*, *Vikramorvashiya* and *Abhijnanasakuntala*. The plots of all these three dramas bear a general resemblance in as much as they consist of love intrigues, which after numerous and seemingly insurmountable impediments of a similar nature, are ultimately brought to a successful conclusion.

THE MALAVIKAGNIMITRA OR MALAVIKA AND AGNIMITRA.

This play has a considerable poetic and dramatic merit, but is confessedly inferior to the other two. It possesses the advantage, however, that its hero Agnimitra and heroine Malavika are more ordinary and human characters than those of the rest.

THE VIKRAMORVASIYA OR URVASI WON BY VALOUR.

This play also abounds with fine lyrical passages, and is of all Indian dramas, second only to *Sakuntala*, in poetic beauty. It deals with the love of King Pururavas.

THE ABHIJNANASAKUNTALA OR SAKUNTALA.

This is regarded as the greatest and most artistic of all Indian plays. It consists of seven acts and abounds in many fine prose passages, lyrics and descriptions of nature. The plot is not the poet's invention. It is taken from *Adiparva* of the *Mahabharata*, but the poet has greatly improved the epic tale in various ways. Many scholars have gone into raptures over the minute, delicate and at the same time implied scenes, situations and descriptions, so very finely and naturally dealt with by the poet, in his famous fluent style, entitles it, to be the poet's masterpiece.

Kalidasa's genius has been recognised far and wide. He has been and will ever be enshrined in the hearts of his countrymen as the *Prince of Indian Poets*. He has evoked spontaneous outpourings of praise and manifestations of admiration from many foreign men of letters, who had access to his works either directly or indirectly.

The first knowledge of *Sakuntala* that reached Europe was through the English translation of the Hindu drama by Sir William Jones (Calcutta, 1789) who used the Bengali recension.

Sakuntala was the delight of the greatest German Poet, Philosopher and critic Goethe. For, he has voluntarily bestowed the highest need of praise on him. He says of Sakuntala in these exquisite lines :

Would'st thou, the young year's blossom
and the fruit of its decline,
And all by which the soul is charmed, enraptured, fed ?
Would'st thou the earth and heaven
in one sole name combine ?
I name, thee, O Sakuntala, and all at once is said,

Von Humboldt, the well-known philosopher and traveller, pronounces the following judgment :

Kalidasa, the celebrated author of the *Sakuntala* is a masterly describer of the influence which nature ever exercises upon the minds of lovers ;——— Tenderness in the expression of feeling and richness of creative fancy has assigned to him his lofty place among the poets of all nations.

Sir Monier Williams opines thus :

No composition of Kalidasa displays more the richness of his poetical genius, the exuberance of his imagination, the warmth and play of his fancy, his profound knowledge of the human heart; his delicate appreciation of its most refined and tender emotions, his familiarity with the workings and counter-workings of its conflicting feelings— in short, more entitles him to rank as the Shakespeare of India.

The celebrated critic Schlegel has also assigned him a very high position amongst the galaxy of the "Song of Song."

Prof. Lassen calls him the "brightest star of firmament of Indian poetry."

Thus our poet has established his unparalleled sovereignity in the hearts of all alike. He was pre-eminently the favourite poet and dramatist of Bharatavarsha. Encomiums in his regard from Kings down to the peasant have been heard lavished without limit or end, even unto this day.

Kalidasa's style is simple and easy flowing. He had a fine way of saying things in a very pleasing and attractive manner. He rarely violates the rules laid down by the rhetorians and grammarians. The most characteristic of his style is his long and happy similies and metaphors.

Kalidasa dipicts all the emotions (*Rasas*) equally well, but he is found to be at his best while handling *Sringara*, especially, *Vipralamba Sringara*, (love in separation). His knowledge of nature also is so accurate, that we can call him a poet of nature as well.

How many years Kalidasa lived is unknown. May glory ever crown him with her choicest laurels !

Tips of Wisdom.

The man who never has to get over difficulties never gets very far.

Idleness travels so slowly that poverty soon overtakes it.

The most effective sermon is that given by a good example.

After putting up a bluff, a man is sure to stumble over it.

The bank of contentment has no interest for us until we have made in it a deposit of service.

Being a thoroughbred does not depend upon your ancestors, but upon you.

Those who are freest with complaints usually have little else to offer.

Little thoughts sometimes dwell longest in memory.

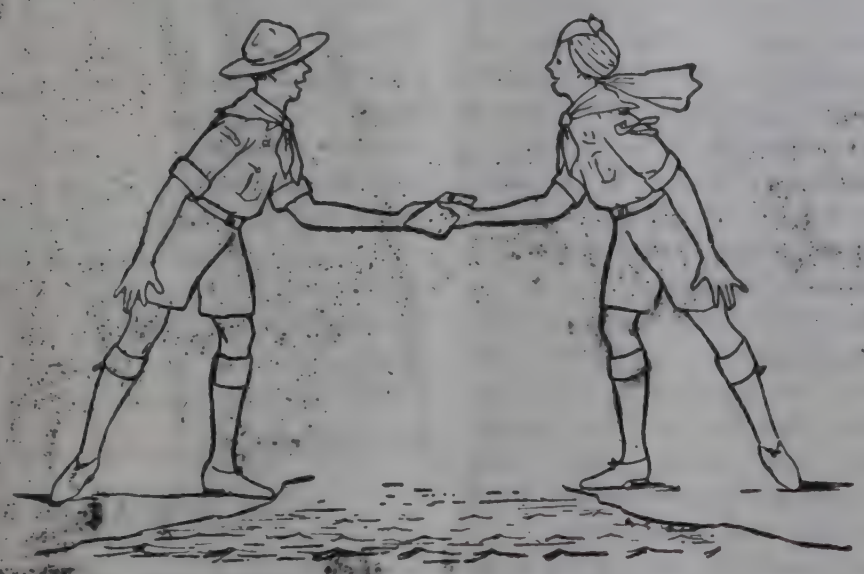
The cynic never makes a safe critic.

Fear that is foolish doubles the danger.

Try working instead of wishing.

To-morrow is shaped by to-day.

THE MYSORE SCOUT CLUB.



Viswanatha Rao, H. Kulkarni, Mysore.

Stamps and Post Cards.

It is not our desire now to treat in this article about what are called the Official Post Cards issued in every country which has at some length replaced the stamps. Although many collectors of entires make a speciality in this field, this side of the hobby offers many resistances to the ordinary collector who wishes to have his collection handy. But it is the purpose of this article to deal with picture-post-cards which have proved to be a very interesting study side by side lending a very pleasant ear to philately.

Apart from the pictorial value of such a collection there is an amount of Geographical knowledge contained in them, perhaps far greater than in stamps. Stamps are little bits of paper scarcely one inch square in which the artist has tried his best to portray the figure of a famous poet or the premises of a General Post Office. But a larger piece of thicker paper on which is portrayed the object with greater skill, accuracy and artistic taste is the picture-post-card. Hence it proves a more constructive study of geography, history, languages and customs of the Universe. The collector of postage stamps may be said to have a limited resource although it may occupy one's lifetime to the devotion of the Hobby. But there can be no limit to the resources of a post card collector. Perhaps every scenary, building, bird, animal and portraits of Emperors, Kings and other notables are pictured on post-cards.

Now we turn to another side of the hobby which is a combination of both affording sufficient opportunity for the enterprising. Many of the designs on postage stamps are a miniature of a post card containing the same design. Thus a card illustrating Mount Fuji of Japan compares favourably with a stamp of the same picture. Since a stamp placed on the address side of the picture card will not be visible when placed in an album, collectors prefer that the stamp should also find place along with the picture and hence the necessity of the stamp being placed on the view side of the card. Some card collectors require that such a card should bear the post-mark of the country or of the town which the view represents.

From the money point of view this interesting study costs very little, compared to the amounts that can be invested on stamps. But this kind of hobby is popular only with a few collectors. It is not our intention to discourage those who have taken this field but apart from such view, we sincerely hope that this will form a supplement to philately, since the small objects on stamps are enlarged and placed side by side with the original ones.

GEOLOGICAL NOTES.

By K. B. S. N. Rao, Student.

Chapter I—AIR.

The earth consists of three envelopes. The first is the atmosphere (air) which surrounds the planet completely. The second one is what is known as the hydrosphere (water) which is a discontinuous circle covering only about three-fourths of the Globe. The third and the last is the lithosphere (solid part) which is cool and solid on its surface but possesses an extraordinarily high internal temperature.

Now it is our business to take up and consider the first envelope of the Globe.

The Composition of the Air.

In ancient days air was considered to be an element, but this idea has been thrown into darkness from a long time, every one knows that air is a mixture of the two gases Nitrogen and Oxygen with minute particles of other ingredients. Air contains 79% of Nitrogen and 21% of Oxygen. The other ingredients are Neon, Argon, Krypton and Xenon, traces of Ammonia and Ozone, water-vapour and carbon-di-oxide being very important. The composition of the atmosphere is found varying from time to time. In ancient days it is defined as composed of containing more of carbon-di-oxide and less of Oxygen. Now the amount of carbon-di-oxide is considerably less, it is about 3·5 parts in every 10,000 of air. Nitrogen is predominant, it is in the proportion of four to every one volume of Oxygen. The others are present in very small quantities, the quantities of these vary according to locality. The aqueous vapour in the atmosphere varies according to temperature. The vapour lessens the density of the atmosphere. The presence of water-vapour is clearly proved by every shower of rain, snow, or hail, that falls to the ground, besides, every little drop of dew which during nights collects upon the grass blades bears witness to the presence of aqueous vapour in the atmosphere.

Aqueous vapour means the invisible steam present in air Cold air cannot retain so much diffused vapour as warm air, so that the capacity of the air for the vapour is regulated by its

(*Continued on page 8, col. 3.*)

A TRAGIC COMEDY.

BY SRI KASYAPA.

1. It was midnight. The whole universe was still. At such a time a veiled person came out through the hind-door of a house in Rampur. It was not at all possible in that darkness to find out whether the person was a male or a female. But the features and gait gave hints to show that the person was not a male.

She went for some distance and incidentally was afraid. She heard the fearful howls of a pack of wolves in the neighbourhood which made her heart tremble. Still she went on and said, "I don't mind if I die. I must see that she is destroyed completely."

2. After sometime, another young lady came out slowly through the front door. Her eyes were red on account of continuous weeping. She sighed heavily and was contemplating whether to go out or get in. Her husband was sleeping in a room inside the house she thought of him and his love for her. She also thought how he was trying his best to make her happy in all matters. Therefore she did not like to suicide leaving her husband to mourn for her. But she had made up her mind to do it.

The reason for this determination of hers was this. Her mother-in-law, Subbamma, was always quarrelling with her and abusing her in horrible terms. Whatever she did was found fault with. If she were to put on a beautiful dress, she used to call her a dancing girl, if she did not, her relatives used to murmer that her mother-in-law did not allow her to wear good sadies, if she talked freely with the females who visited their house, she was taken to be a talking-machine, if she did not, she was abused for having sat like a mummy.

There was only one simple reason for all these doings of the mother-in-law. She wanted that her son, Ramamurthy should marry her sister's daughter. But her husband, when alive, did not like that union. Therefore, after his death at least, she wanted to fulfil her revenge. For this reason, the very name of Sushila, her daughter-in-law was the object of her hate. She used to find fault in all her doings and carry tales about her to her son. But he heeded them not, because he knew his mother's character. So his mother was becoming furious every minute. One day she went to the extent of telling her son that Sushila was an adulteress.

When she came to know that all her attempts failed in this direction, she took recourse to another and that was telling bad things about Sushila to other people. When the neighbours heard this from the very lips of her own mother-in-law that the good and chaste Sushila had turned to be an adulteress, everybody used to look down upon her. Even Ramamurty's friends began to make fun of him about his wife's character. But the good Sushila being unable to bear such insults any longer, had fixed upon the tank of Rampur for her goal.

3. The heart of Sushila began to beat fast as she stepped out of the house. She did not like to be separated from her husband. But the words of her neighbours pierced her heart. So she prayed God to grant her husband long life and prosperity and proceeded.

As she was walking lonely in that darkness the howls of wolves and the barkings of the dogs in response, terrified her very much. But she had made up her mind once and for ever to give up her young, youthful life.

Sushila walked faster and reached the tank. Everywhere was calm. At that time, there was some lapping noise in the tank and Sushila heard a voice. "O mother, O, Goddess, O Parvati!"

The tone was familar to Sushila; it was her mother-in-law. At this she began to think and wonder why her mother-in-law had come there. She went on to the bund of the tank and just looked to see where her mother-in-law was. She cast a glance of her and sat behind a tree to see the consequences. Within a few seconds she heard her voice again. "O Goddess, O Parvati, O Kali, O Karali, O Bhavani Shivani, O Lalithamba, O Laksmi, O Sarasvati, O Vani'....." She called aloud the names of many goddesses and requested them to put an end to the life of her daughter-in-law. When she was thus bawling out, a water-snake ran upon her legs. She cried aloud and fell back senseless.

4. When she came to consciousness, she opened her eyes and looked around. In that darkness she saw the form of a woman standing beside and holding her. Her sari was wet with water and she was shivering with cold. She waved her hand like a mad woman and cried out, "O, death! death!" "No, I have lifted you up," was the reply. Then she slowly got up and asked, "Where did you come from?" "I came from home," replied the other. "Are you the lady who lifted me up?" "Yes, by God's grace I did."

She gazed at the lady for sometime and bending her head with shame began to sob and said," I am not your mother-in-law, but I am a two-legged donkey. What a fool I was that I did not study your character. Please excuse me, I pray." "It was not in my fate" replied Sushila," to get your love for me, dear mother, you need not feel sorry for it. Let us forgive and forget.

Both of them then returned home cheerfully. From that day onwards, Subbamma gave up all her prejudices about Sushila and treated her very kindly as if she were her own daughter.

GEOLOGICAL NOTES.

(*Continued from page 7, col. 3.*)

temperature. Higher temperature means more of water-vapour. The lower the temperature, the less the quantity of aqueous vapour. Water-vapour is breathed out mostly by the people into the air.

Air also contains dust particles. This is clearly understood practically by letting a beam of sun-light or a beam of any strong artificial light, to fall through a hole into a dark room. You will then see thousands of these minute particles dancing up and down. In certain places, these particles occur in thousands in one cubic centimetre space, but never less than hundreds. The aqueous vapour together with the solid particles mentioned above and carbon-di-oxide, absorbs the radiant heat in the atmosphere. The solid particles play a very important role. The water-vapour requires free surface of some solid body to condense even though cooled under dew-point. So these particles are very helpful. The vapour condenses round these bodies. These dust particles are also responsible for some of the colour effects presented to us in the atmosphere. The rain removes these solid particles and thus it purifies the air.

N.B.—The carbon-di-oxide (carbonic acid gas) in the atmosphere rises to seven parts in every 10,000 in towns, it rises to twenty-seven in ill-ventilated houses, also in theatres thus making the air unfit for breathing.

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EDITOR'S CHATS.

MY DEAR BOYS,

Since the last issue of the Magazine, many changes have come about at Scout Headquarters. The branch office at Mysore has been closed down and I have assumed charge as Organising Commissioner at Bangalore.

Do you know, there were unprecedented demonstrations of esteem and love to Mr. C. Subba Rau, M. A., (Hons) till recently Organising Commissioner, when the gentleman laid down his office. The boys of Bangalore arranged for a grand camp-fire on the 6th instant under the presidency of Mr. P. Subbarama Setty, when speeches were made in touching terms at the parting from Mr. Subba Rau. On the 7th the Scouters sAssociation were *At Home* and once again there were feeling references made to the qualities of head and heart of the departing guest. Member after member stood up and recounted many a personal reminiscence to show how true a Scout Mr. Subba Rau has been all along. May I say on behalf of you all, that we all wish him *bon-voyage* on the ocean of life. May we mix our metaphors a little here and also say to Mr. Subba Rau and the members of his family in true scout fashion, "Good luck to you and good camping"!

* * * *

At the meeting of the Executive Committee of the Boy Scouts of Mysore held at Bangalore on the 12th instant, a resolution was adopted recording the Committee's appreciation of the meritorious services rendered to the Movement by Mr. C. Subba Rau. The gentleman was also co-opted as a member of the body, so that his experience and wisdom might not be lost to the Movement.

* * * *

Speaking of the Executive Committee, certain other interesting resolutions were adopted at the meeting aforementioned. The Organising Commissioner suggested that a training camp of an advanced character might soon be held wherein systematic training be given to representative Scouters from the different Districts whereby these latter would be enabled to hold periodical Scout Masters Traning Camps in their respective districts. This idea was warmly welcomed by all the members present. Another resolution which was sponsored by Mr. A. V. Ramanathan, B. A., related to the systematic budgeting of District Scout Councils accounts, and the forwardal to Scout Headquarters of the accounts of these bodies every quarter. It was also agreed as a principle that before any grants should be made to scout councils, these councils should show that at least twice as much as they had received in grants in the previous year, had been spent by them in the development of Scouting during the year. These resolutions were favourably received and were passed unanimously.

* * * *

We seem to be in for some sternuous times ahead. The Mysore District Scout Council proposes to invite the All-State Rally in Mysore in April next. So, boys, prepare yourselves for the good times coming. The Mysore District is one of our richest, and is associated in our minds as the usual place of residence of H. H. the Maharaja, H. H. Chief Scout and our beloved Chief Cub. It is the District where our good Mother Kaveri waters the land, and the land veritably flows with milk and honey. Every person there is either a landlord or a merchant, and every merchant is a merchant-prince, and is a philanthropist at the same time. So boys, as I said before prepare yourselves for the good times coming.

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The Scout Headquarters are arranging for a Commissioners' and Rover Mates' Conference soon. It is hoped to send out questionnaries and to discuss maters of practical importance at its sitting. Details will be notified in the Mysore Scout shortly.

* * * *

An Introduction.

We have great pleasure in welcoming to Scout Headquarters, Mr. H. R. Abdul Gaffar, B A., who recently joined Office as assistant to the Organising Commissioner. He comes of a very respectable family in Hassan where he last held his appoinment as Head Master, Government Urdu Middle School. He is a young man of parts and has great enthusiasm for the work. I would have said very many more things very complimentary and very true about him, but the young man is very modest, and what is more, has got a blue pencil on his table, which he may pass through my remarks before they are sent up to the press. So let me only wish him a long career of usefulness in the line he has chosen and leave it at that.

* * * *

I cannot end my chat with you without expressing my deep sense of gratitude to my brother Mohamed Auzum, who now reverts to the Education department. Mohamed Auzum joined the Scout Movement at its very inception and has put in close on 13 years of faithful and loyal service in the cause of the Movement. We came in intimate contact with each other during the 5 years that he served in the Mysore office. I always found him a courteous and willing subordinate. I assure he will make himself liked wherever he goes and I take the opportunity of wishing him and his family well.

A. VASUDEVA RAO,
Editor.

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1. My first is a river in England
   My second is a vowel
   My third is a measure
   My whole is a medical herb.
   What am I?

2. What is the differenec between a teacher and an Engine Driver?
   Answer.—One trains the mind and the other minds the train.
   Which letter of the Alphabet is most useful to a deaf old lady?
   Answer—A. Because it makes her hear.

A STORY.

4. A school boy was once holding a rabbit in his hands and was questioning "what is 4 x 4 what is 6 x 5." After every question there came a pause. The boy began to beat it with his cane. His mother observed this and asked Tom (her son) why he was beating the poor rabbit.

He said, "Mother, my teacher told me this morning that rabbits multiply very rapidly, but our fat Bunny won't."

K. G. LAKSHMAN RAO,
Scout Master,
Agumbe.

At Home to the Organising Commissioners.

More than 60 Scouters were present at the Tippu Sultan's Palace on the 7th December, to bid farewell to Mr. C. Subba Rau, M.A, (Hons), and to welcome Mr. A. Vasudeva Rao, B.A.

After a hearty lunch and photograph, the Scouters assembled in the hall. Mr. C Seshachar, the President of the Scouters' Association presided on the occasion Prayers were offered in Sanskrit, Kannada, Persian and English. On behalf of the Scouters, Mr. Ramachandra Rao, the Secretary, read a speech from which following are extracts.

"We, the Scouters of Bangalore, beg to express to you, our esteem and thankfulness for the meritorious services you have rendered to the cause of Scouting in Mysore, so dear to us all. You have, Sir, risen from the ranks by dint of merit and carved for yourself the foremost place in the Scout World of Mysore. It was our good fortune that out of a large number of people, you were chosen to be the Assistant Director of Boy Scouts in the year 1918. Since then, Sir, scouting in Mysore has progressed enormously and it was with pride and pleasure that we watched your progress as the Assistant Director of Boy Scouts and later as the Organising Commissioner from 1922. You have been so long associated with Scouting in Mysore that the thought of one naturally brings up the thought of the other. Not only in Mysore, Sir, were you held in high esteem, but in her sister associations as well, where you represented Mysore to her credit and in turn, enriched Mysore with your experiences abroad.

Varied are the activities of a Commissioner and it is with pleasure that we recall how were associated with you in service, camps and rallies. Mysore Scouting has had a good man at its helm; blessed be the other ships that answer to his steering.

Scouting has sustained a severe loss fromyour depature. What is loss for Scouting has certainly been a gain elsewhere andit is only this, that helps us to keep smiling. We are confident, Sir, that your merits will be recognised wherever you go and we wish your life's Camp will be full of gadgets. We pray, Sir, that whatever walk of life you may happen to trek you will kindly help to guide the destiny of Scouting as our elder brother.

We pray God to bless you with long life and prosperity! Good Hunting!"

Captain Y. V. Krishna Murthy, the District Scout Commissioner expressed his gratification at Mr. Subba Rau's organising the District Councils and thus democratising the movement. He wished Government had given Mr. Subba Rau greater consideration and felt sorry he was in a way silghtly responsible for Mr. Subba Rau's going away from the Scout Office. Dr. Gopalakrishna Rao, Secretary for the Local Scout Association described how he was connected with the movement since its inception and felicitated Mr. Subba Rau on his working in regard to First Aid.

Mr. Mir Iqbal Hussain, the Rover Commissioner congratulated Mr. Subba Rau for the good work he had done on behalf of the Rovers.

Mr. N.S. Kulkarni thanked Mr. Subba Rau for having been instrumental in starting Rover crews in the Mills and for instituting the Band Sets.

On behalf of the Cubs, Mr. Vijayakumaraiya thanked Mr Subba Rau for giving the Primary School teachers an opportunity to work for the Scout Movement.

Sri Kasyap spoke for the large heartedness of Mr. Subba Rau in mingling with all classes of boys.

Mr. D. Lakshminarayana Rao hoped that the new Organising Commissioner would take the same interest in swimming as Mr. Subba Rau to whose interest the Dolphin Club owed its present good position.

Mr. A. E. Walden said that in the short experience of Mr. Subba Rau he had felt a great regard for him. He hoped that Mr. Subba Rau would have a happy time for ever in future.

Mr. Puneetha compared Mr. Subba Rau to a lion but a lion to associate with which, was a pleasure.

Mr. C. Seshachar described how Mr. Subba Rau and he were together at the First training camp and was glad that Mr. Subba Rau was made the Assistant Director.

Mr. A. Vasudeva Rao, rising amidst cheers thanked the Scouters for the entertainment they had got up. He associated himself with the sentiments that had been expressed with reference to Mr. Subba Rau. He hoped that the Scouters would keep on evincing the same interest in Scouting in future.

Mr. Subba Rau, who received an ovation when he rose, spoke with great feeling He said that he envied Scouters who after all were the backbone of the Movement. They were the people who came into immediate touch with the boys while the Commissioners could only direct the Movement from a distance Theirs was the self-less task and it was with them the progress of the Movement depended. It was with this object, he said, that he suggested that there should be an Honorary Secretary for the Organisation, for then, all would be on an equal level. He was sorry that his views had the unlucky chance of being construed otherwise, and expressed regret if he had given cause for unpleasantness anywhere.

He was glad, he continued, that though he might be lost to the Office he had not been lost to Scouting as then he would be able to continue as a Scouter.

He was indebted to all the Scouters who had assisted him to maintain his place. He wanted to thank the Office particularly, some of whom have been there since its inception. Mr. Vasudeva Rao did not need an introduction to the Scouters. Somebody said that I was the embodiment of the Scout Spirit. They will find in Mr. Vasudeva Rao a better embodiment of the Scout spirit. Mr. Vasudeva Rao was his 'guru' in the College and he has been most loyal in Scouting. He thanked every one of the Members of the staff of the Office. Mr. Auzam was in the Scout Office before he came there, and he hoped that he would get on well in his new sphere.

He did not want to mention any particular Scouters, for they had all been equally good to him. Mr. Ramachandra Rao, the Secretary of the Scouters' Association who was probably resposible for getting up today's entertainment, and under whose care the Scouters' Association has come to its present high level, had a bachelor's enthusiasm, and was a veritable thorn in his (Mr. Subba Rau's) flesh, not being afraid to pull him up if he was in the wrong. Mr. Iqbal Hussain was another bachelor but was like a sweet smelling silent flower. He was deeply sensible of the high honour done to him at the day's function, which put upon him the responsibility of trying to live up to the high praises they had showered on him.

The meeting terminated late, with the National Anthem and cheers to the Royal Family and the guests.

NEWS AND NOTES.

A Farewell to Mr. C. Subba Rau.

The Boy Scout Headquarters, Tippu Sultan's Palace were *en fete* on the 6th and 7th December to do honour to their retiring Orgnising Commissioner, Mr. C. Subba Rau, M.A., (Hons.) who has been transferred to the Education Department. Mr. P. Subbarama Chetty, the newly elected President of the Bangalore City Municipality presided over the function on the 6th. In the presence of a large number of spectators and about 700 Scouts, Rovers and Cubs the Municipal School teachers who recently completed their training in Cubbing under Mr. V. S. Ramachandra Rao, Assistant District Commissioner for Cubs, took the Oath. Among the distinguished guests present were Rao Bahadur Dr. C. S. Rama Rao, Dr. M. K. Venkata Rao, Ph. D., Mr. C. N. Narasinga Rao, Mr. S. Srinivasa Rao, Capt. Y. V. K. Murthy and others.

Mr. P. Subbarama Chetty after taking the oath of the Cubbers, spoke to them appreciating their efforts to do Cubbing in their schools. He said that it was really pleasant to notice that teachers who have not been blessed with too much of the worldly good should find it possible to do extra work of this nature out of their good will. He was indebted to the Bangalore District Scout Council for undertaking to do this training.

Capt. Y. V. K. Murthy, the District Scout Commissioner, addressed the Scouts and on their behalf welcomed the new Organising Commissioner, Mr. A. Vasudeva Rao and bade farewell to Mr. Subba Rau.

Mr. Subba Rau thanked the organisers for the honour done to him at the Rally and wished all success to the Scout Movement.

After the conclusions of the speeches the Scout treated the spectators with varied and interesting items in the 'Camp Fire'. The performance of the young Cubs was specially fine.

The function came to a close with the National Anthem and Jais to the Royal Family and guests.

The Cub Rally and Scout Camp Fire at Mysore.

A Cub Rally and Scout Camp Fire was held on the oval at Mysore on the 29th ultimo under the distinguished presidency of the Dewan Sahib. The function lasted from 5 to 7-30 p.m. and our beloved Chief Cub and the Princess and Her Highness the Maharani and H. H. Yuvarani were graciously pleased to be present on the grounds the whole time. The Cubs, 286 in number, who took part in the Rally were treated to a sumptuous lunch by the Palace at 3 p.m. The Chief Cub delivered a message to the Cubs and it is hoped that facsimile of this will be ready for distribution very soon. The Dewan delivered a very thoughtful and inspiring speech from the chair on the occasion, copies of which are sent to all the members for kind perusal.

Kumsi Notes.

A party consisting of thirty people including the Scouts and the staff of the local Middle School along with some gentlemen of the place camped by the side of the Kumardevati river, four miles from Kumsi on Sunday the 23rd November 1930. Apart from the usual flag hoisting and saluting, the Scout Master and Mr. T. Paramasivan, the Sub-Assistant Surgeon, taught the boys swimming. A special feature of the party was that the girls reading in the school attended the camp. The camp was disbursed after a camp-fire in the evening.

Lotus Troop, Hiriyur.

Mr. K. Sreenarasimhaiya, M.A., L.T., Deputy Director of Public Instruction, presided over the School Day celebration of the Kannada Middle School at Hiriyur. He also invested 14 recruits who had undergone the Tenderfoot training. He delivered a very interesting speech which was full of advise to the scouts and explained in a nutshell the origin and development of scouting. Whilst concluding he clearly brought it home to the minds of all scouts and the public gathered that scouting was a useful move for the improvement of society and character and also emphasised that every scout should try to be guided by the spirit of the movement in training himself to become a good and useful citizen.

Fire Accident.

A serious accident of fire took place at Sultanpet, which is situated at the foot of Nandi Hills, on 19th November at 7 P.M., in the house of one Somoji Rao who was a poor man and who had a thatched house. At the time of the accident his daughter-in-law and her sleeping baby in craddle happened to be in the house. The mother came out crying out. In her bewilderment she forgot to bring the child. Immediately N. Mallappa, the Rover Leader, promptly went to the rescue with his Rovers and Scouts. All of them busily engaged themselves in drawing water and putting out the spreading of fire effectively.

The child was saved by the daringness and risk taken by the leader. Thus a serious accident was averted by the prompt attention of the scouts of that place.

"Scout Park Opening Ceremony at Nandi."

The function took place on Monday the 8th December 1930, at 8 A.M. Mr. A. R. Wadia, B.A., (Cantab) Director of Public Instruction, performed the opening ceremony. Mr. S. Rama Rao, Rover and Scout Master of the local Troop read a brief report. He said that the Troop was started in Nov. 1929 and the Investiture ceremony of the troop took place in January 1930 by Rajamanthra Pravina K. Mathan, B. A., Member of the Council. He further said that the troop consisted of 12 Rovers, 36 Scouts and 48 Cubs. He quoted some instances to show that his scouts were not lagging whenever an opportunity for doing good work occured. He paid a tribute to the Taluk officials, the chairman and the members of the Village Panchayat who had throughout evinced a keen interest in the growth of the movement in Nandi.

Ranganatha and Dattatreya Troop at Sira.

Important feature at the "Celebration of All India Co-operator's Day" at Sira was the activities of the Scouts of the above named Troops. There was a Scout display on the 1st November, and a procession headed by the Scouts on the next morning. A sports competition was held in the afternoon of the 2nd and a large number of prizes were carried away by the Scouts of the two troops In the evening a successful camp fire was arranged when beside the usual items, a Troop Committee consisting of leading gentlemen of the place was formed.

A sum of rupees 10 was contributed by the local Co-operative Society for prize distribution. The success of the celebration was mostly due to the co-operation of Middle School staff

OUR COMPETITION CORNER.

Conducted by Mr. P. Z. L. CRAFT.

Puzzle No. 1—Conundrums.

(*a*) When does a chair dislike you?
(*b*) Why is it dangerous to take nap in the train?
(*c*) Why ought photographers to be very strong men?
(*d*) Why is bread like the sun?
(*e*) What bridge can you never cross?

Puzzle No. 2—Anagrams.

The following groups of letters will give you some words, if properly arranged.

1. T N E O N S
2. C F R O I I E
3. M S P C E U U E
4. L U A T C V I

Puzzle No. 3—Charade.

My first denotes a company
My second shuns a company
My third calls a company
My whole puzzles a company

Puzzle No. 4—World's Stepping Stones.

Try to find out the stepping stones for the following:—

(*a*) Hand to foot
(*b*) Cost to dear.

Puzzle No. 5—Find the Stranger.

A stranger has intruded himself in each of the following families of words. Detect him.

1. Shoes, boots, garters, stockings, socks.
2. Newspaper, book, magazine, picture, pamphlet.
3. England, Scotland, France, Canada, New Zealand.

RULES.

1. No entrance fee.
2. Names of competitors whose solutions are correct will be published in the Magazine every month.
3. All solutions should be sent to The Editor, the Mysore Scout.
4. Entries should be sent on or before the 10th January 1931.
5. Entries shall be sent on separate sheets of paper.

Answers to puzzles published in our previous issues of the Magazine.

No. 1—Anagram Competition.

1. Anniversary.
2. Mere.
3. Louvre.
4. Yacht.
5. Colleague.

No. 2—Beheaded Word Puzzle.
"Stray."

No 3—Favourite Ruler's Competition.
The answer to this puzzle could not be decided as sufficient number of solutions were not received for deciding by popular vote.

Results of previous competitions, correct solutions were received from:—

1. Anagram.
   1. Ramabhai Mathurabai Patel, V Standard, Shree Sansthan High School, Dakore(Gujarat)
   2. Mukhtar Ahmed, Scout Boy. High School, Bider, (Hyderabad. Deccan).
   3. Muljibhai J. Patel, Student Anand (Gujarat).
   4. K. G. Lakshman Rau, Scout Master, Agumbe.
2. Beheaded Word Puzzle.
   1. Mukhtar Ahmed.
   2. K. G. Lakshman Rao.

STRANGE DEATH.

(*A True Story.*)

A Hawker, poor but honest, a man of agreeable manners—unusual among the men of his trade-was just capable of managing his little family. He used to go to the neighbouring villages and to return by the same evening with some earnings. It was a good profession indeed with which he passed his days in a state of perfect happiness, amidst his little fondlings.

One day he asked his wife to prepare the food that night, so that he might start early next morning. The wife obeyed his order. After preparing the food she kept it just by the side of his pillow.

Early next morning he got up and started for a village with his fellow-hawkers. The morning was so cool and pleasant that they arrived at the spot before their expectation.

The day dawned, the rays of the sun were piercing through the shady branches of the trees. They all gathered besides a brook to finish of their meals. The poor hawker too opened the dishes only to see a swarm of ants crawling all over the food. Poor hawker was disappointed. He could neither buy a fresh food nor he could, throw what he had, for it was the fruit of hard labour. His fellow hawkers could have fed him, but some thing prevented him. It was the supreme power. The fellow was instinctively inclined to take the same food after dispersing the ants. Shakespeare has rightly said:—

"What is loted cannot be bloted."

He ate his meal to his satisfaction. A little later, he grew giddy, he laid himself on the ground and soon after he expired.

The news got spread. A fellow hawker and friend of his went and gently communicated the sad news to his wife, who was waiting for the arrival of her husband. The news was a severe shock to her, because it was so sudden and unexpected. Her heart was violently agitated. She was stupified by the painful news. She could neither weep nor cry. She was dumb for the time, she was actuated by "the depth, and not the tumult of the soul" which is the best ideal of the true sexual love. Other hawkers grew suspicious that such an event was unprecedented. So they reported the matter to the police that she might have poisoned her husband.

The Police Inspector with a few policemen came there for enquiry. There was a scout present at that moment, sympathising the unlucky widow in her sorrows, talking kindly to her children, pitying in his heart of hearts for their broken condition.

With so many around her house, she recovered herself a little on being asked, she related how she was anxiously waiting for her husband and how she was disappointed. Then the Police Inspector asked her to bring the pot in which she had prepared the food and show the place where she had kept it. She pointed out the spot.

It was still evening the Scout keenly observed that place. He saw an underground hole from which the ants were still coming out. The Scout enlarged it. No sooner he did it than he saw a dead snake covered by ants. It was a deadly poisonous one.

The truth came out. Those poisonous ants the cause of the death of the "Poor Hawker."—C. Abdul Gani, Scout, 9th Bangalore Sultan Salabuddin Troop.

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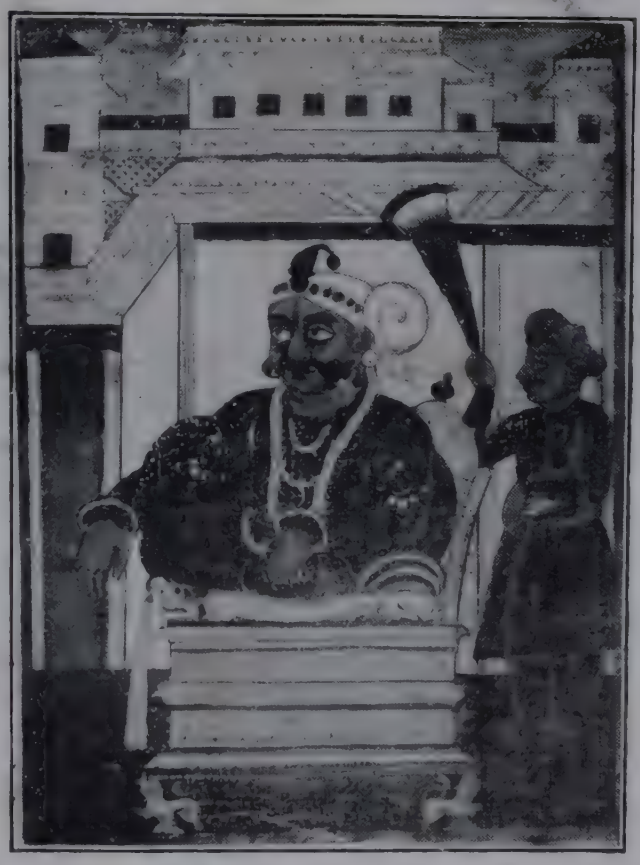
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THE MYSORE SCOUT

AN ILLUSTRATED MONTHLY FOR ALL BOYS.

VOL. XIII BANGALORE—JANUARY 1931 No. 7

MAKERS OF MYSORE



Ranadhira Kanteerava Narasimharaja Wadiyar—1638=1659 A.D.

Published by the Mysore Boy Scouts Association, Fort, Bangalore City.

The All-India Swadeshi Exhibition.

AN EXCELLENT OPPORTUNITY TO MANUFACTURERS.

Of the numerous benefits of intrinsic value to the nation, the present struggle for Indian Independence has effected, not the least important is the rousing of the national conciousness to the necessities of conserving and developing the indigenous economic resources for the progressive industrialisation of the country. If the last European War gave an impetus to the growth of the Indian Industralism, the present movement has contributed in a remarkable degree to the revival of the dying handicrafts and useful cottage industries. What is more. The Swadeshi movement has come at a time when Industrial-India was almost despairing of an economic revival. The idea of "economic blockade" of foreign imports, involves a direct guarantee of national safeguard for the indigenous investor and industrialist. The Swadeshi spirit has received an added impetus by the great national upheaval which we are to-day witnessing in the country.

To what a great extent this spirit has permeated the community can easily be gauged from the rapid growth of the indigenous enterprises throughout the country. The Indian manufacturers to-day cover a wide range to meet the varied and growing needs of modern society and home. But the real problem confronting the manufacturer is the problem of proper and profitable introduction of his products in the market and of approaching the consumer in the right manner. It is needless to say that the most popular form of doing this, is to organise attractive exhibitions, fairs, Swadeshi bazars etc, in important industrial and commercial centres. It must, therefore, be of peculiar interest to the Indian manufacturers to learn that the citizens of Bombay have taken up the organisation of an "ALL INDIA SWADESHI EXHIBITION" on an elaborate and attractive scale. It is being organised under entirely independent auspices by a Citizens Committee of influential businessmen, industrialists and other prominent persons who have undertaken this venture in a spirit of service to the manufacturer and consumer. The site for the Exhibition is the spacious Maidan at the Cooperage and provides the best inviting view. The Organising Committee is already proceeding with the work. Apart from the Swadeshi articles exhibited on view, they are taking special pains to introduce other attractions and entertainments. It thus affords the best and excellent opportunity for advertisers. Already assurances of co-operation have been received from several leading manufacturers and artisans from various parts of the country.

Applications for stalls are also being received. Those desirous of taking part in the Exhibition should communicate immediately to the Jt. Hon. Secretaries, "All India Swadeshi Exhibition," Great Western Hotel Building, Old Customs House Road, Fort, Bombay. Delay may mean disappointment.

A. H. [redacted] B.A.,
Jt. Hon. Secretary.

THE MYSORE SCOUT.

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VOL. XIII — BANGALORE—JANUARY 1931. — NO. 7.

His Highness Sir Sri Chamarajendra Wadiyar Bahadur X, G.C.S.I.

The late Maharaja of Mysore—1863-1894 A.D.

A BRIEF LIFE SKETCH—BY SRI KASYAP.

Ancestry.

The present Royal Family of Mysore are Kshatriyas of the Lunar race and belong to the clan of the Yadavas whose origin is traced to the divine Sri Krishna. It is said that during the early days of Vijayanagar kingdom, two members of this clan, Yaduraya and his brother Krishnaraya, came to Mysore from Dwaraka. Yaduraya chivalrously rescued the comely maiden Devajammanni, who was the heir to the small principality called Hadinadu (near Nanjangud, a few miles south-east of Mysore), from being forced, on the demise of her father, into an odious marriage with a neighbouring chief of inferior social standing, known as Maranayaka, and married her himself, and established his rule in Hadinadu in about 1399 A. D. The successors of Yaduraya greatly enlarged their territory by military conquests. After the battle of Talikota, taking the full benefit of the confusion that was prevailing in the court of Vijayanagar, they managed to evade payment of the tribute to the Vijayanagar Viceroy at Sreerangapattana and became practically independant.

But, at the time of Immadi Krishnaraja Wadiyar, the sovereignty passed into the hands of two mohammedan rulers (from 1761-99), Haider Ali and his son Tippu Sultan successively. Under these excellent rulers the kingdom of Mysore was extended in all directions and included a large part of the Southern Peninsula. In 1799, Tippu died fighting against the British East India Company and their allies, and a part of his kingdom was restored to the Wadiyar family, in the person of Sri Krishnaraja Wadiyar III, then a boy of six years, the rest being divided between them and their allies. Between 1831-81, Mysore was placed under a British Commission owing to the insurrections that broke out in the country.

Early days and Education.

Chamaraja, the third son of Chicka Krishna Urs and Devajammanni was born on the 22nd February 1863. As he was the nephew of Sri Krishnaraja Wadiyar III, he was adopted by him in Public Durbar on the 18th June 1865 and was taken out in procession in an ivory palanquin. A salute of 21 guns was fired and the adoption was recognised by the Secretary of State of Her Majesty's Government in 1867. Krishnaraja Wadiyar died on the 27th of March 1868 in his 75th year, when the young prince was but five years of age.

The young prince was brought up in a manner to fit him for the responsibilities of the State. Although the terms of restoration had not been settled the Secretary of State approved of the performance of the installation ceremony. Accordingly on the 23rd of September 1868, the Prince was installed on the sacred and ancestral throne, with every solemnity befitting the occasion, by Mr. Bowring the Chief Commissioner.

The education of the prince was placed in the hands of Lt. Col. Haines, even during the life-time of his adopted father. A year later, the Colonel was appointed as guardian by the British Government. The Commissioner thought it best to place under the guardian a highly qualified Indian gentleman. Such a person available at that time was Mr. C. Rangacharlu, who was appointed Controller of the palace.

The wholesome reforms of Major Elliot and Rangacharlu introduced into the palace, as a result of comprehensive study of the situation were yielding good results. The establishment of the palace was considerably reduced and the debts of the late Maharaja were finally settled.

Col. Haines resigned his post very early and Lt. Col. G. B. Malleson, a distinguished officer of the Indian Army, was appointed early in 1869. The progress made by the Prince between the ages of five and thirteen, was remarkable. During these years, he was taught to ride, swim, play cricket and handle fire arms. The conditions under which he was being educated and trained were complete and satisfactory.

The prince was being taken out of the capital every year to Ootacamund in summer for the hot weather. The present Bangalore Palace was purchased, about the year 1874, at a price of

Rs. 23,000 and alterations costing over a like amount were sanctioned, with a view to change the capital. In 1875, when H. R. H. the Prince of Wales visited India, the Prince was taken to Bombay. He also attended with Mr. Saunders, the Assemblage at Delhi, that had met to receive the Prince of Wales and also the Imperial Assemblage, in January 1877. When the Queen was proclaimed the Empress of India, where his noble and amiable appearance attracted much attention.

The Royal school was situated in the Summer Palace and besides his brother, a couple of respectable Ursu children were chosen to be his classmates. After Col. Malleson vacated office, a tutor was appointed, the office of guardian being held in abeyance for some time when Mr. (afterwards Sir) James Gordon was appointed to fill the place. He was appointed Chief Commissioner of Mysore in 1878, in addition.

A proposal of separating the Prince from the other boys was brought into effect, when Mr. Porter became the tutor. He was taught elements of history, geography, economics, and such other subject and greatly enlarged his general vision in matters of sociology, politics and knowledge of wordly affairs.

Marriage.

Sri Chamarajendra Wadiyar married on the 26th of May 1878, in his fifteenth year, Sow. Sri Kempa Nanjammanni, who was then twelve years of age, with pomp and splendour. She was the daughter of Mr. Narase Urs of the Kalale family and was well educated in all branches of culture.

State Tour.

In 1880, the Maharaja, accompanied Mr. Gordon, went on the State tour as the best means of impressing the lessons on his mind and also in order to get himself acquainted with all parts of his kingdom and with the views and aspirations of his people.

Rendition and Installation.

The Rendition took place on the 28th of March 1881. On this auspicious day at seven o'clock in the morning, Sri Chamarajendra Wadiyar was placed on his ancestral throne at Mysore with all the customary ceremonies, amidst universal good wishes and every demonstration of joy. The ceremony was performed in an impressive manner by the Governor of Madras, the Right Hon'ble W. P. Adam, in the unavoidable absence of Lord Ripon, the Governor-General. During the inauguration a gentle shower of rain descended, a welcome omen, seeming to betoken a blessing from the skies indicating the divine appreciation and the future prosperity of the reign. The Instrument of Rendition laid down the terms of restoration of Mysore to Native Rule.

The Representative Assembly

Soon after his installation, His Highness the Maharaja issued a proclamation and confirmed all existing officers in their appointments and all laws then on force. Mr. C. Rangacharlu was appointed Dewan with a Council of three members to assist him. He recognised the growing spirit of the times and formed the Representative Assembly, a popular institution of considerable interest. It met for the first time on the 7th October 1881, hardly seven months after his accession. It was also arranged to meet every year soon after the Dasara celebrations, to make known the wishes of the people to the Government. The members were first nominated and no powers were allowed to it. But from 1885, they were selected by the Local and Municipal Boards, which had been formed by that time. In 1887 a property qualification was introduced for members and in 1891, further privileges were granted.

Administration.

The work of the new administration was by no means an easy task. The famine of 1877 had swept away a fifth of the population and His Highness had to take up a debt of eighteen lakhs of rupees due to the British Government. Moreover the subsidy had been increased by ten and half lakhs of rupees.

Retrenchment was speedily effected in all directions and costly British officers were replaced by moderately paid Indians. During the able administration of Mr. Rangacharlu, not only were the finances stabilised, but a number of reforms were also introduced in the administration. But his premature death in January 1883, was a terrible loss to the Government. All progress was checked for a time.

He was succeeded by Mr. (afterwards Sir) K. Seshadri Iyer, to whose pesonal efforts, Mysore is deeply indebted for the progress since achieved. In the same year His Highness was created a Grand Commander of the Most Exalted Order of the Star of India.

During the reign of His Highness, famine relief had the foremost attention, and for this purpose, a scheme of railways and irrigation was taken in hand. The railway lines which were only fifty-eight miles at first rose to three hundred and fifteen in 1895. New roads were opened especially in the malnads for easy traffic. The extension in the irrigated area amounted to three hundred and fifty-five square miles, under wet cultivation, increasing the revenue by eight and one fourth lakhs. Loans were granted for digging irrigation wells of which 1078 had been completed by 1885, benefitting 7,000 acres. During the years 1884 to 1894, the revenue continually rose until the latter year it stood at one hundred and eighty and a half lakhs as compared with one hundred and two lakhs in the year of Rendition.

The Agricultural Department came into existence in the year 1886, and an agricultural exhibition was held two years later. In 1894, the Revenue laws were codified and an agricultural bank was started. Coffee industry was given particular attention, woollen and cotton mills were established and the silk industry was revived. The royalty paid to the Government by the Kolar Gold Mining Companies gradually rose from half a lakh to more than one lakh.

A Chief Court was instituted with three judges. Separate Inspector Generals were appointed for the departments of Police and Forest. The Archaeological, Geological, Excise and Muzrai departments were all formed during this period. The Medical department was re-organised and dispensaries were opened in all taluks with qualified surgeons and midwives. Sanitation and water supply received no small attention. The Imperial Service Corps and the Bangalore Observatory also came into existence. The Postal department was handed over to the Indian Posts and Telegraphs department. The Mysore Life Insurance Scheme for the provision of the members of the State, owes its origin to the benevolent and far-sighted reign of His Highness.

Birth of Princes and Princesses.

His Highness had his first child, a daughter by name Jayalakshammanni, in 1881. Krishnajammanni, the second

(*Continued on page 4, column 2.*)

A MYSTERIOUS DREAM.

A FOLK TALE.

BY M. K. HUSSAIN.

There was once a young man by name Basu. He was so conceited of his secular knowledge that if any question was put he always had a ready answer and a reason for everything. He was of opinion that this world would have been a much better place if he himself had created it. And one other peculiarity of his was that he used to talk unceasingly hours nay, days together. People were disgusted of him. Thus everywhere he was a regular nuisance. This state of things went on for a long time.

On a certain midnight when he was buried in deep sleep God sent him a curious dream so as to chastise him of his vague idea. Now Mr Basu found himself as a hero in a new world of his own. There he could do whatever he liked best; and he was also gifted with the power to create anything he wished. "Well, I shall show people how a real world should be," he murmured with joy.

His very first experiment was to create a man with double faces—one behind the other. That wonderful man was lucky enough to see what was behind him as well as in the front without turning his head this side or that. Next he made a pony to serve this man. That strange pony was provided with a head at each end. So it had no need to turn round to see things. It could run in any direction with the greatest ease. Besides it was bestowed with wide wings to fly in the air and webbed feet to swim in the deepest ocean.

Now he had to feed his wonderful animal. Therefore he made a tomato like fruit as big as a pumpkin. It was full of sweet juicy pulp with a peculiar smell. If only a little was consumed there was no hunger for quite a long time.

Mr. Basu was much pleased with his task of creation and said everything was perfect in his new world. His remarkable beings began to move about. The pony with all its four mouths began to eat the fruits. The double faced man got ready to ride upon his dear pony. But as soon as he sat on its back he was not in a position to decide where to go, because he saw both ways and both looked tempting. He could not start either in the front side or the back side. So he simply sat for a while and was in utter confusion. Then one of the heads of the pony was feeding upon the skin of the fruit and the other was drinking the sweet juice.

Finally the man closed his eyes and gave the animal a quick smack, and held on tight. But the pony was puzzled. It didn't know whether he should run or swim or fly and which way he should take. Therefore it tried to do all at once and collapsed; and fell down dead. The poor rider stood pale and never attempted to move further even a step. The fruits were abundantly grown all round him.

He could not make up his mind which to eat because the new world appeared to him like a huge red mass of tomato. At last he died of starvation. In the meanwhile our hero Mr. Basu woke up early in the morning and he found himself in this old world. Now he realised what he was and implored God for mercy. He was pardoned of his sin and from that day onwards he was no longer conceited but was gentle and wise.

Well, my chums do you all like this funny story?—You do, I am sure.

Speech by Miss L. D'Souza, B. Sc. (Lond.), Head Mistress V. V. Institute at the Economic Conference.

An efficient system of education should encourage the concurrent development of a healthy physique, keen intelligence and sound character. Healthy physical growth is essential to intellectual growth. But proper nourishment, medical inspection and treatment, and hygienic surroundings however excellent will not of themselves build up a sound physique. Physical exercise is also required.

If you look at some of our school girls, you will find them looking ill, anaemic, listless and underfed and yet at their age they should be lively, active and in the pinks of health. The reason I assign to this is want of exercise and fresh air. It is generally observed that this is the type of girls which is intellectually dull.

It is true that the Educational Department has sent an order to the effect that games and drill should be made compulsory in all schools but no Instructress in physical training is appointed in any girls' school. It must be admitted that no facilities for the proper development of systematic physical training are given. The careful and well-balanced development of the physical powers of each individual with a view to encourage the formation of habits and recreation will be of value in the future. Physical training in school should form the basis of regular exercise and recreation in after-life. Physical education deals with the improvement of the vital organs, the development of the body, and the development of social and moral qualities through such natural activities as play and recreation. It is character training and the inculcation of team spirit that should also be aimed at.

Researches made in America and Europe in regard to the effect of physical exercise on the general health with special reference to some of the systems now practised have proved that a great deal of the energy and the vitality of the human organism is due to systematic exercise of each limb, muscle and ligament of the human body. The ancient systems of physical exercise in India recognised this. Many of our old habits such as drawing and carrying water from the wells, any kind of physical work in the field, many religious observances and practices, had this in view. At present due to congestion in cities and villages and the conditions under which most household work is carried on, and the ordinary occupations of educated women, very little attention is given to the higher development of the human body and the low physique and vitality and the prevalence of serious wasting diseases among them is due to want of systematic and proper exercise. It is absolutely necessary that the habit of systematic exercise should be inculcated from the earliest stages of education. Book learning is inclined to develop sedentary habits and unless we provide in connection that exuberant vitality and energy which should characterize, each pupil will give way to feebleness of body and a gloomy outlook of life.

PEN PICTURES.

BY SRI KASYAP.

The Washerman.

Who has not seen the strong and sturdy figure that follows an overburdened donkey, with a bundle of cloth on his back, and quaintly dressed in costly clothes, none of which belongs to himself? I am sure every one has! He is the washerman or the Dhobi, as he is popularly called in towns. The beautiful lace panche, usually worn above his knees, the clean shirt and the red silk cloth tied round his head, mark his distinguished office in Society.

His faithful servant, is a peculiar zoological specimen in itself. He is so proud that neither his hind-legs which strike against each other, nor the sturdy stick in his master's hand can increase his majestic speed. It is indeed a pity to see that this faithful drudge is so very ill-treated by his master. No sooner his business with him is over, than he ties his forelegs and turns him out to graze. Now I suppose you know who he is. He is our friend the 'Ass.'

The chief occupation of the washerman of the country parts is agriculture, and he is still an important and respectable person in the village. But the washerman of the town, whose one and only occupation is washing clothes, is only a refined washerman of the country, and supposed to be an expert in his art.

Our hero belongs to the category of tailors and goldsmiths, in his irregularity and dishonesty only. His work is so tedious that he is the foremost to break promises made to his customers. He cannot help doing it. Sometimes the delay chiefly occurs from his undisputed and hereditary claim to use his customer's clothes only.

His importance in Society is keenly felt. We cannot be without him. He is another, like the tailor, who creates fashions in dress by his ill or well handling and ironing. It is also he who teaches cleanliness. A person who wears a clean dress fresh from the 'washing agency' is induced to keep his or her body also clean, at least to save his or her clean dress.

Therefore our hero, the washerman occupies undoubtedly a very important place in Society as he toils for the good of humanity. May his trade prosper!

HIS HIGHNESS SIR SRI CHAMARAJENDRA WADIYAR BAHADUR, X G.C S.I.,

(*Continued from page 2*).

daughter, was born in 1883. The present ruler, His Highness Sri Krishnarajendra Wadiyar was born on the 4th of June 1884. The third daughter Chaluvajammanni was born in December 1886, while the last Sri Kantirava Narasimharajendra Wadiyar, was born on the 5th of June 1888.

His Highness gave great encouragement to learning. The activities of the Education department increased very rapidly and vernacular and primary education received great attention. He established a Sanskrit College for the revival of the ancient learning and provided scholarships and award of medals and titles annually. Scholarships were tenable in India and the Western countries for higher studies in the various branches of knowledge. A remarkable feature was the progress of female education More than all, he established the Oriental Library at Mysore, for the publication of ancient works. His court was full of poets, philosophers, musicians and other men of learning and intellect.

Travels.

Being fond of travel, His Highness visited all the important places of interest, particularly pilgrimage and spots of natural beauty, in India. He travelled extensively in Northern India, and had been brought into contact with most of the leading men in India, who were impressed with his high character

Daily Habits.

He got out of bed at five o'clock and after toilet and breakfast, would start on horse-back. On Tuesdays and Fridays he would visit the '*Karohatti*' to offer prayers to Sri Gopala. Thence he would proceed to the hills to worship their family Goddess. This was followed by a visit to the palace-stables and a short drive in a coach, returning by about half past ten. After indulging in music, he would take his dinner followed by rest till half past two, during which time, he would engage himself in reading the newspapers and journals of the day. He would then attend office after lunch. He used to play in the evening, tennis, cricket, polo or other sports, in all of which he excelled.

Death.

In winter of the year 1894, His Highness started as usual on a Northern Indian tour, with his family. At Calcutta, he had a slight throat affection which developed to diptheria and in spite of the best medical aid, he suddenly passed away on the 28th December, to the unconsolable grief of one and all, and Mother India lost one of the brightest gems in her ruling princes. He was succeeded by his eldest son Sri Krishnarajendra Wadiyar IV, who was then only ten years of age. Her Highness the Maharani, Sri Kempananjammanni Avaru was proclaimed Regent.

Personal Accomplishments.

His Highness Sir Sri Chamarajendra Wadiyar Bahadur, was a worthy prince, beautiful in appearance, regular in habits, sweet in temper, enchanting in conversation, capable in administration and sympathetic towards all. He was devoted to the cultural and refined taste which led him to take special pleasure in music and art. He was an accomplished horseman, fond of sport, a liberal patron of the turf, and hospitable as a host, while at the same time careful in observance of Hindu customs, being popular with one and all.

May the Wadiyar family prosper!

Making Sure

A man deposited £100 in a bank. A few weeks later he approached the cashier and demanded his money. The cashier asked him if he didn't want to leave a small balance.

"No," persisted the man, "I want my money."

So the cashier counted out £100 in notes and handed them to him. By this time a line of people had collected all anxiously awaiting their turn.

The man counted the money very carefully. When he had finished, he handed the notes back to the cashier and said :—

"Here, put it back I just wanted to see if it was all there."

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Fort, Bangalore City.

The Investiture of a Rover Scout.

By S. BHYRAPPA. B.A., LL.B., Assistant District Scout Commissioner, Tumkur.

The problem of finding out an appropriate form of ceremony for the Investiture of a Rover Scout is engaging the attention of several workers in the cause of Scouting. It is conceeded by all that although Rovering is the natural outcome of good Scouting, yet, it is not entirely Scouting. Rovering differs from Scouting as much as it resembles it. The point of view of Rovering is different from that of Scouting, and the methods of training are not the same for both. In fact, in spite of the efforts of several workers in the field, Rovering is, still in a haze. While it is so, it is no wonder that the problem of finding out the proper form of ceremony for Investiture, is eluding the grasp of satisfactory solution.

Some time back, the mode of Investiture laid down for Scouts, was followed in the case of Rovers also. This naturally could not continue long, as what appeals to a boy does not appeal to a "growing up man." The boy who arrives at the critical age of adolecence, feels an expansion in himself and there is in him a change of out-look. The sense of romance and make believe of the Scout gives place to spiritual idealism. The Rover is after something more serious and more difficult than what the Scout is after. He is there to fight a hard battle; he is grappling with himself and the world outside himself. Hence the need for idealism.

While every one was thinking about Rovering and the Investiture of a Rover Scout, as usual, the Chief Scout, like the Great Pioneer that he is, came forth with suggestions for the Investiture of a Rover Scout. The procedure that he prescribes, has been published in the form of a pamphlet "The Presentation of a Rover Scout" and it is too widely known to require any repetition. Even after the publication of this pamphlet, there has been a good deal of scratching of heads over this problem. In the South India Boy Scout of March 1930, Mr. G. T. J. Thaddaeus, Deputy Camp Chief and Akela Leader, Madras, has written an article on this subject, in which he has considered the question from the point of view of South India Rover. It is certainly true as Mr. Thaddaeus puts it, that it would be presumption to imagine that the ceremony laid down by the Chief, can be improved upon, but after all there can be no last word in Scouting. The Chief himself says that it is only a suggestion. Besides, we should not forget that this ceremony was intended for the Christian Scouts of England. There cannot therefore be any presumption in adopting the ceremony, with additions and alterations to suit our sentiment and ideals.

Mr. Thaddaeus himself has suggested some changes in the ceremony and at a meeting that we had at the Stanley Park Training Centre, Coonoor, in April last, the matter came up for discussion. I then suggested some further changes in the form of the ceremony, which I venture to reproduce below. These suggestions are made with the utmost good faith and humility and not in any spirit of criticism.

The idea and symbolism of Knight Errantry that is so prominent in the procedure laid down by the Chief, does not seem to catch the fancy of Indian Rovers nor inspire them with high ideals, as it might do the English Rovers. In fact those who have read about the deeds of the Knights like Sir Lancelot or Sir Brian De Bois Guilbert, do not feel very much inclined to have them as their "guide, philosopher and friend." Besides, the history of Knight Errantry is too full of Damsels in Distress to be of much help to adolocent Rover. I am afraid that it might prove to be a "Rock" instead of an "Ideal."

The Vigil, of course, must be retained in some form or other as that self-searching process is absolutely necessary before a young man takes the promise of a Rover Scout. It affords an opportunity to every candidate for self-analysis, self-criticism and a chance of getting out of the fold, if he feels that he cannot come up to the level.

Having considered the question of the necessity of the Vigil, I entirely agree with Mr. Thaddaeus in the details:—The interval between the Vigil and the Investiture, the extent of the help which the Rover Leader should give to the Rover in the matter of understanding the Vigil in the right sense and right spirit. The Vigil should not be made a formal affair of receiving a paper with questions for which no answers need be written. The greater the seriousness in this direction, the better will the results be.

The Vigil being over, we now come to the Investiture itself. It must be admitted that this is the most important part of the Ceremony. It corresponds to what is known as "Upanayana" amongst some Hindus. The Rover is transformed into a new order of being the motto of which is "Service and Open Air." The efforts of the Rover Leader to make the Investiture, serious, ceremonious, symbolical spiritual can never be over-done. The Rover should be made to feel that he is actually entering a new life, a life in which there are no half-way houses and compromises, but one which involves the doing of one's very best in selfless service.

I believe it would be better to have the Investiture at sun-rise rather than in the night. To us Indians, "Thamas" or "Andhakara" which means darkness has certain unhealthy and spiritual associations, whereas the sun rising in his golden glory, has a very deep spiritual significance. He stands for eternal service; he is the life-giving agency and the source of all illumination. I therefore feel that it is possible to create a better spiritual atmosphere at sun-rise than after dark, even if it be round the Camp-Fire.

As regards the place for holding Investiture, neither the club-room, church nor any place within the precincts of a town or village seems to be suitable. It is impossible to create the particular kind of atmosphere that we want for an Investiture, while we know that we are being watched by others as being curious and while the sundry noises of the village or town press themselves ceaselessly upon our attention. The best place seems to be one where "Nature Revels in all her Glory" calling our attention to herself and the Great Eternal Force that is behind her, a place where we feel our smallness and our oneness with the elements. With very little exertion on our part, we can find such places. The top of a hill loverlooking picturesque valleys, a meadow by the side of a stream, an eminence bordering a natural lake or a clearing in the midst of a jungle; any one of these would be a good enough place for Investiture. I even now remember the day on which I was invested as a Rover on the top of the Devarayadroog Hills. The

imposing rock right in front of us, with the temple of Narasimha over it, the forest round about the hills and the green fields beyond with the clear azure sky above, made such an impression on my mind that after the prayer to Ekalavya, the hero after whom the crew is named, I forgot my surroundings. Tears of something which I cannot describe, began to swell from my eyes and I was so overcome with feelings that I could not for some time take the promise. That is the kind of atmosphere, I would like to have at a Rover Investiture.

The ceremony of Investiture may be made more impressive by making a proper use of an emblem appropriate to the name of the hero after whom the crew is named. The presence of such an emblem at the time of Investiture, will add much to the symbolism of the occasion. If you call your crew after Rama, Arjuna or Robinhood, have a bow and arrow; if the name of your crew is St. George, King Arthur or Shivaji, have a shield and spear, something which is characteristic of the hero. The singing of the crew song where you have one and a prayer to your hero would increase the solemnity of the ceremony.

So far as the sponsors are concerned, I suggest that we might drop the idea altogether. The Rover Leader knows the strength and weakness of each Rover and as such does not require any guarantors. It would be enough if he were brought to the Rover Leader by the Rover Mate.

In the light of the above changes, the ceremony would be as follows:—

On the evening previous to the day of Investiture, the Crew camps out at the place where it is to be held. They will have had the Vigil beforehand. The Rover Leader might once again go through the questions contained in the Vigil and give the Rovers a last chance to reconsider their decision and stay away if they feel defident.

Next morning at sun-rise, the Investiture ceremony takes place. The Flag is hoisted. On a table (one improvised for the occasion is better) by the side of the flag-staff is spread the Troop Flag and over it are placed the emblem of the crew (such as bow and arrow or shield and spear), a copy of the Holy Book and the various other things mentioned by the Chief and Mr. Thaddaeus. The crew forms a horse shoe round the flag and salutes it. The crew song is then sung and a fitting prayer offered to the hero after whom the crew is named. The Rover Leader stands by the side of the table. The Rover who is to be invested is brought to the Rover Leader by the Rover Mate, who alone salutes the Leader, and says that the particular Rover is desirous of being invested. The necessary questions as suggested by Mr. Thaddaeus are gone through. Then, instead of taking the promise with the Sacred Book in his hand, he takes the promise placing his right hand on the Troop Flag which has been spread on the table and on which the emblem and other things are placed. While the Rover is taking the promise both the Rover Leader and the Rover Mate place their right hand on the Troop Flag, thus making it symbolic that the Rover Leader and the Rover Mate are as much responsible for the Rover keeping up his promise, as himself is. After this is done, the Rover stands at alert. The key of the Den may then be handed over to him. The Rover Leader pins on the badge, ties his scarf and hands over a thumbstick to him at the same time declaring that he has been invested as a Rover of the particular crew. The Rover and the Rover Mate, salute the Leader, turn back, salute the Crew (which is returned) and rejoin ranks. The crew disperses after the ceremony.

I feel that the above changes would suit the Indian temperament and I personally feel that the changes would to some extent at least, improve the tone of the ceremony.

I once again want to emphasize that these changes are not offered in a spirit of criticism, but with the utmost humility that I am capable of and solely with the intention of doing my little best in the matter of solving this problem. I leave the Rover Leaders to decide for themselves, whether they should adopt these changes. It is being done in our crew and we find that the procedure is quite successful.

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THE CUCKOO.

BY DR. K. KUNHI KANNAN, M.A., Ph. D.

Who has not heard the Cuckoo, the bird whose voice arises in a crescendo of successive notes challenging children to do likewise. There is no mistaking the voice and when it is heard there is some one about to take up the challenge and when for each of its notes, the voice from below goes one higher, the bird gets annoyed and utters its cries in quick succession shorter and sharper and then ends suddenly. There is silence for a while but the bird starts all over again to end as before, in anger and excitement, if it hears any body do like-wise.

Most people will have heard the bird all right and have heard about it too. Its praise is in the mouth of every poet. It is a favourite with them not for its voice contests but for the rich notes it utters as it flits about the wood a note here, a note there and a note in the distance, each one rich and melodious and suggestive of an exhuberance of joy. A bird sitting on a branch and pouring its heart out in sweet song pleases the mind but is more suggestive of peace, of deep tranquillity. But one which darts about with lightning speed showering its pleasing notes is suggestive more of the joy and zest for life. No wonder the mind is thrilled to the same joyous spirit.

But I really wonder whether poets know more about these birds. If they did, I fear they may not have been so full of its praise. Its family life is one record of perfidy. It may seem strange that Mr. and Mrs. Cuckoo are differently dressed. The male is in black but the Mrs. prefers a brown. That is rather odd for mates among birds to differ so markedly in taste. But for all that there is close co-operation. The male affects the movements of a sparrow hawk and sparrow-hawks are a terror in bird-land and this pretence is for a diabolical object. Mr. and Mrs. Cuckoo do not object to matrimony of course but they have decided objection to rearing their young ones, and one is inclined to sympathise with them for how clamorous the young birds are. All day long the parent birds have to feed them and if they delay in bringing a morsel the plaintive cries begin. Witness the crow—the young follow

(*Continued on page* 8)

The Sixth State Scout Rally, Mysore.

APPEAL FOR DONATIONS.

It is proposed by the District Scout Council of Mysore to hold the Sixth Scout Rally at Mysore in April 1931. Over 1,500 Scouts are expected to arrive at the Capital for the occasion, and the expenses are calculated to exceed Rs. 6,000. Feeding the Scouts for four days during the camp, accommodation for the scouts, and excursions to places of interest are some of the items of expenditure.

No Provincial Rally has taken place in Mysore in spite of its being the Capital. Rallies have been held in some of the other District Head Quarters in the past years and it is the earnest desire of the Mysore District Scout Council to have it in Mysore now. For this purpose they wish to enlist the hearty co-operation of the Distict Board, the Municipalities and other Local Bodies of the District. It is the particular wish of the District Scout Council that the function should be celebrated on a scale befitting the Capital City of Mysore and they, therefore, appeal to the local bodies and the generous public to make liberal contributions for the successful conduct of the function. The President of the District Board and the Municipalities are requested to place the matter before the Councils as soon as possible and make generous contributions.

The District Scout Council wishes to record its grateful appreciation of the donations of Rs. 100 each, promised by some of the members at the meeting of the Scout Council held on the 6th of last month.

The contributors are requested to remit their contributions to The District Economic Superintendent, Mysore, who is the Treasurer for the Rally Fund.

K. V. ANANTHARAMAN,
K. SHANKARANARAYAN RAO,
Presidents,
RALLY RECEPTION COMMITTEE

JAZYA.

My brothers! Many of you shut your ears, when you hear the word 'Jazya' (with contempt). You think that Jazya was levied on non-mohamedans as an instrument for the conversion of their faiths. Jazya, due to which all Mohamedan kings are blamed and hated, has altogether a different meaning from what many of you think or suppose. Jazya means tax, duty, tribute.

Every Muslim was a soldier - some were in army and others had to join them at times of war. Many wished to get exemption but could not get it.

This law was enforced on all Muslims (subjects) but they—the Rulers could not enforce it on their non-muslim subjects. So it was settled rather thought wise, that those non-muslim subjects, who did not want to join the Army, must pay a tax for the expenditure.

As the military men had to quarrel against the enemies, by risking their dear lives, it was reasonable that the others, should show their gratitude towards them by at least paying a small tax, which would go to them towards their salary and equipment.

The tax was not at all a heavy one. All those below twenty and above fifty years, lame, blind, and helpless in any way and men whose income was below 200 dirims a month, were exempted from Jazya. The men—not women—between twenty and fifty years of age had to pay a sum from six rupees to twenty rupees according to their income. Those non-muslims, who would join the Army, had no Jazya.

Once the Jazya was taken, the Government was bound to safeguard the subjects from outside attack. If unfortunately they failed to defend them the Jazya had to be returned to the party.

Now brothers! please consider whether we are right in cursing the Jazya and its authors.

I do not think.....!

M. SYED MUSTAFA.

"THE CUCKOO"

(*Continued from page* 6, *col.* 3)

young of the foster parents, the rightful occupants of the nest, are already hatched they are similarly treated, pushed towards the nest and then out of it on the ground below. Once it is by itself it has the food brought by the birds all to itself and grows rapidly until it is able to fly away from the tragic nest, plump and strong, to delight children with its petulence and charm poets into paeans of praise.

the mother cawing for food and when a morsel has been obtained, it opens its wide red mouth and gulps it down with many a flap and gurgles. The Cuckoo objects to this kind of thing, to slave all day long and for many days and they have decided to shift their parental responsibility on others shoulders and this is how they set about it. The couple fly about in search of a suitable nest of another bird, a crow or a minah. As soon as one is found Mrs. Cuckoo discretely keeps herself away from view but Mr. Cuckoo like a hawk hovers about. The birds are frightened. All birds object very strongly to any in the neighbourhood of their nests and much more to a bird of such ill repute as a hawk. Naturally they protest against Mr. Cuckoo's presence and the protests and demonstrations being treated with contempt, the proprietors of the nests leave it to chase the impudent intruder away. They fly far and Mr. Cuckoo takes good care that he takes them a long way. Mrs. Cuckoo watching finds her opportunity goes to the nest and drops an egg. The birds return from the pursuit and thinking nothing has happened continue to tend the eggs in the nests.

There is danger of course in smuggling eggs like this into nests of other birds. If the Cuckoo egg is different in shape, colour and size, detection will follow and the egg may be destroyed. But the Cuckoos are careful. When the birds are too stupid to note the difference they don't worry. The smuggled egg is not treated differently but there are more intelligent birds. The eggs dropped into those nests have the colour of the cluster in the nest. How it is affected nobody knows. There are many explanations which it will take me long to go into here. But the fact is undisputed that cuckoos drop eggs of the colour of those with which they wish theirs to be hatched.

With such perfidy in the parents, their young are not likely to prove very virtuous and innocent. Indeed they are worse. For, on hatching they commit murder. If it so happens that the Cuckoo's young hatches first it throws out the other eggs rightly belonging to its foster parents. It dips down into the nest so that an egg is brought up on its back. Then it is held between the feathers of the wing and the young one backs to the edge of the nest and lets the egg roll off its back, or if the

REVIEW

The Health—(*Jan.* 1931).

We acknowledge with thanks the January issue of "Health" sent to us for review. The number contains many valuable articles like "Diet with special reference to Vegetarianism," by Dr. G. L Saxona, M.R.A.S., Partabgarh (Oudh), "Care of the Eye," "Health Gems from Manu," and "The Duty of Laughter" by Jane Purves which we are sure will be useful to all householders. The language is non-technical and easy to understand, and we have no hesitation in recommending to the patronage of our readers. This journal which is being so ably conducted by Dr. Hon'ble U. Rama Rau and U. Krishna Rau, M.B.B.S., and copies of which are available in several vernaculars like Tamil, Telugu and Canarese.

The Student—(*Dec.* 1930).

We have great pleasure in acknowledging the December issue of the monthly "The Student" edited by Mr. T. E. V. Sarma, M.R.A.S., (Lond.) sent to us for exchange and review. It contains a number of useful contributions from many learned writers. The editor has taken pains to see that the contributions are easy of style and quite useful to students.

The Seva Samiti Boy Scouts Association, India, Annual Report, 1929-30.

In acknowledging with thanks the Annual Report for 1929-30 sent to us for review, we have no hesitation in saying that the report of the working of the Association clearly shows the marked improvement made by the association, both in numbers and efficiency during the year. The social service rendered by the Seva Samiti Scouts and Girl Guides especially at the Kumbha Mela, Allahabad is highly worthy of appreciation. It is our sincere wish that the young men of India derive the maximum benefit afforded by the Movement.

Karthavya (*Dec.* 1930) *and Mumthaz* (*Nov.* 1930).

We have also received with thanks the above Kannada monthlies for exchange and review, and we recommend these to our readers as there are few such magazines in kannada.

The Sixth Mysore State Scout Rally and the Sri Krishnarajendra All-India First Aid Competitions, Mysore.

Dear Scouters,

The District Scout Council, Mysore has been very kind in deciding to hold a State Scout Rally at Mysore, during the second week of April 1931. Competitions for the Sri Krishna Silver Mace will also be held along with the Rally. The exact time and date of the Rally and the competitions will be announced later. So, brothers, it is high time that your Troops begin to prepare themselves for the events which are fortunately coming off at the residence of our beloved H. H. the Patron, H. H. the Chief Scout and H. H. the Chief Cub and prove that we are worthy of being members of a brotherhood of which His Highnesses are the heads.

The following are the rules regarding the Rally and Competitions.—

Qualification:

1. The Rally is open to all Recognised Scout Troops within the State of Mysore.

2. Scouts attending the Rally should have received at least three months' training.

Registration:

1. Applications in the prescribed form, are to be sent to The Secretary, the VI State Scout Rally Working Committee, Mysore, so as to reach him not later than the 15th March 1931. No applications will be received after that date.

2. Application should be sent through The District Scout Commissioner or through The Organising Scout Commissioner.

3. Every application should be accompanied by a camp fee (at the rate of Re. 1 per Scout) and applications sent without the Camp Fee, will not be registered.

(N. B.—Application forms may be obtained from The Secretary, Working Committee or The Organising Scout Commissioner, Fort, Bangalore City).

Equipment:

I—TROOP.

(i) Every Troop must have uniforms of the same shade and of the prescribed colours.

(ii) No head-dress, other than the turban of the Troop Colour is permissible at the Flag Rally.

(iii) If shoes and hoses are worn, they must be of the prescribed colour and pattern, and garter-tabs should invariably be worn with hoses.

(iv) Each troop should come provided with the following property:—

A Troop Flag
One Lantern
Ropes
Signalling Flags
First Aid Materials
Camp Fire Requisites

II—PERSONAL:

(i) No Scout without the full uniform, (shirt, shorts, neck-scarf, turban, shoulder-knot, shoulder-patch, staff and Scout Badge) will be allowed to participate in the Rally.

(ii) Each Scout, in addition to his uniform, shall provide himself with the following kit:

2 change of dress,
2 towels.
1 thick blanket or rug,
1 ground sheet,
1 drinking vessel (cups will not be supplied),
1 dining plate (optional),
1 knife,
Needle and Thread.
Spare Buttons,
Toilet Requisites,
Hobby Implements,
Water Bottle (if possible).

(N. B.—Trunks, Boxes, Beddings, Camp Cots and such other unnecessary and heavy luggage is absolutely forbidden).

Accommodation:

1. Lodging is free to all campers.

2. All Scouts shall reside within the precincts of the camp.

3. No troop shall ask for any special accommodation.

Boarding:

1. Boarding is also free to all campers.

2. Only vegetarian food will be served.

Visitors:

Gentlemen interested in Scouting, may stay in Camp, as visitors on payment of Re. 1 per day. They are requested to give previous intimation to The Secretary, The Rally Working Committee.

COMPETITIONS.

1. It is hereby notified for the information of Scout Troops competing during the Rally, that prizes and certificates have been instituted for the items below.

2. Each Troop must inform The Secretary, The VI Mysore State Scout Rally Reception Committee, Mysore, before the 15th March 1931, the items for which it competes.

3. No entrance fee will be levied for any of the competitions.

4. Scout Masters are requested to take special pains to train their troops, so that competition might be keen and attractive.

ITEMS.

For Scouts:

1. Signalling, Morse and Semaphore (Batches of 6).
2. Flag Staff Construction, Hoisting the Flag and National Anthem (3 staves, and batches of 5).
3. Fire-lighting and Cooking for a Patrol of 8 (competing troops will have to come provided with the necessary cooking utensils. Provisions will be supplied).
4. Tracking (Patrol Item).
5. Camp Fire Display (Group items preferred).
6. Scout's Pace (Batches of 4).
7. Scout Games (Troop Item).
8. Knot Race (Patrol Item).
9. Scout Relay (Batches of 8).
10. Swimming.

N.B.—Items 1 to 10 carry prizes in the shape of Cups, Medals, Scout Literature and Scouting Implements.

11. Scout Craft Exhibition.
12. Scout Display.
    (i) Physical Feats.
    (ii) Hut-Building.
    (iii) Bridge-Building.
13. Hobbies:
    (i) Gadgets.
    (ii) Sketches and Photographs.
    (iii) Articles of Handicrafts, like Rattan-work, Carpentry, Weaving etc. (Troops should come provided with the necessary materials and implements).

N.B.—Certificates will be issued for excellence in items 11, 12 and 13. All the exhibits under 13 must be

certified by the Scout Master, to be unaided work of the members of his Troop.

For Rovers:

1. Advenced Knots used in Pioneering (Batches of 6).
2. Sketching and Map-making (Individual Item).
3. Hut-Building (Batches of 8. Materials will be supplied).
4. Cooking for Troops (Each Troop to send a batch of 4 cooks. Competing Troops will have to come provided with the necessary cooking utensils. Provisions will be supplied).
5. Camp Fire Display (Group items preferred).
6. Hiking and Exploration (Batches of 2).
7. Bridge-Building (Batches of not more than 12).
8. Poineering Demonstrations.

N.B.—Items 1 to 8 carry prizes in the shape of Cups, Medals, Scout Literature and Scouting Implements. Item 13 shown under competitions for Scouts, is open to Rovers also, subject to the same conditions.

For Rovers and Scouts:

Every-day in the course of the Rally, there will be Inspection of Troops in,—

1. Cleanliness of Hut and Surrounding,
2. Personal Cleanliness (Appearance, Uniform, etc.),
3. Regularity and General Smartness, and certificates will be issued to the best troops.

If time permits examinations for Proficiency Badges will be held in the course of the Rally and the names of the successful candidates will be recommended to the Head Quarters, for the issue of Badges.

All Scouts and Rovers are earnestly requested to take special training for the competitions.

Any other information may be obtained from the Secretary of the Working Committee. The rules of the First Aid Competitions can be had from the Organising Commissioner, on application.

C. Venkatadeva Rao

Organising Commissioner.

THE MYSORE SCOUT CLUB.

Viswanath Rao, H. Kulkarni, Mysore.

The Miseries of War.

The true honour of a nation is to be found in deeds of justice and in the happiness of its people, all of which are inconsistent with war. In the clear eye of the christian judgment vain are its victories and infamous its spoils. The cruelty, bloodshed, and suffering which war between countries entails are beyond the power of description. The threads of commerce which had become woven into a thick web are instantly snapped asunder; friend can no longer communicate with friend, and the human affections and desires, of which there are the previous expression, would seek in vain for utterance. Tell me, you who have friends and families abroad, if you are prepared for this rude separation? No, you prefer the quiet march of social industry, peaceful and bloodless in its operations and prosperous in its results. You begin to look upon war, as John Bright truly says—"Is the concentration of all the horrors and atrocities to which human nature is liable." Try to picture war as it is. Behold a country with its inhabitants peacefully pursuing their varied avocations—shepherds on the hills, farmers on the plains, mechanics in the city—farming a united land, a civilized community facilitating each other's labours. Some provocation leads an ambitious ruler, who may have been jealous of its growing prosperity, to proclaim war against it and what was before, a happy country, smiling in peace and plenty, is now turned into a ghastly waste of death and ruin, shorn of all its former greatness and subjected to gross indignities at the hands of some cruel invader. But its inner aspect is still more horrifying. Here is a battalion of cavalry tearing through gardens, fields, and fences and turning everything into mud. There has been a charge of infantry and where that pile of horses, men and weapons lie, was the head of a gay and gallant column when the fire opened on them. Here a whole rank has been swept down by a missile more deadly than another, and the precision which they lie with their feet upon a line, attest their steadiness in the hour of peril. There is a confused heap of dead and dying where, under concentrated fire, man after man, file after file, stepped up to fill the places of the slain. Men breathing out convulsive sobs, and horses neighing and prancing tell their own stories, while broken swords and torn banners give further evidence of ruin and havoc.

A field of battle, when the strife is over, is a melancholy sight. The high excitement, the chivalrous courage, and the heroic endurance, all the nobler traits, which almost redeem war from the charge of barbarism, have passed away with the noise and din of the battle. Man has leisure to look round upon the work of his passions and reflect upon the horrors of strife. Many whom he knew but a few hours ago, instinct with life and warm feeling, now lie around cold and stiff; part and parcel of the ground upon which he treads is void of life. Rider-less steeds galloping over the plain present a pitiable sight, but worse, far worse than all is the field hospital to which the wounded are conveyed and piles of mangled limbs attest the surgeon's trade—the callousness of war.

How many hopes are blighted, connections severed and homes rendered desolate by its all-powerful influence? Many a man, the delight of his household has been called upon to die in defence of his country and without any surety of the after protection and support of his offspring. Truly

"For him no more the blazing hearth shall burn,
Or busy housewife ply her evening care;
No children run to lisp their sire's return,
And climb his knees the envied kiss to share."

The various modes which have been proposed for the settlement of international disputes—Arbitration—Mediation and a Congress of Nations—are all of them practicable and calculated to secure peaceful justice. Let it not be said then that war is a necessity, and may our country aim at taking the true lead in the recognition of these, so that as years roll on we may see swords beaten into ploughshares, and spears into pruning hooks and the nations looking back upon war as a ridiculous, absurd, and antiquated fashion of settling disputes."

ALFRED R. BEECH, U.S.A.

REVIEW.

Al-kasha-fa (*Dec.* 1930).

We have immense pleasure in acknowledging the December issue of Al-kash-fa which we have received for review. This urdu monthly Scout Magazine contains very valuable articles on Scouting and is edited by Mr. Mohamed Hamidulla Khan, M.A., LL.B., and it is the organ of the Boy Scout Headquarters, Hyderabad, Deccan. We hope that this valuable magazine will be subscribed by a large number of urdu reading Scouts and Scouters.

THOUGHT FOR THE NEW YEAR

"If you want to find LUCK, look for it in the dictionary. If you want to create it, work."

A New Year Resolution.

While we are thinking out our New Year resolutions it does not come amiss to remember a resolution made in 1541.

He who made the vow was Konrad Gesner, the famous Swiss naturalist and Alpine climber, and he wrote:

I am resolved that as long as God grants me life I will each year climb some mountains, or at least one, at the season when flowers are in full bloom, in order that I may examine them and provide noble exercise for my body at the same time as enjoyment for my soul.

If we change the word mountain to hill, might not this ancient vow become the enrolment promise of our English rambling clubs?—*The Children's News.*

Correspondence Section.

V. Sivasubramanian, c/o Railway Assistant Engineer, Bellary.

Edwin Wijeratne, Woodlands, Maharagama, Pannipitiya, Ceylon.

Diana Tizzoni, Santa Fe 1684, Mar Del Plata, Argentine Republic, South America.

Carmelo German, 47 Stv. San Pio V, Sliema, Malta.

Tan Kim Poey, 19, Everton Road, Singapore, Straits Settlements.

"The only way to tell the total weight of the stars," says Sir James Jeans, "is to weigh them all together." Anyone who intended weighing them separately should therefore abandon the idea.

NEWS AND NOTES.

Cub Investiture at the Military Lines.

Col. J. C. Loch, C. B. E., Chief Commandant, Mysore Troops presided over the investiture of the cubs of the 17th Bangalore (Tippu Sultan) Troop on November 2nd last. Miss Ballard, his daughter, Capt. Y V K. Moorthy, Mr. C. Subba Rao, Mr. V. S. Ramachandra Rao, the Cub Commissioner, Mr. T. Abdul Khudus the Head Master of the Urdu Middle School were among the distinguished guests present.

The Cubs and the Scouts gave demonstration of physical feats, comic entertainments etc., Col. J. C. Loch spoke in Hindustani, expressing his desire to help scouting.

It may be mentioned here that scouting in the military area has been progressing steadily and fast, due to a great extent to the interest taken by Col. J. C. Loch and Miss Ballard. Miss Ballard was a cub mistress in England and held a Cub Masters' Training Class at Hebbal. She is doing good work with the girl guides. She has since been appointed as an Assistant District Scout Commissioner for the military area.

Eighth Bangalore Col. Desaraj Urs Troop.

Seventeen Scouts belonging to the above troop camped at the foot of the Nandi Hills during the last Christmas holidays. They remained there for four days, paying visits to various interesting places in the vicinity holding competitions, camp-fires and displays before the towns people co-operating with the local Scouts.

A Camp Fire.

The Scout Troop of Middle School, Nagamangala passed a very happy night on the 6th December 1930 at a Camp Fire in the school quadrangle under the chairmanship of Mr. S. A Ramaswamy, the Sub-Assistant Surgeon The items of programme were numerous consisting of mock-drill, songs bhajanas, conversation on scouting, fancy dress etc. Many of the leading gentlemen of the town and the officials were present on the occasion. The function came to an end with the singing of National Anthem and the cries of jai to His Highnesses.

This opportunity was availed of to form a local Scout Association, with Mr. M. N Lakshmana Rao, B.A, B E., as the president of the Association.—B. V. RAMA RAO, Scoutmaster.

Sri Venkatesha Scout Troop, Maradihalli (Hiriyur Taluk).

The Scouts of the above troop spent a pleasant day at Vani Vilasa Sagara on 11th December 1930. They journeyed to the place partly by walk and partly by country carts. The place was so fine that the Troop "Scribe" says that "a gloomy and depressed man easily becomes cheerful and a downhearted one spirited."--G. H. Basavaiya, S. N. Ramaswamiya, Scoutmasters.

Pavagada Middle School.

Mr. Sanjiva Setty's new pond was the scene of an interesting swimming competition on 14-12-30. Scouts, a few old boys; and teachers of the above school along with Messrs. Anantha Moorty, B.A., B.L, Special Magistrate, M. Srinivasa Rao, Sub-Asst. Surgeon, M. Shama Rao, Pleader, and V. R. Sharman, Jodidar took part in the competition. After holding another swimming competition, the winners (Scouts) will he awarded the swimming badges.

The Investiture of the Sri Krishna Troop at Chickballapur.

The investiture ceremony of the Sri Krishna Troop was celebrated under the distinguished presideney of M. Sultan Mobiuddin. Esq., M. A., LL. B., M.Ed., Deputy Director of Public Instruction, Shimoga, at 4-30 p. m. on the 16th December 1930. Many gentlemen of the place together with the officers of the place graced the occasion. After singing of the National Anthem and cheers to His Highness the function was brought to a close.—S. Venkatachaliya, Scoutmaster.

Rama Krishna Troop, Tarikere.

The investiture ceremony of the above Troop was performed on the 19th December under the presidentship of Mr. G. S. Subba Rao, Dist. Educational Officer, Kadur.

Our thanks are due to the Municipal President Mr C. Ramachandra Rao, and the council who sanctioned a fairly huge sum of Rs 100 towards the improvement and equipment of the troop.

Mr. T. V. Dasappa, Headmaster has also been taking pains for the betterment of the Troop.—T. B. Lakkanna, Scoutmaster.

Hassan District 1st Cubbers' Training Camp
2nd to 8th Jan. 1931.

The training camp for Cubbers organised by the District Scout Council, Hassan, commenced its work on 2nd January 1931. Mr. R. K. Luckoor, Cubmaster, Royal School, Mysore was in charge of the training class. He was ably assisted by Messrs V. S. Ramachander Rao, B.Sc., Inspector of Physical Education and Mr. M. H. Ramachander Rao of the Boy Scout Headquarters.

Thirty-six Cubbers representing various institutions of the Hassan District camped in the Jubilee Hall compound, and the cheerful young men passed through the course very willingly. The camp worked from 5-30 a.m. to 10 p.m., with a rest of 2 hours in the afternoon. There was a "Scouts' Own Day" on the 3rd instant. On 8-1-1931 the Investiture of the members took place under the presidency of Mr. Poornayya, B. A., District Survey Officer, Hassan. Special thanks are due to Mr. H. G. Ramiah, B. A., Secretary of the District Scout Council to whose efforts the camp owes its success. Mr. S. Venkatasia, B.A., B.L, District Scout Commissioner and Mr. Nazir Ahmed Mecci B.A., B.T., Assistant Inspector of Urdu Education and various other gentlemen frequently visited the camp and enquired after the health and conveniences of the campers.

It is hoped that the District Scout Council will keep the torch burning bright by enquiring and helping the cubbers to start cub-packs and train the future generation.

15th Bangalore (Kanteerava) Troop.

The members of the 15th Bangalore Troop celebrated the tenth anniversary of the troop on Monday the 15th Dec. 1930, at 5-15 p. m., at the Tippu Sultan's Palace, Fort, Bangalore City under the presidentship of Dr. S. Ramachandra Rao, Health Officer, Bangalore City Municipality. There was a very large gathering including the parents and guardians of the Rovers, Scouts and Cubs and many Commissioners, Scouters and Scouts of the City.

There was a varied programme which kept the large assembly still bound till the function was over After tea, the flag was hoisted. The next item under programme was the display. Among the displays were two scenes from "Mougli Vijaya," a few dialogues and yells by the cubs and stretcher drill by the Scouts.

After invocation, the music began. It was both vocal and instrumental, the cubs of the troop playing on leg-harmonium, veena and tabala. Then Mr. K. R. Suryanarayana Rao, the Scoutmaster read the report of the troop In connection with the anniversary of the troop, there were several competitions in sports and silver medals were presented to the winners. This was followed by the speeches. It is encouraging to note that all the speakers spoke in kannada.

Mr. Mir Iqbal Hussain, B.A., B.L., Advocate and Asst. Dist. Commissioner for Rovers, spoke with his usual eloquence dealing with the many aspects of Scouting from various points of view, and impressed on the minds of the parents the necessity for a parents committee. The next speaker was Mr. Abdul Gaffar, B.A., Assistant to the Organising Scout Commissioner. He showed to the parents how they can help for the encouragement of Scouting, which is a supplement to Education. Dr. Gopalakrishna Rao, Secretary, City Scout Council spoke next; touching upon the various points of Scouting and what the parents and guardians can do in the matter of training their younger generation. Mr. Tirupathi was the next speaker. He being the father of one Scout and two Cubs, gave out many of his personal experiences and impressed on the minds of the audience the necessity for the encouragement of Scouting.

Then, a Parents' Committee was formed consisting of the following gentlemen.—(1) Dr. S. Ramachandra Rao, president of the committee; (2) Dr. Gopalakrishna Rao; (3) Mr. A. N. Sadasiva Rao; (4) Mr. S. Tirupathi; (5) Mr. C. Rangiya; (6) Mr. D. Lakshminarayana Rao and (7) Mr. Ahobala Sastri, the Scoutmaster to be the Secretary of the Committee.

Then rose the President amidst loud applause and delivered his highly inspiring address commencing with a brief history of Scouting and dealing with many of its aspects which made the audience open their eyes wide.

The pleasant function terminated late in the evening after singing the National Anthem, with the distribution of flowers and cries of jais to the Royal Highnesses, the Chief Cub, and the president of the evening

---

Dog Bites Baden-Powell.

Lord Baden-Powell, the 73 year ol chief of the Boy Scout Movement ha had to cancel his engagements recentl as the result of interposing in a do fight on the doorstep of his home a Paxhill, Bentley, Surrey.

"My two pet dogs had a little argu ment," he said: "I interfered an tried to separate them, with the usu result.

"I got a nasty bite on the wri which began to bleed freely, and drove to the nearest surgery and ha the wound stitched up. Owing to th loss of blood my doctor has advised m to keep quiet for a few days."

The culprit, a bright little Welsh te rier named Scamp, was presented t their chief by Boy Scouts a few month ago.

"I wouldn't dream of having hi destroyed," he said. "It was entire my own fault."—*The Student.*

The actress hit upon what she tho ght a first class plan for ensuring th safety for her pearl necklace. Sh always left it on her dressing table wi a note: "This is only an imitatio The real one is kept at the bank."

But when she returned one nigh from the theatre the necklace had gon In its place was this note: "Th necklace will do, thanks. I'm only substitute myself. The burglar wh usually looks after this district is prison."—*Tit Bits.*

First Trader—"How lucky I am When I came to the City I broug only a Rupee with me. But no I have got purses filled wi Rupees"

Second Trader—That's nothing. The is a man who came to the ci with an empty purse and no owns many magnificient buildin

First Trader—"Ha! That's very goo Where is he now?

Second Trader—In Jail!

Why is the letter E considered to happy?

Because those who have fasted v be feasted by it.

—B. Srikantaiah,
M. C. Rover, Mysc



The group photo taken at the At Home to Messrs. C. Subba Rau and A. Vasudeva Rao given by the Bangalore City Scouters' Association on 7-12-1930.

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ಎಂ. ಆರ್. ಶ್ರೀನಿವಾಸಮೂರ್ತಿಗಳಿ
ಬರೆದಿರುವ ಹೊಸ ಮಾದರಿಯ ನಾಟಕ
ಉತ್ತಮವಾದ ಬೆಂಡು (Feather
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ಳೂರು ಸೆಂಟ್ರಲ್ ಕಾಲೇಜಿನ ಕನ್ನಡ
ಟಕ ಸಂಘಕ್ಕೆ ಬರೆಯುವುದು.

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Fold across the centre, so that pages 8, 9, 24 and 25 are uppermost, and then once again until only pages 16 and 17 are seen. Fold these so that the centre pages are inside. Then make a cover and attach it to the set of pages.

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THE MYSORE SCOUT

VOL. XIII. BANGALORE—FEBRUARY 1931. No. 8

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Helping the needy, helping the poor
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Kind in action, kind in words.

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Obedient, smiling and thrifty.
Ready in wit and ready in humour
Which gives him strength and vigour.

He is a scout, a scout indeed!
Pure in body and pure in mind.
Trying to serve the Mother Ind
Caring not for rain or wind.

B. SRIKANTIAH,
M. C. Rover, Mysore.

THE MYSORE SCOUT.

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VOL. XIII — BANGALORE—FEBRUARY 1931. — NO. 8

THE RULERS OF MYSORE.

THE ANCIENT HISTORY—BY SRI KASYAP.

A chapter from the author's forthcoming work—THE RULERS OF MYSORE.

Mysore abounds in the picturesque features of lofty mountains and primaeval forests, of noble rivers and mighty cataracts. The malnad or hill country in the west is a land of magnificent hill and forest, presenting alternations of the most diversified and charming scenary. She yields by far the most gold in any country in India. She is the peculiar home of the sandal and of Teak. In fine arts, she has produced marvellous examples of architecture and sculpture.

What with a great and glorious past, what with her rich natural resources in fields, forests and mines, what with her sacred patriotic traditions and achievements, Mysore is a land of which any people could happily be proud.

The ancient history of Mysore is both varied and interesting. Being the very heart of Dandakarunya, she has been the scene of the famous exploits of Sri Rama and the Pandavas for which reason she is connected with many a legend enshrined in the Ramayana and the Mahabharata. Sri Rama, on his expedition to Lanka for the recovery of his wife Sita, is generally admitted to have passed through this ancient country. Jatayu, who attempted to rescue Sita while she had been carried off by Ravana was mortally wounded on the Jatinga Rameswara hill in the Molakalmuru Taluk. Rama after making the friendship of Sugriva, the king of the monkeys marched with him and his party to Lanka through the Mysore region and crossed the Cauvery river at Ramanathapura in the Arkalgud Taluk. The tributary Lakshmanathirtha was thereupon named after his brother Lakshmana. Rama's return journey was through Avani in the Mulbagal Taluk and Nandi in the Chickballapur Taluk and perhaps Mulkunte in the Tumkur Taluk.

As regards the Mahabharata, Kaivara in the Chintamani Taluk was Ekachakrapura. A temple in the Chickballapur Taluk is said to have been built by Kuntidevi. After the performance of the Rajasuya Sacrifice, the Pandavas came to Belagami in the Shikaripur Taluk and set up five Lingas there. Matsya, the capital of Virataraya is identified with Hangal in Dharwar, just over the north-western border of the present Mysore. It was again in Mysore that Arjuna, during his first great military expedition, was carried away by the charm of Princess Chitrangada, whom he eventually married and by whom he had his son Babruvahana.

She has been made sacred by the ashramas of great Rishis and finally she has been adopted as the home of Goddess Chamundeswari. She has been a nursery of all the great religions and philosophers of India. She has been the home of the monastery of one of the greatest Hindu religious reformers Sri Sankaracharya (Sringeri) and the asylum of another Sri Ramanujacharya (Melukote). If Mysore could not claim the honour of having given birth to a religious founder of any eminence, she can at least claim the honour of having received and welcomed two of the greatest Hindu religious founders, Sri Shankara and Sri Ramanuja. Shankaracharya spent an evening of his life at Sringeri and became its first apostle. Ramanujacharya put an end to the ascendancy of Jainism in about the 12th century.

Coming down to historical times, the earliest reference to Mysore is to be found in connection with the Mauryan dynasty. The Mauryas, it would seem, had extended their territory as far as Mysore in the third century B.C. We learn from Jain accounts, confirmed to some extent by other evidence, that Chandragupta, the Maurya King, abdicting his throne, accompanied his spiritual teacher to Sravanabelagola about the close of the 3rd century B.C., at a time when Buddhism was pressing hard on Jainism, and spent his last days as an ascetic in Sravanabelagola. We learn from the Mahavanso, that his grandson, the famous Emperor Asoka sent missionaries to Mahishamandala (Mysore) to preach the religion of Buddha. The earliest undoubted inscriptions in the Molakalmuru Taluk,

are the edicts of Asoka. From Asoka's inscriptions now preserved in Mysore, it is clear that the north-eastern portion of Mysore formed part of his empire in the third century B.C. Later on, a portion of the north-west of Mysore came under the rule of the Andhra or Satavahana dynasty, whose period extended from the 2nd century B. C. to the 2nd century A.D., according to inscriptions in prakrit, in the Shikaripur Taluk.

In the early centuries of the Christian era, the Mahavalis or Banas, occupied the east of Mysore; the Kadambas the north-west, succeeding the Satavahanas, while the central and southern parts of Mysore were ruled by the Gangas. The Kadambas were of Mysore origin. They would appear to be an indigenous race and their capital was at Banavasi, a town little beyond the borders of Mysore. They however, lost their independence early in the 7th century and were replaced by the Chalukyas, a dynasty which rose to prominence in the Deccan and retained possession of that part of the country with but an interval of two centuries till the close of the 12th century. During this period, however, their supremacy was not unchallenged and they maintained incessant struggle with their neighbours—the Pallavas, with varying results. The principal Jain dynasty, known as the Gangas, with their capital at Talkad, ruled over the greater part of Mysore from 2nd to 11th century. The territory was called Gangavadi, a ninety-six thousand province.

They were very prosperous in the 8th and 9th centuries under Sri Purusha and Rachamalla Satyavakya respectively. It is even said that the Gangas advanced in all directions and one of their kings, went as far south as Kumbakonam and there defeated Varaguna, the Pandyan king. This was however a short-lived triumph as they were soon subdued by the Rashtrakutas and became their feudatories. The colosal image of Gomateswara at Sravanabelagola, is said to have been erected by Rachamalla, who ruled from 974-984 A.D.

Then there has been a succession of dynasties, the Chalukyas, the Pallavas, the Cholas, the Rashtrakutas, and the Nolambas, in possession of different parts of Mysore at different periods. The Chalukyas, somewhere in the middle of the 8th century were overthrown by the Rashtrakutas, who, establishing themselves in the north for two centuries, gradually extended their conquest as far as the Gangavadi and the Chola dominions. But the Chalukyas soon managed to regain their independence in 972 A.D., and thenceforth their kingdom entered upon an era of splendour and prosperity, which lasted for nearly two hundred years. The Pallavas belonged to a powerful dynasty which played a conspicuous part in the ancient history of the southern Peninsula. It is known from the inscriptions, that they with their capital at Conjeevaram, exercised power in the Kolar, Bangalore, Chitaldurg and Tumkur districts in the 9th and 10th centuries A.D

About 1000 A.D., the Chola line of kings began to distinguish themselves and soon became prominent, though their record of conquest and achievement was of a brief duration. The Cholas belonged to the Tamil Country and were of an ancient and hardy race with a historical fame and existence, prominent only after the accession of their king Rajaraja who reigned from 984-1016 A. D. His son Rajendra, overthrowing the Ganga line of kings in 1016, annexed the whole of Southern Mysore and gradually extended his conquests until his kingdom included almost the entire South India, except the extreme south. But the Cholas had to maintain a constant and unwearied struggle against their powerful neighbours in the north-west—the Chalukyas—and this coupled with the absence of capable rulers among them to maintain their kingdom, contributed to their downfall in about 1120 A.D. As a result, Mysore became split up into a number of smaller principalities under separate and independent dynasties.

On the subversion of the Gangas by the Cholas, the Hoysalas rose to power in the west, and eventually in 1116, expelled the Cholas and became rulers of the whole country, which they held till the middle of the 14th century. They were an indigenous dynasty belonging to the Manjarabad country, with their capital at Dorasamudra, and were the feudatories of the Chalukyas. It was in the year 1104, that they under their king Bittideva, better known as Vishnuvardhana, rose to glory and splendour. He drew out the Cholas, occupied the Gangavadi, and Nolambavadi and brought the whole of Mysore including a great portion of the present districts of Salem, Coimbatore, Bellary and Dharwar under him. His age is also notable for the propogation of the Sri Vaishnava or Visistadvaita school of philosophy under its founder Sri Ramanujacharya, who converted him from the Jain faith. The banner of the Hoysalas was carried to the banks of the Krishna in the north by Veeraballala II and his successors extended the empire as far as Trichinopoly in the south. One inscription says that a Hoysala king went so far as Rameswaram and erected a pillar of victory at Satu. Early in 1310 and 1326 A. D., the Mohamadans invaded the Hoysala empire, sacked their capital and brought their power to an end. The eloquent witnesses of the power and splendour of this dynasty can be seen in the temples of Belur and Halebid, with their exquisite carvings, showing to the world some of the best examples of Hindu architecture.

The Mohamadan invasions and the rise of the Vijayanagar Empire, put an end to the Hoysala dynasty. It may, however be said that the Hoysala Empire is continued today in the Empire of Vijayanagar and the State of Mysore. Vijayanagar was the direct outcome of an attempt by a ruler of Mysore to secure national jiberry of South India, a struggle for the beginning of which, we have to go back for 1,500 years before the foundation of Vijayanagar. Viraballala III was mainly responsible for organising resistance to Mussalman invasions from the north. The influential officers of the Hoysala Empire gave visible embodiment to the success of their patriotic efforts by elevating to the dignity of capital of Empire, a new foundation of the last great Hoysala, Viraballala III. namely Virupakshapattana. This patriotic sovereign devoted his life to the cause of Hinduism.

On the downfall of the Hoysala Empire, the fortunes of Mysore became linked with that of the great Empire of Vijayanagar established as a bulwark against Mohamadan aggression from the north, it soon brought under its sway in real or nominal sovereignity, practically the whole of southern India. Though subject to the suzerainty of the Vijayanagar Empire, Mysore was simply parcelled out among various vassal chiefs who paid tribute to the Vijayanagar Viceroy at Sreerangapattana and other places.

SMASHED
OR
THE WIRELESS PATROL COME TO GRIEF

(As told by 'SPARKS' of the Wireless Patrol.)

"And so the bird is out of the cage again" muttered my Balu, as we paced our turn keeping time and step to the ticks of a time piece somewhere. "We must break camp, the first thing in the morning especially as *we* are not particularly good in *his* books."

"We should await further news. Kittu will *flash* more as he receives them."

"Hang Kittu," cried Balu, "he has been our evil genius ever. Indeed! He gives us excellent practice. I have had enough of his Morse. I wish he never were at the lab."

"Shut up" I cried out. "How can he help flashing bad news, if that is what he came upon? He gave us good warning and your thanks are poor indeed! Did you not, ere now, say we must break up camp, the first thing in the morning?"

"Well," he murmered, as his ground shook beneath him, "it is so sickening to think of it all: half a dozen or so of the watch laid flat, each at his post with apparently no visible marks of violence. The Devil must have been made up of Hertizan waves to be able to work so subtly and through the most massive of barriers."

"And there is the mystery of the missing *Supe*. He must be at some feast, by this time, not' as Hamlet would say where he eats, but where he is eaten.' It is all a shame!" I concluded.

"I wonder what the Old Lion is doing....."

"Roaring of course, Roaring and gathering its forces;"

"And the Old Wolf howling in its turn" added Balu; referring to his P. L Kittu.

We had, by this time, neared our Nest. It was a green canvas tent, pitched somewhat before a cluster of tamirand. Two tall masts, made up of a number of staves and supported upright by a net work of ropes and pegs, stood, one on each side of it, carrying between them, high above, a gleaming wire. From about the middle of this horizontal line descended a darker lead that disappeared into the nest. Before us lay the camp-fire, the dying embers of which sent up a dark curl of smoke that twisted and turned heavenward, emitting a dull glare on the tall flag post that stood bare between it and another green canvas beyond. A tripod of staves carried between them a lantern that dandled and showed up a third 'canvas' to the right of us, facing the fire. The whole scene was our "Patrol in Camp." It was dark and boding. The midnight moon had just yielded its place to the twinkling millions that bedecked the vast firmament. Thin masses of grey and black floated lazily past our encampment sky. A supreme stillness prevailed, broken, now and then, by a lonely chirrup or a faint rustle. "It must be time" said Balu, "the alarm will strike. Nos. 3 and 4



"And by this time we neared our nest."

will relieve us soon," and with this we turned in, while the alarm pealed the end of our turn of watch.

There was, at the same time, a *flash*, loud crackling long buzz and a number of irregular flashes, long and short, in quick succession, and this rather abrupt and peculiar message came to an end suddenly. Balu took up his phones and settled before the key. "It is distress" "whispered he, the lab is in *trouble*. I can make nothing out of it." And he flashed back. No response. "What is the matter with Kittu; he must be mad, or there is something at the bottom." "The Devil has possessed him" said I in my turn "and the whole thing has gone smash. It is a shame."

"It is all over," he nodded.

I thought I heard a gentle rustle again. It must have been some animal bounding past the distant shrubs; Nos. 3 and 4 were not up, what was the matter? I went out to peer. But my God! I was hurled back! I came down rolling on the floor. At the same instant I perceived a stout stick descending heavily upon poor Balu's head, from behind. He reeled and fell. "Alas," cried I, and before I could utter another exclamation, I felt a strong grip about my throat and a loud boxing on my ears. The entire world seemed in a moment to gather itself into a tiny top and on its tinier pivot to spin fast, round and round, carrying with it, at enormous speed, the whole encampment, the foliage beyond, the distant mountains, and the all-enveloping sky with its millions. I felt lighter and lighter until I rose into thin air and floated away to the unknown. This feeling soon ceased and I knew no more.

* * *

It must have been a long time before I was suddenly awakened by a shrill shriek. There was a loud thud, a few groans, and stillness again. It was dark, pitch dark, dark as hell. Wondering where I was, I essayed to rise and move about. It was no use, the pain about my loins and limbs being excrutiating. my head heavy and drooping. I made a rough survey of my situation from where I lay. I guessed, as I remembered slowly, the immediately past events and incidents: I must be in some subterranian dungeon brought thither by the rough dealing ruffians and followers of the famous Bandit, of whose escape from the confines, we had had an inkling at the camp. I could discern the faint rocky sides of my cell, the rocky roof. I turned on my side and stared. There was a difference in the make up of this side. It was no rock. A rude wooden blockade must have been piled up in that part and secured to the adjacent sides. With one master effort I sat up and crawled to the rough wood work. It was a kind of door secured on all sides by stout buttresses into the rocky sides. "This is the entrance," I said to myself. "and I must have been brought in by this way. Perhaps it is locked from outside. What is ahead of us.... ?" and the thought choked me up, sending through my frame a chill and a shiver. Then I remembered Balu and the stick that came down upon his head. "Alas" I murmered, "he must be stark dead by this time. How about Nos. 3 and 4? Are they also dead? Poor Kittu!! he must be weeping for us by now! he too, who can say,—he was calling distress, —might be dead." Tears trickled down my cheeks and like a child, deprived at one stroke, of its fond parents as well as of its brothers and sisters, and left destitute on some sandy shores. I wept long and bitter. Anguish filled my heart; confusion covered my brains; a burning sensation overtook my entire skin, a cold run of blood, a shiver all over, a fainting feeling, and I was raging, raging with a high fever, and in a minute I was no longer myself. I saw, in my delirium from where I lay, the wood work slowly yielding to some unknown pressure, the legs fell down piece by piece, and disclosed to my bewildered vision the Beyond. A deep valley streached beyond my cell, covered up in front afar, and to my sides, by huge chains of hills, rising and falling as they receded from the valley. My prison itself was a small nook, on the steep side of the huge hill of which it made a part, nestled somewhere about three-fourths of the height from the base. I imagined I could get beyond the cell and view my own from without, and as I did so I discovered a number of such small openings scattered about my own. Then what was my horror when looking above, I should see the most horrible of sights—though somewhat familiar, the Lonely Tree, perched on top of the very hill, under whose bowels I was even then an unfortunate tenant. I shuddered from the sight and bent my head down, and another equally monstrous sight confronted my vision. It was the deep and narrow valley, the base of which reflected a thousand horrors—it was a dark and deep tank—It was the Devil's Leap. shuddered from this spectacle and escaped into my cell again for safety. Slowly the reconstruction took shape the broken pieces recomposed themselves into the rude blockade as before the light that brightened my lonliness vanished into a darkness into which was once more plunged, and all was still once more. I must have gone to sleep, a long sleep indeed. For when next I came to myself, I found myself in much better state of physique, a keen hunger and thirst stimulated me to some action, and I was on my feet.

A single spot of light danced on the roof, and I knew it must be about of the time in the morning. I reconnoitered more thoroughly. now that the chamber was faintly illumined, and crept up the corners. "What was it that encountered my search? who brought and laid it there? and when?" and I clutched at it. Joy of joys! It was the thing for me! A Royal dinner! bread, butter, curds, vegetables and sparkling water to boot. It was miraculous so far as I was concerned. The hand of God was everywhere, it could penetrate even this Devil's Deep and get into my nook where I was. knelt, folded my hands in humility and for the first time in my life prayed prayed for life and light, fervently and long, for myself, for the benefit of my friends and comrades, for Balu, for Nos. 3 and 4 and for Kittu as well. felt sure they were not dead, no, they never could be; why should they be dead, since I was not? This settled my mental condition, I felt much relieved, and fell to dinner, which I attacked with a voraciousness that would have been ridiculous under other circumstances even to myself. This over I partook of the crystal drink, and felt thankful to God, to His agents on earth and finally even to the notorious Chanda of the subterranian mansions of the Lonely Tree. The spot of light had by this time lighted on the floor, in gradual descent of course, and I concluded it must be past midnoon. A single ray of light came in through a small crevis in the wood work door of my cell, and as the glorious sun beyond made his heavenly ascent or descent this spot of light, this beam of hope changed its play, and flitted from spot to spot, until at last it disappeared, and all was dark again. I waited my fate silently, patiently.

(To be continued.)

THE FIRE.

(BY M. V. K. Sidlaghatta)

The Regulator on the wall struck the hour of twelve and the teacher who had utilised ten minutes from out of the second period shut up the text and notes of lessons on the table. Hastily picking up the students' note books together with his own he was hurrying out of the class room, lest the next teacher to handle that class be waiting to enter in. But he suddenly stopped near the threshold inside and dubbing heavily on the cap of a boy who sat near the door thundered: 'Why have you not taken down the notes complete? you fool!'

The dubbing, if not the peal of his master's voice woke the student who seemed to be missing in a reverie. Suddenly collecting his thoughts the lad stood up and muttered in a tottering tone: 'Sir—Sir—I, please, I beg your pardon, Sir!'

A box on the ear heralded the teacher's reply. Then in an ironical tongue 'my lord' he said, 'The humble teacher of this class who dictated to this petty section notes of lessons to be by-hearted ere now, begs to request your lordship, whether his lordship would be pleased to tender an explanation for his having not taken down the notes dictated very recently in full'—and another box announced the finish of the oratory.

Again, before the student could give utterance to a syllable the bass tone of the master volleyed forth: 'I know you lazy scoundrel! Yes! Tell me what you were gazing at? And that window affords you a wide view to rivet your eyes upon. To-morrow you must change your seat!'

A bit later the boy began: 'Sir, I was looking at that—yes—I was wondering whether that black—'

'What?' growled the teacher as he turned towards the window to conceive an idea of the fact that the student was striving to explain.

'—The black cloud be an indication of smoke' completed the boy.

'Of smoke,' repeated the teacher, mechanically. Then suddenly stepping back a pace or two with hands thrust back to clutch at a support of the desk, he exclaimed 'Ah!'

The whole class turned its eyes on him. Signs of Horror were on his face and his eyes were intent towards the window.

For, the thin stripe of blackness which the boy at the door had suspected to be smoke had suddenly developed itself into a thick blaze and a voluminous cloud. All the boys in the class saw the density and the bulk of the cloud increase every instant. The dark mass seemed to burst forth from the earth and ascend heavenwards spreading along in every direction with marvellous velocity. The clear vertical rays of the midday sun were reflected with lustra from the white edges of the black masses of carbon. The huge volume seemed to roll eastward as a gentle breeze wafted from the west

'It must be fire!' wailed the teacher. 'Fire! Fire in the outcaste block!' roared the class. 'Yes. See! See how the smoke increases every moment. Oh! Something has happened! The darkness is disturbed! No! It has developed again!' clammered and echoed a twenty-five voices.

This clamour disturbed the whole school Boys, instructors and menials rushed towards the window sills facing towards the scene of occurance. The noises in the school increased and of a sudden ceased A clear humdrum voice of mingled commotion of people in distress wailing, crying and moaning was audible. The notes were getting louder every second.

At that moment the tiled roofs of the school building reverberated to the shrill notes of the danger call from the central hall of the institution.

'The Scouts! The Scouts! It's the danger call!' droned a hundred throats and the calls were repeated and re-repeated.

The echoes of the notes had not completely subsided when two cyclists pedalled out of the school at full speed. They had been sent out to inform the Police Inspector and Amildar, of the peril impending the outcaste block. A third scout went at double march to the Patel's house and within two minutes of the call twenty Scouts and Cubs doubled a cross country race towards the site where the devastating element was at its infernal task. With bounds and leaps jumping over ditches and hedges with the aid of their staves the file moved off at a rapid pace.

And wonder of wonders! The Scoutmaster had not arranged that fire brigade. He too had heard the call and was retreating towards the school when a student accosted him, and delivered his message that the outcaste block was on fire, that scouts had been despatched to the police and revenue officials, that a batch of scouts were already on their way to the block under the leadership of the troop leader.

In another three minutes the Scoutmaster cycled out his round about way to the Adi Karnataka block. He reached the place of peril just in time to see his boys hurdle over the last stile and reach the place at the same moment.

But there—what a sight met his eyes!—and what bubble throttled in his ears. The air was thick with the smell of smoke issuing forth from the age-old thatches of those huts. The heat produced therefrom radiated in all ways and the scorching rays of the midday sun increased the effect. People were rushing to and fro with wild despair wrought in their looks. The central shed was full on fire and the flames rose high vomitting forth volumes of suffocating masses of smoke. The sky seemed full of cries for succour, wails for property left behind, moans of extreme anguish, and ejaculations of shuddering horror. Every now and then a pole burnt to cinders would crumble down, or a mould of clay tumble in side. Again, whenever the grassy slopes of the roofs would give a bent and detach and precipitate down into the inside of the dwellings, other goods inside would catch fire and the flames would shoot higher as if a wicked demon were fiendishly laughing and dancing at the destruction of the poor human being's scanty savings. The children of the block gathered at a distance and looked on in dismay and wonder at the roaring fire that danced on their roofs. A few valuables - if any of their things have a value—were heaped near the youngsters, covered with a mattress or two and a lad set to safeguard them. A large number of kids and fowls were spluttering and fluttering helter-skelter afar from the camp. Females with earthern vessels were hurrying towards the village pond which supplied water

(*Continued on page 8*).

THE DIVING TEST.

This is a story of a doubt regarding a swimming feat. This is sure to interest all swimmers which means all scouts.

As the western sun sank slowly behind the tank bund, he reflected with parting shots of glory, a gold bangle that made itself visible as Ramu opened his fingers, one by one, and looked on it with pride. He was a youngster of sixteen and sturdily built. It was evident from his dress and manner that he had had a good swim and had dressed just then. He opened his fingers slowly making the bangle glint in the sun. The rays caught it at a strange angle and the jewel scintillated in the light making brilliant flashes. He looked this way and that and furtively closed his hand as if he was afraid somebody might catch him in the act. On his features displayed emotions contending themselves between pride and fear.

As he was just getting a grip on himself and probably decide whether he should be proud or afraid, he was shaken to a start as a harsh hand descended on his shoulders and a fearful voice thundered into his ear shouting "Now I have caught you in the act. What have you to say for yourself?" There was no doubt now what emotion had taken place in Ramu, it was sheer fear. Without daring to look, he saw a demon—at least to him, his arch enemy, his uncle.

There had been bad blood between the two ever since he could remember. Never at his best at the school, where Ramu felt that there was a great deal of inaction, he had been the constant target of his uncle's taunts. He was the example whenever his uncle wanted to decry the younger generation and point out how the youth had degenerated since the 'good old days.' His uncle had a daughter about six years old. And ever since Ramu had refused to marry her, he had been afraid of his uncle. "The youngsters of these days do not know what is good for them. They have no respect for their elders and get into themselves all sorts of foolish fangled notions. He doesn't like to marry, does he? I married when I was 12. He wants to be a Reformer—the out-caste. And now that he has joined those fancy-dressing Scouts, he has become absolutely hopeless." This had been the regular cannoning.

"Well, Ramu," thundered his uncle, "What have you been doing here? They tell me you have skipped school since three o'clock. I suppose the weather tempted you for a swim. I am bound you have been up to some monkey trick or other. I bet you had something to do with the loss of the gold bangle of that Srinivasa Iyengar which has been missing since yesterday."

Ramu stood shrinking under his uncle's hand, not daring to speak a word. Indeed he could not have forced in a word edgewise even so fast was his uncle speaking, without giving him a chance. As his uncle uttered his last sentence he shrank a little more and his hand closed visibly over the gold bangle.

The action was too marked to miss uncle's notice. "What, what is this?" he shouted, and caring little for method, forced Ramu's hand and discovered the jewel. "I guessed right when I said that you had stolen it."

Ramu attempted to find his voice. but he was shouted down. "You dare to tell me you found it at the bottom of the tank. Impossible, nobody has yet found the depth of the tank, and even you, loafer as you are. and who spend more time on swimming than on schooling, cannot dive to its bottom. No, you stole it. I shall hand you over to the Police, you impertinent young puppy; you can't have your way every time."

Ramu's efforts to free himself were useless and he was dragged away.

The next day the news spread all over the town and Ramu was wretched indeed. He had the ignominy of being seen by his comrades in the shameful position of being escorted by the police. Ramu had always been considered eccentric. Some admired him, some disliked him, and all were a little afraid of him He had few friends and had just been shyly making friends with his new-found comrades, the scouts. In all his worries and in the midst of the number of thoughts that assailed his mind he could not help wondering what they would think of him now. Perhaps benefitting by their laws and regulations they might be a little charitable to him or perhaps.....

Just then a bright breezy youngst cycled past them and waved a cheerf hand at him. "Well," thought Ram "it is not so bad after all."

Ramu's father's good name save him. Ramu had been an orphan f some time and had to stand up f himself. But there had been tho who knew his father and whatever the might have thought of Ramu, the interceded on his behalf, and he wa let free. Nobody believed his story tha as he often did in fun he had dived to th bottom of the tank and picked up no some dirt, now some lost vessel an now this gold bangle. Nobody since th good old days had been known to hav dived to the bottom of the tank an Ramu's story was discredited. "Wel I will show you" said Ramu, but peo ple smiled in sympathy and said, 'per haps' but they would not believe him

When Srinivasa Iyengar heard it he made enquiries in his family and learnt that some time in the morning his wife and children had gone to th tank for bathing. They had thei jewels on when they bathed but were positive that their daughter wore the bangle when they left the tank But it was missed directly they came home. They concluded therefore tha it must have been dropped on the way or been somehow taken by Ramu Ramu's protest that he had not known of the loss of the bangle and that, if he had, he would have returned it, was taken by the police for what it was worth and he was not charged.

Nevertheless, he walked under a cloud the next few days. He had put on a downcast look and never mingled with his fellows. He took his place aloof in the class and did not join in the games. His friends believed this was a sign of guilt. But the scouts were a little different. The scout master slapped him on the back and said "Never mind, Ramu, I believe you have done well." But his native shyness shrank from the sympathy of the scouts as much as from the antipathy of his classmates and he did not attend the scout class either.

That is, for a time. Then came a Sunday when the sun was neither too bright nor too weak and when the scout master called out a hearty welcome to him to come for a swim, he could not resist. And so in the company of the scouts he went to the tank. The scout master appointed him

(*Continued on page 8*)

EDITOR'S CHATS.

My dear boys,

Since writing last, I have been doing a considerable amount of touring and troop visiting and I feel that I cannot do better than draw your attention to certain facts that have impressed me rather forcibly. The remarks that I shall make do not of course *all* refer to the same troop or even to troops in the same place or even District. I have noticed things here and there, and I have brought them all together, so that we may know what our excellences are, and also what unconscious pitfalls we are likely to have, if we do not go forward circumspectly.

'The Signing in Ceremony'

First, it was my good fortune to attend the 'Signing-in-ceremony of a Rover Crew connected with one of our big colleges. I am sure most of you know what this signing-in is. The lad before he actually takes his Rover Investiture usually gets an opportunity of coming much in contact with the work of the regular Rovers and when he is well-impressed, he reads a declaration wherein he says that he has understood what Rovering stands for, and declares his intention of joining the movement of his own free will, and not solicited by any one, or co-erced by outside influences. He is given a few hours to cogitate on this and if he is still of the same mind, he is allowed to 'sign in' in a Register maintained for that purpose, in the presence of his fellows and rover mates.

The particular ceremony I have alluded to was carried out with all solemnity, and I am sure must have impressed very much the young men who actually took part. They must have felt it as the definite taking up of a new step—that of dedication of themselves for service—the assuming of the *Nivritti Marga* after a long time of *Pravritti*—the treading of the path of *giving* in preference to that of *grabbing*. Ceremonies, especially when they are carried out solemnly, have their own very considerable value in life, and this particular ceremony was very beautifully conducted on a hill top overshadowed by the Gopura of a sacred temple of the Mother. When, one after another, I saw the lads coming up to the Flag at the salute and signing in the register kneeling on the right knee, I did feel proud of my country, and happy that so many youngsters were taking the supreme step in the service of the Mother—May I add that it filled me with joy, that it was given to me, in however humble a way to take active part in the ceremony.

First Class Scouts'

Another thing that I have noticed is this: in most troops the boys are enthusiastic and the Scoutmasters are earnest, but why do we find so few First Class boys among our Scouts? It is all very well to take active part in all public functions, and give displays and do social service. But, boys, do you know, there is a certain lack of 'finish' that a non-first class scout shows. Is he sub-consciously feeling that he ought to be a First Class boy, but is not? Anyway, I think that a Second Class Scout is after all second class only, and it requires a first class scout to be really first class. Ask your scoutmasters to make the tests as hard as possible, train, train and *train*, and when you come out successful you will emerge pure gold. There will be an indescribable joy in your heart, and an alertness in your eyes and limbs that will make you feel that you have done well in the game of 'Be Prepared'.

Again, the discipline of going through the mill ungrumblingly is, an education in itself and will stand you in good stead in the course of your life.

The State Rally.

Just a word to remind you that the State Rally and First Aid competitions are very rapidly approaching. and it is, up to all of us to 'buck up' and be doing. Good luck to you and good camping!

C. Vasudeva Rao

Editor.

Head-quarters Notices.

The Sri Krishnarajendra All India First Aid Competitions.

Competitions for the Sri Krishna-Rajendra All-India First Aid Trophy will be held in Mysore in the month of April 1931 during the Sixth Mysore State Rally. The Trophy consists of a silver Mace (worth about Rs. 800) and is offered for open competition among scout troops in India, Burma and Ceylon. All competing teams will be the guests of The Boy Scouts of Mysore, who will arrange for boarding and lodging free of cost. A camp fee of Re. 1/- per scout will however be payable to the Rally Committee.

Rules and any other information required can be had from the Organising Commissioner, Boy Scouts of Mysore, Tippu Sultan's Palace, Fort, Bangalore City.

H. H. The Yuvaraja's First Aid Shield.

Competitions for the above Shield will also be held during the Sixth Mysore State Rally, Mysore. The competition is open to the Troops in the Mysore State only. The Rules of the competition will be sent to the scoutmasters in due course. It is expected that a large number of teams will compete for the Shield this year. Scouters are therefore requested to give special training to their boys.

Scout Commissioners and Rover Leaders Conference.

Arrangements have been made to hold a conference of all Scout Commissioners and Rover Leaders in the State on the 21st and 22nd February 1931 at Soladavenhalli Pumping Station near Hesargatta. Arrangements have also been made for their boarding and lodging.

A. VASUDEVA RAO,
Organising Commissioner.

A Correction :—

In the rules of the VI Mysore State Rally Mysore published on pages 9 and 10 of the last issue of this Magazine, the names of the secretaries of the working committee of the above Rally, namely Messrs. G. Hanumantha Rao and G. Mallanna who had sent those rules to us for publication ought to have been printed. The readers will kindly note the same.

—*Editor*.

THE DIVING TEST.

(*Continued from page 6*)

as a picket, and he stood on the shore all alone in his swimming costume, while the others were splashing merrily in the water.

They were away from the bund side of the tank. A gentle slope of hard grassy ground lead into the tank. A mettled road ran by the side of the slope and went up the bund. An embankment sloped the road above the water up to the height of the dam. Big, brightly limed stones, nearly boulders, served the road as railing and wall. The scenery made a bright picture, a stillness all round and jolly activity just by the scouts.

While the scouts were thus busy, a small party was teaching a boy to cycle just at the top of the road. Kittu was the boy. His comrades helped him on to the saddle and assisted him to keep his balance. He managed to sit on it at last and came down by the slope of the road towards the tank. The cycle gathered speed and came down swiftly, outpacing the assistants. Kittu held his balance stiffly careering from side to side. A gleam was on his face. As he proceeded down, the gleam changed to fear and it was evident he had lost control of the thing. Down, down, it came, and in its gathered speed, hit hard against a road-side boulder and jumped into the air. The nickel parts beamed in the sun and made a bow. The cycle rose high, and sank its head low. Kittu shot from the saddle, over the handle bar spread hands and legs, like a catapulted frog, and he and the cycle sank into the deep water.

The scouts at the tank saw the dive of the boy and the cycle and rushed to aid him. Ramu from his vantage ground ran helter-skelter, over stone and through bush, and with the least hesitation dived in and after what seemed a long time to the running scouts he brought up the unconscious Kittu. The scouts ran to the boy and administering first aid brought him to his senses. Ramu was seen slowly making his way to the water and the shouts of his comrades, 'Hi, where are you going?' did not make him turn his head.

As they quietly watched him, he dived in. As they waited, the ripples broke into waves and the bedraggled head of Ramu peeped forth, the eyes wide, blood shot and the whole registering anguish and fatigue. Wondering, they saw the water break further on either side of him and showed forth the cycle held by great effort by Ramu. Cheerfully the scouts rushed to his assistance and brought him out, tired but happy and the joyful shouts of his comrades, intimated he was vindicated.—'BAGHEERA'.

THE FIRE.

(*Continued from page 5*)

to the block. A few bold males had clambered on to the neighbouring roofs and detached the thatches lest those should catch fire. A large number of eager onlookers was collecting and few of them stood aloof and farther away in disgust even at that perilous moment—in disgust to enter a 'Madigara hatti' and get themselves polluted.

Hurried orders from the Scout Master and the troop were on work. Scouts rushed to the huts aloof and safe and to the horror and wonder of the inmates brought out hatchets, cudgels and other implements. A batch began to cut down the green branches of the shrubs and trees near and heaped them on the flaming huts. Another batch pushed and separated the straw and hay away from near the fire. The cubs went near the pond and filled pot after pot with the muddy fluid which would lesson the demoniac tremour of the fire. Spades of loose earth were thrown from afar on to the dilapidating walls and inside of the dwellings.

The presence of the Scouts—who worked with great alacrity in the face of the scorching heat, who laboured with even better knowledge than the rustics in this case of accident encouraged the poor Adi-karnatakas. They forget for the time the dire distinction which separates their weak sect from the superior and holy section of the hindu classes. They forgot that they were polluting a race (which thought would have shocked them at another time) that their block would be imperilled by the entrance of the holier castes near their houses. All they saw was a set of human beings striving with them to save them from ruin. They saw the embodiment of help and wisdom, clothed in khaki and come to their aid. The boys encouraged them and mad with despair and bravado two of the owners of the houses on fire rushed into the burning huts to save a few of their goods inside.

But horror of horrors! Just as one of them returned with an earthern vessel full of grain and when the other man who had been into another house was returning, a beam above broke and a few red hot embers fell on the human being, he collapsed amidst the torturing heat with a loud and stifled cry.

Great was the roar of the populace when they saw the Scoutmaster rush to the dangerous spot with two of the Scouts. They seemed not to be mere human beings for no ordinary man would have ventured such a mad and dangerous task. However the trio rushed in without heeding the blaze or the flames, caring not the heat and the peril—they just rushed to the fallen man. In an instant they were carrying the prostrate form of the senseless man through the burning heat and soon they were safe and far from the blaze.

And oh! who can explain the joy of a mother when the veil of confounded horror which shrouded her sense of motherhood is suddenly drawn off and when she finds her lost and *forgotten* babe restored to her? For it was not any goods or lost property that the poor outcaste had tried to save but it was a child! And the father had willingly offered self-sacrifice to save his baby! All the while the foolish mother was lively with the fond hope that *her* child was safe along with the other babes and children at the farther end of the block! But the guiding hand of heaven is great and good, and the Scoutmaster and the two Scouts had saved *two* lives when they attempted to save *one*!

Then it was, that the wave of visitors who were till now standing at a distance by sense of superiority of creed but now impelled by curiosity and thankfulness, rushed in to see the rescued parent and child and the saviours! But the S. M's whistle rings forth, his orders issue and the cubs form a scene. The parent senseless with horror is laid down on a mattress under the shade of a near by tree and necessary first aid administered. And hark! The child wails and the parent calmly opens his eyes The fond mother embraces and clasps the babe to her breast.

The police are on the scene now the officials also present; and the fire completely put out. Gratitude shines forth from under the dark eye-lashes of the women and thankful joy beams forth from under the brown complexion of the outcastes! The villagers congratulate the 'boys' and *now* the musing student who sat next to the door in the class room fondly grobes his hands over his ears which received a nice box before.

Physical Exercises for Scout Troops

By V. S. RAMACHANDRA RAO, Inspector of Physical Education and Assistant District Commissioner for Cubs, Bangalore.

At the request of several Scouters, the following exercises are compiled and published for the use of Scout Troops. They are not intended to supplant the regular "Scout Exercises," but are meant to be as preliminaries to them. They have been found useful for group exercises as well as for exercising at home by one, in which latter case, they may be performed a greater number of times. They are easy to teach and look well in a display.

The following is the procedure usually adopted to get the boys into formation to conduct a class. The Scouter should stand in a fairly prominent portion of the field and call "Fall in." The boys stand in a line (in the "Stand-at-ease" position) in such a way that the taller boys stand at the right of the line and the middle of the line will be about two paces in front of the Scouter. Say "alert" and "right dress." The boys adjust the line by taking the man on their right as the standard. They should turn their heads to the right sharply, (except the right-most man) and move in sharp jerky movements. It is a good tip to know that each boy will be in his correct position if he is able to see, when in "eyes right" the nose or the chin of the man alternate to him. If he sees too much it means he is too far forward, and if he does not see either the nose or the chin, it means he must move forward. Say "alert" again, and now "number in fours" or preferrably "in fours, Number." The numbering is always done from the right (of the line). Let each boy say his number sharply and without any movement of the head or body either before, at or after numbering. It used to be the fashion formerly to turn the head to the left and shout the number into the next man's ear but it is now considered not necessary to do such a thing. The voices of all the boys should be in the same pitch and there should be an even pause between number and number. The next order is to be "open order, forward, march." As soon as the word "March" has been uttered, numbers 2, 3 and 4 should march forward beginning with their left leg in front, with ordinary paces. They should not look down or up but straight and march evenly. No. 2 is to march two paces, No. 3 four paces, and No. 4, six paces forward. It is preferrable that the Scouter counts the numbers, up to 7, the 'seven' being to bring up the hinder foot, which would be the left, sharp to the right and snap it into position.

It is advisable to order either "half right" or "half left Turn." This gives the advantage of providing more space and more visibility to the boys. The caution is also better than saying "Incline" as the latter word has a soft ending. The half-*left* turn is better as the shorter boys will be on the left.

The Scouter should stand about 4 paces in front of the nearest boy, (that is the last number 4) so that he can see and be seen by all the boys in the class. All explanations, and corrections should be done when the class is "standing at ease."

Let the Scouter say "This is the first exercise," and perform it, counting "one, two, three, four" as explanation. Now let the class do it "By numbers." As soon as the teacher says "by number, One," the class should assume the position of No. I of the exercise. "Two" the class come to the second position. "By numbers" means the class does the exercises slowly and does not proceed to the next part of the exercise till commanded by the Scouter by speaking another number. Corrections may be made now, taking care, however to see that the boys will not be in awkward positions for a long time.

After the class has learnt the exercise, the order "Even time, Begin," is given and the class should do the exercise evenly and to the end. It is advisable once this caution is given that the exercise should be done through to the end.

The numbering is done from 1 to 8 and back from 8 to 1, No. 8 being counted twice. Counting should not become monotonous and should be done only by the teacher, the boys counting only in their mind. The last two counts instead of being "two, one," should be "and, Halt." Other words like, "up," "down," "right," etc., should be interceded in the middle to add variety to the counting, care being taken to see that the next number is caught up.

The instructor should face the boys and do the exercises on the opposite side, as for instance, while the boys place their left foot in front, he should place his *right* foot.

Following are the exercises to be performed by the boys—

Ex. 1—1 Arms front horizontal, palms inward.
2 Arms vertical, heals raise.
3 Same as 1.
4 Position.

Ex 2—1 Arms front horizontal, palms up.
2 Arms backward, palms up, Trunk forward bend, head high.

Ex. 3—1 Arms front vertical, palms facing front.
2 Bend down without bending knee, fingers touching toes

Ex. 4—1 Hips firm, (hands placed on hips) heals raise.
2 Squat on heals, heals raised.

Ex. 5—1 Arms side horizontal, palms down, left foot in front about 9 inches.
2 Head and shoulders back, palms up,
Repeat on right side.

Ex. 6—1 Arms side horizontal, palms down, left foot left side 20 inches apart.
2 Bend left knee and trunk, left side, arms vertical palms inward.
Repeat on right side.

Ex. 7—1 Arms front vertical, left foot left side about 12 inches apart.
2 Arms sideward, trunk twist to left.
Repeat on right side.

"Breathe in," "Breaths out."

NOTE—If further explanations are wanted, the Editor will be pleased if Scouters will kindly write and enquire.

All-India Scout Diary

1931

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THE MYSORE SCOUT CLUB

KEMAL PASHA

BY V. H. KULKARNI.

The following is from the Cosmophilatelist of Lucerne :—

The Great War had come to an end, the Ottoman Empire had been wiped off, the map of Europe, reduced by its foes to a fraction of its former extent and pushed back to Asia Minor. The victorious Allies had settled down at Constantinople, the Greeks behaved as lords of the Realm there as well as in Smyrna and other places, and the power of the Sultan was no more than a shadow of its former self. It then happened that the Allied Missions were obliged to send a confidential envoy to Asia minor to supervise the disarmament of the country. They chose Kemal Pasha, the man who had acted in the battles at Gallipoli contrary to the orders of the German Commander in-Chief, Liman Von Sanders. At that time, Liman Von Sanders had perceived the energy and ability of Kemal Pasha, and when the defence of the landing manœvres had been successful, Liman Von Sanders put himself of his own free will under the orders of Kemal Pasha who was at that time major, paying him full military honours.

So this Kemal Pasha was sent to Anatolia and once there, he organised in secret the arming and the rising of the Anatolian Turks. As nobody before him had done it, he succeeded in leading the fatalistic and indifferent Turks against the nearly invincible forces of the Allied and Greek armies. He succeeded in pushing back the Greek armies in victorious battles, annihilated them at the battle of Afion Karahissar and forced them to make peace. In an irresistable march he forced his way to Constantinople, obliged the Sultan to leave the country for foreign parts, liberated a large part of Thrace and succeeded in being recognised by the Great Powers. Thus, Kemal not only had proved himself to be a great leader of the people, but also as a diplomat of size and a reformer of great tenacity. He succeeded in arousing the Turks to an active life, to do away with Fez-veil and polygamy and to introduce all the achievements of the West in a marvellously short time. Where before women lived in seclusion behind barred windows, shut off from the outer world, there are now beauty-competitions allowed to take part and they can earn their living in Government service, Police force, Post and Telegraphs.

A document of this world shaking events are the stamps of Anatolia. Cut off from the outer world, Kemal found a substitute for everything. The want of postage stamps was remedied by surcharging all the fiscal (tax) stamps of earlier years on hand. And more than any other, these stamps are a proof of the almost unbelievable and heroic evolution of a people who succeeded by its own energy to obtain again a place in the sun after the most terrible distress and oppression. The stamps of Anatolia are decidedly stamps with a great future.

REVIEWS.

VINODAPRAPANCHA.

This is an illustrated Kannada humerous monthly magazine, published on the first of every month at Bangalore City. This valuable Magazine is devoted to "teaching duty and dharma." The first number of the first volume is before us now. We welcome this into our midst and wish the new venture all success.—Editor : Tirumale Gopalacharya Sharman, S. K.

THE SANITARIAN (Dec. 1930)

We acknowledge with thanks the receipt of the Sanitarian for Dec. 1930 edited by Mr. B. S. Benson. It contains many valuable articles on Sanitation and other useful subjects. We have no hesitation in recommending this valuable journal to our readers. Please write to "The Sanitarian office" Sadabad, Muttra, U. P. for full particulars.

WHY SCOUTS WEAR SHORTS.

"The wearing of shorts enables our growing manhood, at a time when it sorely needs it, to bulge at the knees rather than in another part of their anatomy—which would necessitate a visit to the hatters for a larger size in headgear"—*Weekly News Bulletin.*

From here and there.

B. P. says :—

At one of our first Scout camps, many years ago, Mr. Edgar Chance came to help us with our bird watching. He is a regular Sherlock Holmes about birds.

What do you think he found out about it all? Why, that they could do arithmetic!

They couldn't go very far, it is true, but they could add up to three and subtract one from two. They can't, however, give the right answer if you ask them to take two from three.

Mr. Chance proved it this way.

When out walking with a friend he put up a bird off its nest, so, wishing to see the bird return, and to watch its doings, he hid himself and sent his friend away, so that the bird would imagine that the danger, had passed.

But the bird did not come back.

Then he tried it with two friends. The three of them went to the spot and two of them walked away again, leaving the third hidden.

This was too much for the bird's arithmetic. He had seen the several people go there and more than one come away, and as he could not subtract two from three, he did not know that one had remained.—'THE SCOUT"

WHERE CLOTHING IS CHEAP !

Mr. Hubert Martin, International Commissioner of The Boy Scouts Association, presented awards for gallantry to Second Scout A. Malt and Scout F. G. Cheshire at Norwich last Thursday.

In an address Mr. Martin said that wherever they went, north, south, east, or west they would find brother Scouts, some yellow, some black, some brown, and some red, all wearing the same scout smile, and most of them wearing the same old uniform.

As to the uniform, he recently received a letter from a Scoutmaster in Central Africa, who said he had one great difficulty with his Troop. They had a very strong objection to wearing the Scout uniform. It was not that they disliked the uniform in itself but they greatly objected to wearing any clothes at all.

A month or so later the same Scoutmaster sent him another letter that oozed with triumph. He said, "I have now persuaded my Scouts to wear the hat and scarf."—*Weekly News Bulletin.*

NEWS AND NOTES.

Special Course for Scouters.

(The Seva Samiti Boy Scouts Association, Allahabad send us a communication (from which the following are extracts) which we have great pleasure in publishing for the information of our readers.—Editor, "Mysore Scout").

We have great pleasure in intimating that we propose, to hold an intensive training camp for scouts in Nirmal Vana at Hardwar from April 10th to July 25th. The generally good climate of that place will undoubtedly be conducive to the health of campers. The course intended will consist of thorough instruction in the various subjects of scouting and scientific physical exercises especially suited to the needs of Indian boys of various ages. Special efforts wil be made to fit them for practical work by putting under each camper a patrol of boys for training. While Pandit Shri Ram Bajpai our Chief Organising Commissioner, will be in general charge of the camp, Mr. D. L. Ananda Rao, provincial Organising Commissioner, U.P., will be responsible for the purely scouting section and Mr. D. D. Mathur, for the physical training courses. Campers will be subjected to a special test at the end of the course and those, who satisfy the board of examiners, will be given certificates of camp directorship

Intending candidates should be physically fit, possess an elementary knowledge of scouting and should be recommended for admission by heads of institutions to which they belong or by some respectable person. Each candidate will also be required to pay an entrance fee of Rs. 5 besides arranging for his own board. Lodging will be provided free of cost. Applications with admission fee should reach the undersigned by the 15th of March positively. The Education department and the District and Municipal boards of these provinces will be approached to give facilities to those who intend joining.—J. S. Varma, Headquarters Commissioner.

Middle School Day and Scout Investiture, Turuvanoor.

The above functions were celebrated on 18th January 1931 under the presidentships of Messrs. P. Anantha Subba Rao, B. A., L. T., the District Educational Officer and W. T. Hanumantha Rao, B. A., B. L. District Scout Commissioner. There was a large gathering consisting of the leading men and the old boys of the school, the latter being mostly responsible for the success of the function

After hoisting the flag and invocation, a brief report was read in kannada by Mr. B. Lakshmidaranappa, Assistant Master of the school. The presidents then delivered their addresses.

The whole of the afternoon was occupied with scout displays. Then the scouts were invested and the meeting terminated with cheers and jais after singing the National Anthem. At 10 P. M., a drama "Jalandar" was enacted by the school boys which met with praise from the public. —T. Seetharamiah.

Investiture of the Cubs of Col. Desaraj Urs Troop, Hebbal.

Col. J. C. Loch, C. B. E, Chief Commandant, Mysore Troops, presided over the Investiture of the Cubs of the Col. Desaraj Troop on February 5th last, Mr. A. Vasudeva Rao, Organising Scout Commissioner, Capt. Y. V. K. Moorty, Mr. Iqbal Hussain and the principal military officers were among the distinguished guests that graced the occasion. The Cubs gave a very nice display and the signalling by scouts was good. The Organising Commissioner then thanked the Scouts for their very kind welcome to him. The investiture was done by Miss. C. E. Ballard, Assistant District Commissioner for Cubs for Military area, Hebbal.

Col. J. C. Loch made a very interesting speech in Urdu congratulating the boys and emphasising the importance of a movement like scouting with its fine open air camps and its ideals of brotherhood and service. He also congratulated the scout master and the cub master on the very good work they were doing.

The very pleasant function closed with the singing of the Mysore Anthem.

Local Scout Association, Hirisave (Hassan Dt.)

At a meeting of the citizens of Hirisave held on 31-1-31, it was resolved that a local scout association should be organised and a very influential committee of management was formed under the presidentship of Mr. Chowde Gowda, Patel. We wish the association all prosperity.

Investiture of the B. W. M. Rovers

The above function commenced at 5-30 p.m. on Monday the 26th January 1931, at the Welfare Institute of the Bangalore Woollen, Cotton and Silk Mills Co., Ltd. Mr. B. W. Batchelor, Director of the Mills presided over the function. After hoisting the Mysore Flag, a competition in Hut-building, First aid to the injured, Hoisting the flag and bridge construction was held. The four patrols that took part did their work so nicely that it was very difficult for the judges to award the first prize. The Asoka patrol was however awarded the first prize for constructing the bridge.

Mr. M. Iqbal Hussain, B. A., B. L., Advocate and Asst District Commissioner for Rovers invested the Rovers and made a speech full of advice to the Rovers. Mr. Batchelor then delivered his presidential speech and stressed that Rovering in the mills owed its existence to the keen interest taken by Mr. Iqbal Hussain. Messrs. Y. V. K. Moorthy, the District Scout Commissioner and H. R. Abdul Gaffar, Asst. to the Org. Commissioner were also present on the occasion. After vote of thanks, the National Anthem and *jais* the function came to a close.

First Bagepally Troop.

A variety entertainment was given by the above troop on the 1st February 1931. The Middle School Hall was fully packed and Mr. Venkata Ramiah was in the chair. The Troop consisted of Rovers, Scouts and Cubs. There were dancing, and magic displays together with enacting of a story. The performance of the Cubs was specially met with applause. The Headmaster of the school helped a great deal to make the function a success.—M. V. K. Sidlaghatta, S.M.

The Investiture of Scout Troop at Pathapalya (Kolar Dist.)

The above function came off on 8th February 1931 under the presidency of Mr. S. Ramachandra Rao. After the flag hoisting, all the people present took Tea and the Scouts were then invested. Mr. M. Venkatakrishnappa, Scoutmaster, Bagepally made a speech on the usefulness of Scouting. The President then delivered his speech. He explained the principles of Scouting and appealed to the public to help the Scout Movement. After 'jais' to Their Highnesses the function came to a close.—A. Subbaraya Setty.

HIS FATE.

A SHORT STORY—By Sri Kasyap.

The dreary month of March had at last come. It was a big Examination Hall. The supervisor was busy tearing open a sealed envelope. Candidates were seated before the answer books placed on the slanting desks, arranged in rows, anxiously waiting to receive the contents of the said envelope. The clock on the wall struck eleven. The second bell and the question papers were quickly distributed.

A student near the corner ran over the paper with shivering hands and a beating heart, contemplating the still hall, the grave supervisor and the ceremonial answer book, the future contents of which would decide his fate. He sickened at the very atmosphere, with a silk scented handkerchief in his left hand, pen in his right, the question paper before him and beads of perspiration on his forehead. He stood up from his seat and called for a cup of cold water, as if it will cool down his excitement. A rapid survey of the fellow candidates engaged busily in writing, gave his feverish excitement, an additionalimpetus.

Inspired by the strange contrast, he took up the question paper and groaned under its dull contents. He passed his eyes over it turning it over and fixed them on the last question. It was question XII. The magnitude of it sent a shivering through his body. The digits grew dimmer and dimmer before his misty eyes. "Twelve sums with a number of subdivisions and only two and a half-hours!" The thought was enough to seal his doom. He turned the paper over again and ran back for the first question, and then to the second, on to the third, fourth and fifth .....but the X, Y and Z's, the A, B. and C's all upset him. His mind was puzzled. He felt the symptoms for headache and put down the question paper for the second time.

"Ayyo, I am fore doomed to fail! Is the midnight candle I burnt evaporated into mere dizzy gas to cloud my brains? Or is my effort at figures a futile drudgery? Such thoughts flashed through his brains. He called for and drank another cup of water and aimed at the next question. It looked easy enough, but the concluding part seemed to be somewhat tough. He looked at the clock. It was half-past eleven. "Anyhow half-an-hour is past; let me begin; the conclusion will yield meaning." With this resolution, he took up his pen and made it ran over the answer book. A drop of ink fell on it from his shaky pen. He blotted it and wiping his forehead with the handkerchief, sent two drops of ink from his pen to the thirsty floor to ensure free flow and began the combat. But the suspicious conclusion was all too rigid. To leave a sum half-worked means waste of time, thought he, and applied himself to it more keenly. The first sheet of his answer book was full of stubby and useless digits. What shall he do? Gathering up all his courage, he hurried over the succeeding item. Alas! it had three sub-divisions; (a) seemed to be easy; (b) was tolerable, but (c) O! terrible.

Then an idea flashed to his mind that the last few geometry sums might be easy, yet carrying more marks and so he applied himself to these. The instrument box was burst open, the dividers parted wide and the dwarf pencil was fixed in the compasses clench. The scale was placed on the paper of the answer book and an indefinite straight line was drawn. The various procedures were carefully gone through. The construction promised some success. Only one more point had to be located. But oh! the point was so shy that it fell far outside the answer book. He removed his cap, scratched his curly hair of close cut crop with his left hand but the neatly brushed and combed hair was too soft to yield any hold for the extraction of the solution of the puzzle.

He kept his pen down again and placed his hands on the bent forehead to recollect the like of the figure from his class note book, a faithful record of errors and unfinished patch works. He laboured at the problem again and the result inevitably shared the fate of its predecessors.

The supervisor announced "only half-an-hour more." He attempted another question with all speed. More than twenty-five minutes were off, but the conclusion was rather slow. It wanted two steps more to yield an answer, but alas, the words, "Stop writing, stop writing" quickened the desperate dashes of his pen, but it was soon arrested by the unkind gentleman who snatched the answer book from him.

The comparison of answers, the hot discussions, comments on the question paper were all upon the verandah of the school building, in groups. Blank despairs, radiant hopes, suspicious firmness etc., etc., were read on the faces. None of the members of our friend's group had got an answer equal to his. "I say, I have done very well, but the paper has been set by a blockhead," said one of his friends. "As a matter of fact," he continued, "there is no sense in the sixth question." "Exactly," echoed our friend. "I quite agree with you. Moreover, I had to omit some questions for want of time also."

After discussing about the achievements, our friend walked slowly home with heavy legs and a beating heart, to receive the awaiting showers of abuse from his parents.

Mass Physical Display.

There was a grand demonstration of physical activities by the boys of the Middle Schools in Bangalore City on the 6th February. Rajakaryaprasaktha Dewan Bahadur M. N. Krishna Rao was pleased to preside and Mr. N. S. Subba Rao, the Director of Public Instruction and other gentlemen were present.

The spectacle was something like what we had seen in pictures happen in Checkoslovakia or Denmark. The Fort High School field looked filled with orderly boys and when they (about 600 in number) did their exercises in unison, it was a splendid sight. The boys behaved with commendable discipline.

The demonstration was arranged by the District Educational Officer and the Inspector of Physical Education.

This gives a broad hint to the scouts who could certainly use the idea when they gather in their large numbers at Rallies etc.

Scouts and Guides to name Railway Engines.

Lord and Lady Baden-Powell presented plaques at Eastern Station to two new L.M.S. engines of the "Royal Scot" which have been named "The Boy Scout" and "The Girl Guide" respectively. The plaques have been provided by contribution from boys and girls all over the world.—*Hindu Weekly.*

Circular No. 111.

The Dist. Scout Head-Quarters,
Mysore, Dated 27-1-31.

The Sixth Mysore State Scout Rally and the Sri Krishnaraja All-India First Aid Trophy Competitions, Mysore.

Further particulars regarding the competitions are hereby notified for the information of Scout and Rover Troops attending the Sixth Mysore State Scout Rally, Mysore.

FOR SCOUTS.

1. **Signalling**—Morse and Semaphore. Signalling will be tested in batches of six. The message is to be sent through an intermediate station. Full knowledge of all code signals such as—brackets, punctuation marks etc. is expected. The first prize goes to the team which gets the highest number of marks in the aggregate (Morse and Semaphore). Prizes, however, will be given for those getting the first rank in Morse and Semaphore separately.

2. **Flag-Staff Construction**—The Flag-Staff is to be three staves high. Batches of five are the unit for competitions. *Marks are allotted for singing the National Anthem also.*

3. **Fire-Lighting and Cooking**—Both items will be judged together. Batches of four are the unit for competitions. The quantity to be cooked is for eight Scouts.

Competing batches have to submit estimates of provisions, which will also be considered in marking. Provisions will be supplied but vessels should be brought by the competitors. Items of cooking are Rice and Huli.

4. **Kim's Game**—Individual item. The prize goes to the Scout, who is able to remember and write down the largest number of the items thrown open for observation for a minute or two, as determined by the Judges.

5. **Tracking**—Foot prints of common animals, and marks on a sandsquare are to be interpreted by patrols or batches within a time limit. The number for each batch will be announced in the Rally.

6. **Camp-Fire Display**—Groups will be given a maximum of ten minutes at the discretion of the officer in charge. There will be an elimination during the Rehearsal Camp-Fire. Further details will be announced by the officer in charge of Camp Fire during the Rally.

7. **Knot Race**—For this competition Scout is expected to have a thorough knowledge of the uses and applications under different conditions of the six tender-foot knots.

8. **Scout Relay**—Batches of eight. A message is to be transmitted orally along a chain of eight. Speed and correctness of final report are judged.

9. **Swimming**—50 Yards Race.

10. **Scout Craft Exhibition.**—It is expected that Scouts will bring a large number of articles collected or made by themselves—maps, camp-fire, or mats etc. Collections of botanical specimen, representations of the stars, sketches, drawing and so on, are welcome.

11. Certificates will be given for extraordinary physical feats or scout-craft display, such as, hut building and bridge-building.

12. **Hobbies**—Special attention is drawn to item 12. Any articles of scout-craft, such as, maps, sketches, photographs, mat-weaving etc., prepared in leisure time in the Rally will be specially valued and certificates awarded for merit. (Materials and Implements are not supplied, but a tent or room will be made available for the pursuit of Hobbies.)

FOR ROVERS.

In addition to the eight items announced in circular No. 2, two more items—Swimming and Astronomy, are open for competitors.

4. **Cooking**—Cooking is for eight Rovers. Vessels will not be supplied. Batches of four are the unit. Items of cooking are Rice, Saru, Pallya and Chatni.

5. **Camp-Fire Display**—Maximum of ten minutes for each group at the discretion of the officer in charge. There will be an examination at a rehearsal camp-fire. Further details will be announced during the Rally.

6. **Hiking and Exploration**—This competition consists of

(i) A journey of five miles
(ii) A written test regarding the aims of Hike, Kinds of Hike, preparation for a Hike
(iii) A report with maps and sketches
(iv) Twelve hours will be given
(v) Competing Rovers should come equipped.

7. **Bridge Building**—Rovers should be able to build

(i) A 'V' shaped bridge out of staves and ropes
(ii) A trestle bridge with staves and ropes
(iii) A rope bridge with pulleys.

8. **Pioneering Demonstrations**—The demonstrations shall be original and shall not include any of the items included under other competitions.

9. **Swimming**—100 Yards Race.

10. **Astronomy**—A knowledge of the six principal constellations and how to find the time at night with their aid in different seasons is expected.

N.B.—**Wrestling** has been added to the items of competition for Scouts and Rovers

GENERAL.

Troops will be under inspection throughout the Rally and special prizes or certificates will be given to the troops which distinguish themselves in—

(i) Cleanliness of Hut and surroundings
(ii) Smartness (uniform, personal appearance)
(iii) Regularity and general scout spirit
(iv) Range and number of games played or physical exercises performed between 7 and 7-30 A.M., before the Rally-call each day.

It is the desire of the Organisers of the Rally to create a new interest in Scouting and Rovering in Scouts and Rovers of all degrees of training and experience and of all ages. Scout Leaders are requested to prepare their scouts for large number of these items, and generally for smart and effective participation in the Rally. The Rally is planned to be educative, so that it may send the Scouts back, not only full of enthusiasm, but also with definite knowledge of the number and variety of the lines of progress.

G. HANUMANTHA RAO,
G. MALLANNA,
Secretaries,
The Sixth Mysore State Scout Rally, Mysore.

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THE MYSORE SCOUT

VOL. XIII BANGALORE—MARCH 1931. No. 9

SCOUTING.

"I declare the Boy Scout Movement to be the most significant educational contribution of our time. The naturalist may praise it for its success in putting the boy close to nature's heart. The moralist, for its splendid code of ethics, the hygienist, for its methods of physical training, the parent for its ability to keep his boy out of mischief, but from the standpoint of the educator it has a marvellous potency for converting the restless, irresponsible, self-centred boy into the straightforward, dependable, helpful young citizen. To the boy who will give himself to it, there is plenty of work that looks like play, standards of excellence which he can appreciate, rules of conduct which he must obey, positions of responsibility, which he may occupy as soon as he qualifies himself; in a word, a programme that appeals to a boy's instincts, and a method adapted to a boy's nature"

—DEAN RUSSEL.



THE MYSORE SCOUT.

BUSINESS NOTICE.

***Contributions*:—**

Contributions on all topics of interest to Boy Scouts and High School Students will be thankfully received. News and notes of troop or school activities should be short and to the point. Manuscripts should be written on one side of the paper only. Rejected contributions will not generally be returned unless accompanied by a stamped envelope. Photos, sketches etc., if any, to illustrate articles should accompany descriptive matter.

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Scouts & Scouters.

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THE RULERS OF MYSORE.

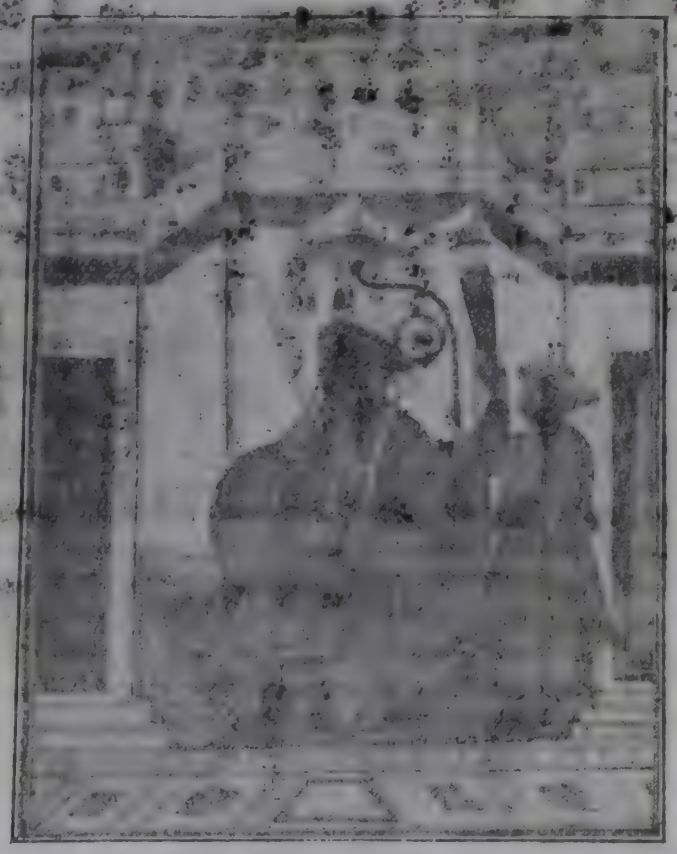
THE ANCIENT HISTORY—BY SRI KASYAP.

A chapter from the author's forthcoming work—THE RULERS OF MYSORE.

The present ruling family of Mysore are Kshatriyas of the Lunar race and belong to the clan of the Yadavas, whose origin is ascribed to the Divine Sri Krishna. It is said that during the early days of the Vijayanagar kingdom (in the fourteenth century A.D.) two members of this clan, Yaduraya and his brother Krishnaraya, came to Mysore from Dwaraka in Kathiawar, either led by fancy or in order to visit their family God Narayana on the peak of Yadugiri (Melukote). Seeing the beauty of the land and being pleased with it, they took up their abode in Mahishapura.

On the untimely death of Chamaraja, the ruler of a small principality called Hadinadu (near Nanjangud, a few miles south-east of Mysore), the wicked and tyrant chief of Karugahalli by name Maranayaka, of inferior social standing usurped the Government and forced to marry the heir princess Devajammanni. To this, consent had been given under compulsion and arrangements were being unwillingly made for the ceremony. The queen was trying her best to avert that conclusion of affairs.

When the newcomers were in search of adventure, they were enthused—the legend so continues—by the kind promises in a dream of a bride with a kingdom by the Goddess Kali. Again, a Jangama Sanyasi went stealthily to



SRI YADURAYA WADIYAR—(1399—1423)

the temple near the tank of Hadinadu, where the wearied brothers were taking rest, and told his tales of the woes of the queen, of the tyrannies of Maranayaka, and of the helplessness of the situation.

The Yadava brothers, after hearing this, made up their mind to help them in their distress, and went to Hadinadu. The queen became very glad and thought that Providence had come to their help.

They planned and sent word to Maranayaka that the marriage will be celebrated on such and such a day and all the arrangements were being made. On the appointed day, the palegar came in joy with his friends and relatives for the wedding. Yaduraya and Krishnaraya, aided by the queen and the people, fell upon him and his men at a banquet and slew them. Yaduraya smited the usurper to the ground with a deadly blow of his *Vajrayudha*, presented by Kali. His men ran away and Yaduraya marching at once to Karugahalli, captured it.

Both the queen and the Princess became very glad. They invited them to the palace with great honour and rejoicing. A grand entertainment was arranged and they were presented with clothes and ornaments.

Yaduraya was also beautiful in appearance in addition to his valour. Therefore, the queen consented to give her daughter to him in marriage. Accordingly, the marriage was celebrated in a grand manner, on an auspicious day by Nanjarajayya of Kenchangud, who was a near relative of the late Chamaraja.

Yaduraya was hailed king amidst loud applause by an appreciative and

peace loving populace. He adopted the title of *Wadiyar* (title of respect used by the Jangama priests meaning protector or master, together with a profession of the Jangama or Lingayet creed), and assumed the Government of Hadinadu and Karugahalli. These events are said to have taken place in about the year 1399 A. D. He then left Hadinadu and came to Mahishapura (the present Mysore). The present ruling family of Mysore is therefore named as *Yaduvamsa*.

Yaduraya and his wife Devajammanni begged of Sri Chamundeswari to favour them with children for the prosperity of their family, and took an oath to offer Her a golden cradle. Two male children were born. The first or eldest was named Hiri Bettada Chamaraja Wadiyar. Chama Wadiyar was the second. According to the oath, they hung a golden cradle in front of the temple on the Chamundi hills.

Nanjarajayya of Kenchangud was very old and had no children. So, Yaduraya sent his second son to look after the administration of Kenchangud and also to look to the comforts of the old gentleman.

Sri Yaduraya Wadiyar ruled for twenty-three years and greatly extended his country by defeating many palegars and died in the year 1423.

Some say that the Yaduraya of the inscriptions and of the *Santanambuja* or progeny-lotus of Mysore was Vijaya.

His Successors.

The successors of Yaduraya.—Hiri Bettada Chamaraja Wadiyar, (1423-58), Thimmaraja Wadiyur (1458-78), Hiri Chamaraja Wadiyar, the six-fingered (1478-1513), Bettada Chamaraja Wadiyar, who was very strong and had assumed the title of *Birud intembaraganda* (ಬಿರುದೆಂಬಂಬರಗಂಡ) (1513-52.) Immadi Thimmaraja Wadiyar (1552-71)—ruled continuously aud greatly extended their territories by military conquests, over pallegars and petty kings.

Immadi Thimmaraja Wadiyar divided his country equally among his three sons. The eldest son Thimmaraja got Hemmanahalli; Krishnaraja, the second son got Kemballu: to Chamaraja, surnamed Bola or the bald, the last son, he gave Purigere, (the present Mysore). Here, a fort was either constructed or repaired in the year 1524, to which, from Mahishasura or the buffalow-headed monster, whose overthrow was the most noted exploit of Kali or Chamundi, the name "Mahishapura" or "Buffalow Town" was given.

Sreerangapattana was the seat of the Vijayanagar Viceroy who extracted tributes from the Wadiyars as from the other local chiefs. The downfall and the decaying condition of the Vijayanagar kingdom was to the advantage of the growth of this dynasty. and after the battle of Talikota in 1565, taking full benefit of the confusion that was prevailing in the court of Vijayanagar, Bola Chamaraja Wadiyar managed to evade payment to the Viceroy, under the pretext that the crops were very much destroyed by the ravages of the wild pigs. He died childless in the year 1576 and was succeeded by his brother Thimmaraja Wadiyar's son, Bettada Chamaraja Wadiyar, better known as Bettada Wadiyar.

He was strong and fearless, but incapable as a ruler. The treasury was soon emptied and he was unable to pay the usual tribute due to the Vijayanagar Viceroy, Sreerangaraya, at Sreerangapattana. This state of affairs set some important statesmen a thinking as to what was to be done.

Bettada Wadiyar had an younger brother by name Raja Wadiyar. He was capable and intelligent. He was approached by the discontented, and was offered kingship. But the enormous debt in the form of tribute to the Viceroy was no welcome responsibility to induce him to accept it—upon which it was decided to make a general collection of funds. The women of the palace gave some jewels in addition. This done, he was approached a second time, and he consented.

As usual, when Bettada Wadiyar came to the Durbar, he beheld to his great surprise the installation of his brother as King. On enquiry, the perpetrators bowed low their heads and said, "Sir, hereafter, your brother is our king. You please be our representative at the court of Sreerangaraya at Sreerangapattana, or live in Mysore itself as a royal personage. We will finance you." Bettada Wadiyar got wild, and replied, "I won't be either at Sreerangapattana or in Mysore. Do as you please." In the heat of the moment, he went out of the palace, but being a kindhearted man, stayed in Mysore.

GEOLOGICAL NOTES.

By K. R. S. N. Rao, Student.

Chapter I—Air.

(*Continued from Dec. 1930 issue.*)

The previous article has given to th readers some idea about the 'composition of air,' now it is our busines to consider the 'height of air.'

The Height of the Air—The actua height of atmosphere is not known But various methods are employed i order to find out the height. One o two examples are given below.

To find out the height of air b shooting-stars :—

Shooting-stars or meteors might b seen on clear and dark nights. Th number of these meteors is sometime considerably great. Their appearanc is sudden with a quick train or tail o light which vanishes immediately Sometimes they explode in the sk making thunderous noise, and frag ments of these exploded meteors hav been picked up as specimens. Astro nomers find out the height of air b means of these shooting-stars. They estimate the height by taking angles t the object concerned from both th ends of a baseline of known length. By such a method, they have estimated that the shooting-stars are visible a 54 to 80 miles from the earth's surface This is the height of air as the meteor are visible only in air.

Meteorites—These consist of stone o of iron. In themselves, they are dar and cold, but when they come within the influence of earth's attraction, they are drawn out of their orbits, and rush out to the atmosphere at an average velocity of 30 miles per second. When they reach the atmosphere they become incandescent. The dust in the air shows the light when the meteor appears. From the height at which meteors appear, it is inferred that the atmosphere extends for 100 miles o more above the surface of the earth The air is lighter and lighter as it recedes from the sea level. The density becomes less and less as we go higher and higher, so that breathing becomes impossible at a height greater than six or seven miles.

In conclusion, air does not extend t a greater height than hundred or little more than hundred miles.

SMASHED

OR

THE WIRELESS PATROL COME TO GRIEF.

(As told by "SPARKS" of the Wireless Patrol.)

(Continued from the previous issue.)

Thus must have passed a week or more. I could keep count of days only on the appearance and disappearance of the ray of hope, that flitted every day of my life in the dungeon, short though it was. Then there was the mysterious appearance of the one-dinner-a-day, the thing that somehow came in, and the utensils somehow disappeared. In the first few days of my confinement, I had resigned myself entirely to fate and had resolved to take chances as they came on. This state of mind did not last long. I became anxious, nervous, and impatient. Curiosity, mingled with a sense of fear and a suspense of what could be ahead, so possessed me day in and day out, that one night I said to myself "I will not sleep—I must rave this out" and sat up. It was a tedious vigil, a long night of fright. Nothing untowered happened and the night wore itself away. A general brightness dawned. I could hear birds beyond my hole. It was morning. I felt myself well punished for my watchfulness. The usual dinner was not there. It had for once failed to make its mysterious appearance. That was my clue. "*There is something beyond it.*" I murmured and moved up to the corner, the corner at which my dinner usually awaited me. Sure enough, it was not there. I examined the spot and round about; a huge rock, about a foot and a half across, made a part of the corner wall and appeared to be somewhat detached. I examined its surface and found it was not cemented to the sides. I gently pushed it to see if it moved and to my great surprise it *did stir.* Should I act further? Was there no danger behind? Shall I be wise to peer? I stopped short and thought.

In a couple of minutes I decided and leaning my back against the wall, with both my hands and feet, I pushed the stone. There was a slight movement of the stone, and encouraged by this effect, I made another determined effort. Lo! The stone gently rolled back, descending an inclined path, and at the end of a couple of yards, settled itself into a small pit, that was there, as if to receive the ball. I was face to face with a narrow passage, wide enough to admit of a man on all fours, and dark enough to confound my bewildered senses. This was a new turn of event and without any more ado, I entered "come what will." I crept on my fours, feeling my way by feeling the side walls, and thus advanced a dozen yards or so. There was a faint groan, a gentle murmer, from my left. "This is curious" said I to myself and paused to listen. The murmer and the groan continued while I held my breath. "Alas, it must be another in similar situation, perhaps, Balu, perhaps Kittu, perhaps a strange victim" and I was feeling the spot about, expecting to find some round stone. There it was, sure enough, and I tapped. The groan ceased, the murmer stopped and I was settled. Leaning against the wall, I applied my hands and feet once more. There was a stir, a crackling sound, and a roll, and silence again. Another passage opened before me, ending in a somewhat larger aperture, now bright with light. I entered, and crept fast. My joy knew no bounds when, as I panted for breath after my laborious struggle. I found streached at full length on the floor, the dearest thing on earth. "Balu" I cried out, loud enough for him, and yet faint enough for any invisible listners, and this roused him.

He opened his eyes, and struggled to get up while moved to tears, both for joy and grief. I lifted him to my heart, and we lay long in each other's arms, while our tears mingled and made a pool of it on the floor. After first effects were thus over, I disentangled myself and observed the scene of our stay. It was a similar cell, as my own, abutting on the steep. The same wood work was there; the same spot of light, and the same terrible valley beyond the aperture. "We are immediately under the "lonely tree" said Balu "some hundred and fifty feet below. There is another three hundred yards or so below us, and you know our fate! On some bright morning, a genii will appear before us, will smash the wood work before us, will disclose to our view the awful valley and its hellish depths, and then we will have to choose....."

"Choose between what?" ejaculated I.

"Choose between the Devil and the Deep....."

"What the Dickens do you mean" I querried.

"The old story" returned my man.

At the same time we heard a loud shriek, a terrible oath, a number of confused cries, a sharp something, and a heavy thud; a silence of ten seconds at the end of which a piercing shriek again, dying away into a faint groan as though from the depths of hell. All was silence once more. We looked at each other and blinked.

"We will have to choose that—or something worse. ....."

"You mean there was a fall now..... is it indeed so?"

"Yes, the man must have struggled, he must have been overpowered, bound into a bundle, and pushed beyond the battlement to fall precipitous into the dark pool below, some hundreds of yards through, or get knocked against some pitiless rock, there to get crushed and ground. That end awaits us as well. I have already prepared myself for the inevitable. You do so too, while there is time Let us pray, may be for the last time, in our lives." We fell prostrate on our bellies, faced the last ray of hope that entered by the only crevis in our lives and prayed, not for life and light, this time, but for a speedy end of this tedious death for life and light beyond the known.

(To be continued.)

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Wonders of the Insect World.

BY SRI KASYAP.

All the insects belong to the group *Insecta* or *Hexapoda*. This is the largest, and in some respects, the most remarkable and powerful group of the animal kingdom. The name "Insecta" means "cut into" and refers to the distinct "waist" separating the abdomen from the rest of the body. Since most of this class do not have this "waist," the name "Hexapoda" meaning "six-footed," referring to the important fact that each adult insect posesses six legs, is given.

Among the *Inverteorates*, Insects occupy a place similar to that held by the birds among the *Vertebrates*. Typically both have wings and the power of flight, bodies richly aerated and brightly coloured; both are very active creatures and sexual dimorphism is often very well marked in both the groups, each of which is rich in species all closely connected.

Many insects are remarkable for their high degree of intelligence, which shows itself mainly in a number of instincts concerned with the protection and rearing of the young, but also leading to the formation of communities of different types for mutual support and preservation.

The insect world like the world of men, has its master architects and builders, painters and decorators, carpenters and masons, and many of its odd structures are marvels of economy, safety, comfort and beauty. There are found the masterpieces of their architecture, adorned with wonderful designs and colours, and fortified against invading enemies.

Some insects are troublesome; others are injurious to plants; but, on the whole, the services they render far more than counterbalance the injury done in some cases. Without them, the world would be uninhabitable. Economically also, this is a very important group.

The body of an insect which can be analysed into twenty-one segments, is divided into three distinct regions, namely the head, the chest or thorax and the hind body or abdomen, or belly.

ANTENNÆ.

The head is externally unsegmented and bears a pair of many-jointed, strange-looking outgrowths which are often spoken of as "horns," or "feelers," or "antennæ." They arise from the head between the eyes, and vary greatly in form. Some are short, some are long, but in one insect they are more than four times the length of the body. They may be bent and moved in any direction. Insects, while at rest, generally place their antennæ on their backs or along the sides of the head. When thay are about to move, they spread them out. Some insects, when flying, keep them in constant motion; sometimes the one is raised, and the other is depressed. More often however, they are very remarkable organs. Some male moths have very feathery or fernlike antennæ, often of a most intricate structure, as those of the Tussock moth, seem to serve their owners as "noses" for smelling; the antennæ of the female are not so feathery, and perhaps the male is able to scent where she is from long distances away by means of his branched antennæ; or perhaps the feelers of one insect serve as a receiver and the other as a transmitter for a kind of wireless communication. In Butterflies, they are usually knobbed or clubbed at the tips. In a whole group of Beetles, (the "long horns"), they are extraordinarily long and flexible. The antennæ of the Dragonflies are so minute and thread-like in proportion to the size of their owner, that they are not noticable at all. The antannæ are "important sense organs" also: meaning that an insect is able by using its antennae, to appreciate certain events that are taking place in the world around—just as our ears, eyes and noses tell our brains what is happening. Insects use their antennæ in a way which snggests their "feelings." But we cannot yet be sure what kind of impressions, the antennæ pick up and transmit to the insect's brain. There can be little doubt that they are sometimes organs of touch, like the tips of our fingers; while other insects, especially ants, appear to be able to tell one another where a plentiful supply of food is to be found merely by rubbing their antennæ together. They are also used for caressing.

EYES.

The head also carries the eyes. Many insects have in addition two or three tiny heads in the centre of the forehead, as in a wasp or a blowfly. But this applies only to "grown up" insects. Many young insects seem to be blind, or nearly so Even a caterpillar which has six small eyes set low down on each side of its face, probably sees no more of the world in which it lives than the particular bit of a leaf that happens to be exactly "under its nose." The eyes of insects may be said to include "a world of wonders." Some are called simple and vary in number from two to sixteen. Other eyes are compound. When examined under a microscope, they are seen to consist of a great number of six-sided pieces or hexagonal facets. The number of little eyes varies in different insects. In ants, they are comparatively few in number. The housefly has about 4,000, the silk-worm moth about 6,000, some butterflies, 17,000, some beetles, 25,000 and so on. Insects which live in the substances on which they feed have small flattened eyes. Those which have to seek their food and to see at a distance, have large round eyes. The mosquito and the housefly can see in all directions. Insects have so many eyes because, the eyes are immovable.

MOUTH-PARTS.

The head bears, in addition, the mouth-parts. The mouth of an insect is strictly speaking, no more than a hole or opening into the throat. There is no inner chamber furnished with teeth and guarded by tightly shut lips in which chewing or masticating is done. Insects which eat solid food do all their biting "outside," so to speak. Their "jaws." of which there are usually three pairs, one behind the other, hang down in front of the mouth-opening, and work, to and fro from side to side like scissors or pliers. The mouth-parts, when fully present, consist of an upper lip or labium. Underneath the labium is a pair of mandibles or jaws. Next to the mandibles, there are the two other pairs of jaws, a pair of maxilla and a second pair of maxilla, each with palps which are hairy structures; these, when not actually in use, are folded away behind the mandibles, and are reserved for the more delicate kind of work, such as

(*Continued on page 6*).

The Lure of Postage Stamps.

BY A COLLECTOR.

As time rolls by, life becomes more and more entangled and some pleasant and interesting pastime is absolutely necessary. Mere retirement from work is not the ideal form of rest, but retirement with some interesting and paying hobby is the ideal form of rest.

The childish delight of collecting old scraps of paper without any value, has now become one of the most popular and universal of hobbies. More than ninety years ago, the first postage stamp was issued in Great Britain. Now there are nearly 60,000 varieties of postage stamps. There is not even a single country in this world, without an issue of postage stamps.

When postage stamps were first issued, they only bore the head of a king or queen or president. As thoughts advanced the designs in postage stamps changed. Now special stamps are issued for almost all great happenings. In fact stamps denote everything.

Great kings and presidents who played an important part in the drama of the world—Emperors driven out of their thrones like German Kaiser—murdered Emperors like Russian Czar—Monarchs who failed like Emperor Maxmillon of Mexico and Emperor of Brazil.—Modern cities with their huge sky scrapers and tiny villages of beehive huts in centre of dark Africa—The most flourishing of countries with their numerous industries and the desert wastes of Sahara and Siberia—The tropical forests of Africa and America—Volcanoes and Earthquakes—Great Patriots—National Heroes and Religious martyrs—wonders of science like Radio and Aviation and lastly the horrors of war and destruction—are all pictured on postage stamps.

Collecting postage stamps is bringing the world to ones own home. The wide, wide world pictured on attractive stamps lie in our album. They are not mere scraps of dull black paper, but they are bright, pictorial and attractive pieces of paper, always appealing to the eye. One glance at the beautifully arranged album, will drive the worst worries from our minds.

Stamp collecting is also a good educational aid to school boys. Reading only bores them. They read to-day and forget to-morrow. But stamp collecting helps them a great deal. Stamp collecting is a game for them and the knowledge they get from it is pleasure. They look at their stamps and bit by bit gather knowledge of History and Geography. In general knowledge, stamp collectors surpass their friends who are not collectors. Stamp collecting is never a foolish and childish hobby. It is a real educational aid.

But what makes the aged enjoy a collection more than boys? The reason is plain. Stamp collecting is a safe investment. Apart from the pleasure it affords, it pays them well in the end. In the world war, high class government securities, depreciated even down to 50% while stamps rose in their prices. The value of stamps since the Great War has risen ten-fold. From the great war, people were assured that stamps were the only gilt edged security possible. These few instances of fortunes made by stamp collectors are good examples of investment in stamps.

This is the story of the world's rarest stamp—The British Guina one cent black of 1858. A school boy named Jack William sold this specimen for only Rs. 4 and annas 8 in 1883. In 1900, M. Phillip La Renotiere Von Ferray bought it for Rs. 65,000. Ten years later the record price of Rs. 150,000 was offered for this stamp. But the offer was rejected.

His Majesty King George V, bought two "Post Office" Mauritus stamps for Rs. 10,950 only in 1906 and 15 years later sold it for Rs. 52,500.

An old Soudan gentleman accidently found an old school boy collection of his in his library. Out of mere curiosity he turned over the stamps to a London stamp-dealer. To his great surprise the collection contained two Mauritus "Post Office" stamps and he got Rs. 50,000, out of it. Similarly hundreds have accidently found rare stamps.

Everyone of us cannot find rare stamps but every anna we pay towards stamps will breed rupees in our life time.

With all these it is not a wonder that all over the world millions of collectors are found fond of "useless bits of paper."

HOUSE OF MYSTERY.

It was dead of night. The whole city was silent. Now and then the police whistles were heard. Just then a coach drawn by two milk white horses came and stood before a house. The decorations and the neatness of the house indicated that the owner of it was a man occupying a high position in life. A dim light in the front verandah was burning. The coach entered the compound and stood before the verandah. A man dressed in simple clean clothes got down chewing the leaves and a torch light in his hand he went near the door of the verandah. A board was hung there. With the help of his torch light he saw what was written on the board. He went into the verandah and knocked the door. After a short interval, the bolt was loosened from inside and a man, in his night dress came out. He was perplexed at the sight of the man standing outside.

'Who are you please? your coming here at this odd hour forebodes some evil. No time to wait, tell me who you are,' he asked.

In a mild tone the reply came. 'Dear Doctor, my wife as you know is suffering from influenza. Her condition is serious. So I request you to kindly go over with me and attend to her.'

'To attend to her, at this hour! Are you prepared to pay me satisfactorily?'

'By all means dear doctor' was the reply.

Shivu, was the leading but also the greedy doctor of the time. In his thirst for money he used to commit horrible crimes. Patients without money were dead to him. Rich and the poor were one and the same in his eyes. So when he was promised payment by the gentleman he went in and dressed himself nicely, and with a stethoscope in his hand he came out. Both entered the coach. The coach moved on, in the public streets of the city, causing fear in the sleeping souls.

After a quarter of an hour the coach entered a big compound about a furlong in length, which contained a magnificient building decorated with lights of all colours and photos. They passed through an avenue and reached the building. The Doctor was astonished at the beauty of the building.

He was lead by the gentleman to a dark room with no ventilation, where

the patient was living. The doctor was astonished to see the gentleman with whom he came disappear. He waited for a long time, expecting his coming. But the gentleman did not turn up. Thinking that he had gone some where he approached the patient. The patient was covered with a blanket. He removed it and saw another blanket covered. He didn't remove it but asked 'Madam, how do you feel!' There was no reply. He thought that she was unconscious and removed that covering also. But to his astonishment he saw another covering. He removed that also. He saw one more. He was terrified. By this time all the lights outside were put out. He was left alone. He went hither and thither but could find no way. He was perspiring out of fear.

Few minutes later he heard thousands of people laughing, and at the same time crying 'Doctor! there is no patient, this is only a punishment for your greediness.' He began to bawl out for fear. Then he saw thousands of hands on the wall holding money and crying 'Doctor! money!' By this time the doctor was no man. 'Help! help!' he called out.

The neighbours were all astonished to see a man calling out for help in a haunted house. It was locked from outside. Thinking some devil to be inside they all ran away.

By this time it was dawn. He came out of that room and to his astonishment, he saw that it was not the house which he saw in the night. It was a haunted house. The steps were all broken and the major part of the building collapsed. He said to himself 'This is really a house of mystery.'—B. SRIKANTAIAH, M. C. Rover, Mysore,

THE HOARDING GAME.

You all know the hoardings game in "Scouting for Boys"? Here is a method of playing it without going outside the Troop headquarters.

A number of large advertisements are cut out of newspapers or magazines and pinned up on the notice-board to represent a hoarding of posters.

Patrols are given one minute to observe the posters, and then they go away to their Patrol corners and write down a list of the articles advertised—F. A. STOCKS.

—*The Scout.*

WONDERS OF THE INSECT WORLD.

(*Continued from page 4.*)

mincing up finely the large fragments of food, which the mandibles tear away. Then there is the lower lip or labium.

As these parts are put to very different uses according to the variety of the food of the insect, they are correspondingly greatly modified, certain parts often being absent altogether or may fuse; but though altered in appearance. traces of them will be found. There are four kinds of mouth-parts recognised :

1. *Biting*—The insects which possess this kind of mouth-parts feed upon all sorts of solid refuse material. In them all the parts are well developed and are also easily recognisable. Examples are cockroaches, beetles, grasshoppers, crickets, etc.

There are many insects, however, which feed only on liquid food, such as the nectar of flowers or the sap of plants, or even the warm blood of animals. These insects have, instead of biting jaws, all sorts of wonderful appliances for cutting and piercing and sucking and pumping.

2. *Sucking*—The food of the insects which have this kind of mouth-parts consists of the nectar of flowers, and they suck it from the bottom. The mandibles here are rudimentary or absent. The laciniæ of the first pair of maxilla are much elongated, grooved and are closely applied to form a tubular coiled body, known as the proboscis. The second pair of maxilla which is an important structure in the larva, which forms the spinnerets and excretes, the silk or any other material with which the cocoon is made, is in the adult much reduced and represented only by the palps which are hairy. The sucking is done by a suctorial stomach which is muscular and is a lateral outgrowth of the æsophagus. Examples are butterflies and moths.

The proboscis of the butterfly winds up like a watch-spring when not in use.

3. *Biting and Sucking*—Here the mandibles are used for biting and holding the food and the wax is secreted from their bodies for the construction of the hive, and in the case of the mud-wasps for the construction of the nest. The labium is modified into a long, projecting medium outgrowth to form a grooved tube called the ligula or tongue. along which nectar from the flowers is sucked up. The laciniæ of the first pair of maxillæ form small blade-like structures which help in cutting. The palps are diminished in size. In some insects the size of the tongue is very large. In one insect it is longer than the body, and when not in use is carried between the legs, close to the belly extending behind like a tail. Examples are Bees and Wasps.

4. *Piercing and Sucking.*—In this kind of mouth parts, there is a bunch of sharp needles and lancets in front of the mouths and are used for piercing the skin of their victims and sucking the blood. In the mosquitos, the labium is a long slender structure, and the labium is grooved and forms a tube which is not complete along its upper middle line. The base of the labrum is elongated and forms a fleshy projection. The mandibles and maxilla are transformed into two pairs of styles or needle like bodies. In the very middle is situated a fifth part which consists of a grooved tube corresponding to the tongue, known as the hypopharynx. The maxillary palps are sensory in function. When the labrum rests on the labium the tube is made complete. Inside this tube, four stilets which are modified mandibles and first pair of maxilla work. With these styles, a puncture is made in the skin of the animal andwith the help of the sucking crop, blood is sucked in. Examples are Gnats and mosquitoes.

The tongue of the housefly, or the blue-beetle, is an equally marvellous contrivance, which we may liken to a sponge connected with a tube leading to the insect's mouth. Any liquid food is mopped up and swallowed with the greatest ease; and if the fly wishes to take some solid food, such as sugar, it simply fills its sponge with its own saliva, and thus dissolves away what it needs. The mouth-parts of the ant are peculiar for the palps are outside the mouth, and the mandibles can be shut down and locked together over the fast closed mouth. In the bug, all the various parts are kept bent underneath the body, when not in use.

(*To be continued.*)

Traveller—Sir, is there time enough for me to drink a cup of coffee?

Guard—There is, provided you take me in also!

Commissioners and Rover Leaders in Conference.

The Commissioners and Rover Leaders of the Boy Scouts of Mysore met in Conference on the 21st and 22nd instant, amidst the very romantic surroundings of Pumping Station near Soldevanahalli, 12 miles from Bangalore. All the eight Districts were represented at the Conference, as were also all the Rover Crews in the State.

At 9-30 a.m. on the 21st. Mr. K. Shankaranarayana Rao, M. A., B. L., Chief Scout Commissioner, opened the Conference in a felicitous speech which was very much appreciated. The Conference immediately thereafter proceeded to sessions when important questions affecting Commissioners were discussed, and subjects deliberated upon. The whole of the first day was occupied with subjects affecting Commissioners. There were Camp Fire talks that night when inspiring yarns were spun by some of the members, and notably by Mr. K. H. Ramayya, B.A., Bar-at-Law, Registrar of Co-operative Societies and Mr K. Srinarasimhaiya, M.A., L.T., Deputy Director of Public Instruction.

Sunday, the 22nd began with the breaking of the Flag, when Mr. K. Srinarasimhaiya started the day by giving the thought of the necessity of humility in the worker before the Immanense of the Creator. The Sessions this day were devoted to the discussion of Rover Problems.

In the evening, the Chief Scout Commissioner held the Ipise ceremony when he presented warrants to the District Scout Commissioners and the Assistant District Commissioners present. The Conference closed with a couple of short speeches and the singing of the Mysore Anthem. Many important questions were discussed at the Conference like the kind of propaganda work necessary to develop Scouting; the co-ordination of the work of the Assistant District Commissioners with that of the District Scout Commissioners; the points to be emphasised at the visits of the District Commissioners; etc. A strong Sub-Committee was formed to go into the question of Rovering as a whole, and to submit draft rules recommendations for the organisation of Rovering in the State. It was further resolved that a Rover Camp should be held where advanced Rovering could be made available to the Rover Leaders. Another Sub-Committee was formed to bring out original writings or to translate or adapt literature already existing into Kannada and Urdu and help in the publication of pamphlets for the use of Scouters, or for purposes of propaganda.

Among the visitors to the Conference may be mentioned Miss C. E. Ballard, Assistant District Commissioner for Cubs, Mr. K. Sanjiva Kamath, B. A., B. L., Provincial Secretary, Boy Scouts Association, Madras, who came down all the way from Madras to attend the Conference; Mr. A. K. Syed Taj Peeran, B A., Deputy Commissioner and Vice-President, District Scout Council, Bangalore; Mr. M. Ramachandra Rao Scindia, Mr. M. Sultan Mehiyuddin, M A., LL.B., M.Ed., and Messrs. K. H. Ramayya, Registrar of Co-operative Societies and K. Srinarasimhaiya, Deputy Director of Public Instruction, Mysore Division, both of whom stayed with the campers during the two days of the Conference.

CHIEF COMMISSIONER'S OPENING SPEECH.

In declaring the Conference open Mr. Shankaranarayana Rao said :—

My brothers :—(When I say "brothers" our sisters are also included). It gives me very great pleasure to be in your midst this morning and I am grateful to you for this happy opportunity you have given me to open this Commissionors' and Rover Mates' Conference. I feel not only pleasure but a certain amount of pardonable pride—that it has fallen to my lot to open this Conference, which is the first of its kind. Though, on previous occasions, we have had many conferences, there was not even one that consisted entirely of Commissioners and Rover Mates. So this is the very first of its kind.

Though this great scout movement was inaugurated several years ago, and though some work has been done, still work of great magnitude yet remains to be done. The work so far accomplished may perhaps be styled as spade work; the real work has yet to be begun and accomplished and the part that we Commissioners and Rover Leaders have to play in that work ahead of us must necessarily be very important.

In any work that is undertaken it is at the commencement that the workers are confronted with all kinds of difficulties. There will be prejudice; there will be all kinds of obstacles, due to reasons sometimes real and sometimes imaginary, and all these have to be combated. Such difficulties are of a kind that cannot be ordinarily overcome by mere words and arguments, however convincing. But they have to be got over by the right sort of work and the proper kind of life. The best argument in favour of Scouting is work done in a spirit of selfless service; that is the only convincing argument

Lord Baden Powel has said that "Scouting is a medicine, which is a component of many ingredients"; ingredients which vary from nation to nation, from country to country. The efficacy and propriety of the medicine depends not only on the ingredients of which it is composed but also on the patients to whom it is administered. I need hardly remind you that when we have got to compound the medicine and administer it we must take great care in selecting the ingredients, having due regard to the disease and the temperament. The several ingredients have to be selected after careful scrutiny and thought keeping steadily in view the nature and the susceptibilities of the boys, their good and bad parts so on. The responsibility is thus very great. A careless combination which may result in trouble, is always to be avoided.

You have doubtless heard of the IPISE. I dare say we all are anxious to go through this ceremony which has been organised by our Chief, Lord Baden Powel. It is a very interesting and nice little ceremony, and we shall perform it to-morrow. I have not had the privilege of going through it myself at the hands of some one bigger and more experienced than myself;

but in scouting there is no 'big and small' and we shall try to perform that ceremony ourselves.

As you are all aware, the meaning of the word IPISE is Whither? It is a very significant expression. What are we going to do? What are our ideals and aims? What is it that is expected of us? Such are the questions that the ceremony propounds and we are expected to answer them by our life and work.

The first letter stands for Ideals. What are the ideals that we must have and work for? What is to be the motive power behind our work?

The second letter P stands for Possibilities. What are the possibilities that are latent in us and in our boys, which we must try to draw out, the seeds that should be encouraged to sprout up and to grow into plants and eventually into a full blown tree yielding fragrant fruits and delicious fruits. What are our possibilities that can be utilised to serve humanity? We are conscious that we are small and we know we are imperfect; yet with the help of God, who stands behind us all, we can do something. It is with that spirit of humility that we proceed to do our duty.

The third letter I stands for Interest. What is it that interests us, in doing our little bit to help others, to serve them? We must create for ourselves interest in the work that we have got to do and also interest the boys in Scouting.

The fourth letter S stands for Service. Our motto is to serve humanity preparing ourselves, all the time, for such service and being always on the look out for opportunities to render service.

The last letter E stands for Example. This letter has an especial significance and is particularly intended for us, Commissioners and Rover Leaders as we have to set an example unless we are ourselves fit to do so and it is therefore our duty to strive to perfect ourselves, to be ever vigilent, to see that we commit no mistakes. This is most fundamental in Scouting and Rovering. To try to set the right example is the greatest of our responsibilities. One impure thought, some unworthy conduct and even a careless word used may lead to unhappy results. It is therefore important to remember that we must always be pure in thought, word and deed. This expression IPISE therefore means whither are we going? What are the ideals that ought to inspire us? What are the possibilities that are latent in us? What interests us most? What kind of service shall we render and how shall we make it effective? What is the right kind of example that we should set for the boys to follow?

Indeed we must have a sort of self introspection every day; we must put a series of questions to ourselves. It is better that after the day's work we review what we shall have done that day. We must begin the day's work with the Scout ideals before us, we must keep reminding ourselves of the great promise and then see if we have really done anything worthwhile.

One cannot be a fairly good Commissioner or a Rover leader unless one is a good enough Scout. If we are not efficient ourselves we cannot set the right example and give the right kind of inspiration. Lord Baden Powel has said that we are all photographed by those that are entrusted to our care. There will be invisible records made of what we are and what we do; a sort of cinematograph will be taking place all the time. All our acts and words are recorded aye—Even our thoughts and emotions. We must therefore try to be good, pure, loving. We must radiate love and joy. Scout gives a peculiar power, which transmutes the base metal of sorrow and depression into the gold of joy. I think that by leading the true scout life it is possible for every one of us to transform our life's experiences, good and bad; happy as well as unhappy, into joy. If we truly believe in an all-merciful and all-loving God and remember that there can be no injustice in the world, if we learn to think of Him as the embodiment of Love and adjust our actions according to such belief—then we shall be able to transmute sorrow into joy.

A great teacher has said that each one of us is a sculptor and that we can shape ourselves into a very beautiful image. He says that by the chisel of our experience of good and evil, we cut into the marble that we are, we chisel it, remove the augularities, polish it and gradually make ourselves into the likeness of the Great One. It is very important for a Scout to remember always that he is a Sculptor and that his business is to chisel himself into the likeness of Him, who is our Father.

Another idea that I want to place before you this morning is that if we write on the same page, if we keep the same headliness in the copy book of our Life we cannot really progress; we cannot effectively serve; we stagnate. We have to change the headliness, from time to time, try to evolve new headliness ourselves. We must be unique in our own way. We must change according to the needs of the time and keep steadily improving ourselves and our environments.

I do not think I shall be justified in detaining you any longer. I would however like to make one or two more observations. We have got a very great and heavy responsibility. We have all to try to be like the beautiful flower which grows unconsciously into beauty and fragrance and which gives of its beauty and fragrance to all around, not because it is anxious to do so but because it cannot but give it. We must work like such flowers. We should not go about saying, I am doing this, I am doing that and the other. If the individual tries to perfect himself and tries to be full of joy himself—then he will have done his bit, he will add his own tiny bit of perfection and joy to that of the world. Then we automatically begin to serve others and the service also becomes effective. Let us, therefore fill our hearts with joy—allow ourselves to be inspired by Him who is at once the Master and Servant of Humanity and go forward.

We have now met here to have an opportunity of discussing various important points connected with the work that awaits us. We have to deliberate as to how to encourage and popularise scouting; how to give it a better push and how to bring in more boys into the organisation. We must make this movement a real boon to humanity. To decide upon the requisite ways and means is the work before us and I am sure that to this task we shall all apply ourselves with love and enthusiasm.

With these few words, I declare this Conference open. I cannot sufficiently thank the Headquarters for having asked me to open this Conference and thereby afforded me such a fine opportunity to meet and to share a few thoughts with you all. I wish you all every success in your work

THE MYSORE SCOUT CLUB.

VISWANATHA RAO, H. KULKARNI, Mysore.



Dear Friends,

"To foster Brotherhood and encourage International Correspondence" is my great desire. As it is a known fact to you that "The Mysore Scout Club" has done its best to achieve this object, I need not further comment upon the subject. Dear friends, while writing this letter to you I have some good aspirations in my heart and before I finish this letter, I want to pass them on to you, for I believe they may be read by some aspirants who are destined to make this club a country wide living body for the benefit of our young folks.

I have great pleasure in announcing that no fee or any kind of subscription will be charged for the membership of the club. It will be open to all who may seek to come within its fold. Again there will be no hard and fast rules binding the members. It shall be a free and voluntary co-operation between reader and reader.

Every sort of possible information and help will be supplied to the readers, subscribers and non-subscribers alike only for the asking. You have of course to enclose reply postage. Again selected queries will be reproduced in the "Mysore Scout Club" columns. Every attempt will be made to meet the demands of the readers; whether they want some suitable friend correspondents inside or out-side India; or if they want any information on a point that might be taxing them; or if they want any information regarding their hobbies or anything they may choose to ask. Of course technical questions cannot be answered though every attempt will be made to meet every query. A query which is not accompanied by reply postage or which is shabby and unintelligible cannot be replied.

Friends, will you like this new venture and will you like to lend your helping hand when called upon to do so? If so, then drop down a letter and send your blessings for this new way in which we hope to help you. Please write down the words "FRIENDSHIP" on the upper left-hand corner of your envelope and address to :—

Mr. Viswanatha Rao H. Kulkarni,
1225, Krishnamurthipuram,
Mysore.

(Correspondence Section.)

K. S. Narayanaswamy, Rendangattalai Natcharkoil P. O., Kumbakonam, S. I. Ry.

Miss Joyce Sayer, Princes Street, Cottesloe Beach, West Australia.

J. R. De Villiers, University of Capetown, Rondesbosch, Cape Town, South Africa.

G. E. M. Moore, 36, Glencairn Drive Ealing, London, W.5.

Dr. E. Philips Kurien, M.B., F.H.S., Edavazikal, Muvattupuzha, Travancore.

Jean McNoe, Glencaple, By Dumfries, Scotland.

Miss Beryl Gray, Cor. 26th St. and Matheys Ave, Dundarave, P. O., West Vancouver, British Columbia, Canada.

Headquarters Notices.

B.S.M. Cir. No. 14/30-31.

Scout Headquarters,
Fort, Bangalore City,
25th March 1931.

Dear Sir,

His Highness the Chief Scout has graciously cabled his consent to open the Sixth State Scout Rally at Mysore on his return from foreign tour. The Rally will be held from 15th May 1931 to the 18th, both days inclusive. Further information in this connection will be sent in due course.

Meanwhile, I request you to arrange for your boys coming together in good time to attend the Rally. I may say that from what I see, competition is likely to be very keen in the several items thrown open therefor, and I would suggest your making good use of the extra time now available, to train your boys in them.

Scouters may kindly write to me for Railway concession forms for the use of themselves and their boys. It is likely that arrangements will be made for Scout specials to run from Bangalore and Arsikere respectively, if sufficient numbers of Scouts are available to travel by them.

The latest date for sending in applications to attend the Rally has been extended to the 31st instant. Applications should be forwarded to the Secretary, Rally Working Committee, Mysore, THROUGH the several District Scout Commissioners, from whom the necessary forms can be obtained on request.

Yours sincerely,
A. VASUDEVA RAO,
Organising Commissioner,
The Boy Scouts of Mysore.

N.B.—*Please send your vacation address.*

To All Dist. Scout Commissioners, Rover and Scout Masters in the State.

REVIEW.

We acknowledge with thanks the receipt of the Annual Report for 1929-30 of the Boy Scouts Association Madras. The report shows that the working of the Association in the year is remarkable in many ways. In spite of the public attention having been diverted into other channels of national activity, the progress of the movement in the province has been satisfactory. We congratulate our Madras brothers on the splendid work done by the various Honorary Officials and the Provincial Secretaries who seem to have left no stone unturned to strengthen and popularise the Scout movement.

FROM HERE AND THERE.

5,000,000 Scouts from Fleet Street Boy's Good Turn.

"B-P" and President Hoover join in 21st Birthday of Boy Scouts of America.

The Boy Scouts of America, whose Coming-of-age Celebrations concluded last week, received the following message from Lord Baden-Powell, the Chief Scout of the World :

My Brother Scouts of America—At your coming of age you can look back with some content on the years of your infancy and gradual growth to the standing you enjoy to-day.

While your corporate body has been growing in size your spirit and morale have proportionately increased.

You can now realize that you have attained your majority—your maturity.

This does not mean that you can therefore sit down with hands folded across your abdomen and say, "I'm through—all's well."

Not a bit of it.

You have put your foot on the high rung at the beginning of the ladder and now with confidence and ease trot up the further steps which lead to higher successes. Glance back at the progress you have made: see what you have accomplished in the difficult first years, in which you were handicapped by war and other conditions.

And then look forward and see the field of opportunity which lies before you. Visualize on the basis of the results obtained what you may achieve in the next twenty-one years working at the same rate.

Then, up sleeves and tackle the game —for a game it is – with confidence, with hope and with good cheer.

God speed you in your task.

President Hoover wrote:

Boyhood is the period of development. By the time he comes of age a boy has acquired, in body, brains, and character, the tools he must use in life. His work and play, his love of camping and knowledge of nature, his courage, his sportsmanship, his desire to serve his fellow men, have become a part of him, of what he will always be.

Scouting, too, has come of age. Through twenty-one years it has summoned Youth to the great adventure of lofty living. As the twenty-first year marks Youth's formal passage to legal maturity, so the coming of the twenty-first year of the Boy Scout Movement in America marks its entry into an era of maturer service. I hope it may continue through years of increasing usefulness to release that deep love of humanity, that eagerness to make life fuller and sturdier, that is the very core of democracy itself.

The Boy Scouts of America commenced in 1910, two years after the Scout Movement had originated in Great Britain as a result of Lord Baden-Powell's experimental camp on Brownsea Island, Dorsetshire, the previous summer.

A good turn performed by a newspaper boy, a member of a London Troop of Boy Scouts, was the immediate cause of the Scout Movement spreading to America, where, during its twenty-one years' existence, more than 5,000,000 boys and men are stated to have been identified with it. At the end of last November the total active strength of the Boy Scouts of America was given as 8,36,395.

The Unknown Scout.

The London Scout, who brought America's 5,000,000, boys and men into contact with Scouting, is unknown.

His good turn is, however, on record, thanks to the late Mr. William Boyce of Chicago, to whom it was done

Mr. Boyce had lost his way in Fleet Street, London, when the boy, wearing the Scout arrowhead badge in his coat lapel, guided him to his West End destination.

By declining reward on the ground that he was a Scout and was only performing his day's good deed, the boy drew Mr. Boyce's attention to what Scouting was, and after interviewing Lord Baden-Powell, Mr. Boyce introduced the Scout Movement into America.

On July 4th, 1926, the Prince of Wales, Chief Scout for Wales, accepted from the American Ambassador on behalf of the Boy Scout of Great Britain the bronze statuette of a buffalo, as a tribute "To the Unknown Scout" from the Boy Scouts of America.

This memorial of a small effort from which have sprung great results stands to day at Gilwell Park, the Scoutmasters' Training Centre in Epping Forest. —*Boy Scouts Weekly News Bulletin.*

A KIND-HEARTED SHAIK.

Once a very generous rich Arab Chief by name Hadisa lived in Asia Minor. He was so kind and generous that he never refused to give away what was asked. At last he had nothing left except a mare which he never wished to part from. Large sums were offered as her price but Hadisa was strong in his determination. One day another Arab by name Argoan came to Hadisa and said that he would give his very beautiful daughter in marriage in exchange for the mare. Hadisa declined the offer, which made Argoan so angry that he declared he would take away the mare some day by fair or foul means.

Days passed and Hadisa forgot Argoan's threat. One day Hadisa was on his way to Damascus with some camels to be sold there. He saw a traveller lying unconscious by the road side. Hadisa took pity on the man and aided him until he was concious. He helped the traveller to mount on his mare while he himself walked by his side. The traveller after regaining fully quickened the mare and being out of Hadisa's reach, declared that he was Argoan and had fulfilled his oath by taking away the mare from him. Hadisa requested Argoan not to tell this story to anyone as he feared that whoever heard of it would not help the weary travellers. On hearing this, Argoan dismounted and returned the mare to the owner. He said that he had not the courage to take away the mare from such a kind-hearted man. They became very good friends and proceeded on their journey.—Sent by Muktar Ahmed, Student, Bider (Hyderabad Deccan).

A Death.

With deep sorrow I announce the untimely death of Kunnamiah, one of the Scouts of my Troop by drowning in the Malleswaram tank. He was a student of the Fort High School and a boarder in the Sri Narasimharaja hostel. He was a very brilliant and promising student and was the only son of his parents.—R. Harry, Scoutmaster, VI Bangalore.

NEWS AND NOTES.

Daivoy Middle School, Mysore City.

The Investiture ceremony of the Scouts of the above school came off on 15th instant. Mr. K. Shankarnarayan Rao, M.A., B.L, the Chief Commissioner conducted the Investiture. Mr. C. Narasimiah, District Scout Commissioner and Mr. Ramaswamy the Cub Commissioner were also present.

Investiture at Hulikere.

Mr. K. Shankaranarayan Rao, the Chief Scout Commissioner conducted the Investiture of "Sree Krishna Troop" of Hulikere Colony at 8-45 a.m., on Sunday the 22nd March 1931. Messrs. B. Krishnaswamy Iyengar, Executive Engineer, T. Rama Rao, M. R. Krishna Moorthi Rao, K. V. Karve, Asst. Surgeon, J. S. Nanjunda Rao, Sub-Engineer and many officers of the colony were present.—M. Shankaranaranappa & B. Ananthaiya, Scout Masters.

Sri Maruthi Scout Troop, Avani.

The car festival was held at Avani on Tuesday the 17th February 1931. The Scouts of the above Troop did their best in restoring the car to its original position, as much difficulty was experienced for want of sufficient number of men due to jatra having been stopped. Let Sri Ramalingeswara bless the Troop.—B. Krishnamoorthy Rao, S. M.

Sri Kantirava Debating Society.

Under the auspices of the above Society a debate in kannada was held on .25th February 1931, at 5-45 p m. in the Kantirava Troop club room under the presidentship of Mr. H. R. Abdul Gaffar, B.A., Asst. to the Organising Scout Commissioner. The subject for debate was "That in the opinion of this house witnessing cinema shows does more harm than good." The proposition was lost.—Sent by K. R. Shankaranarayana Rao, Secretary.

An Investiture.

Mr. B. Sreenivasa Murthy, B.A, Amildar, Nagamangala presided over the Investiture ceremony of the Scouts of the Nagamangala Middle School. Mr. A. Vasudeva Rao, B A., Organising Commissioner who had very kindly come over on the occasion took the promise of the Scouts and spoke to them a few words of advice in an appealing and homely manner to the appreciation of all assembled. Mr B. Basappa, B.A., B.T. Assistant Inspector of Education made a speech on the usefulness of Scouting. After the singing of the National Anthem the function came to a close.—B. V. Rama Rao, Scoutmaster.

1st Sri Rama Troop, Dodballapur.

The Organising Scout Commissioner, Mr. A. Vasudeva Rao accompanied with Capt. Y. V. K. Murthy, District Scout Commissioner and Mr. Mir Iqbal Hussain, Rover Commissioner, paid a visit on the 8th instant. Many leading gentlemen of the place were present for their reception, prominent among whom were Mr. D. Kongadiappa, Asst. Dist. Scout Commissioner, and President Town Municipality Mr. S. Chikaveera Setty, Vice-President, Mr. H. C. Subba Rao, Sub-Assistant Surgeon, Mr C. Chaluvaiya, Pleader, Mr. Vasudeva Rao, Head Master, Middle School and Mr. K. Srikantaiya. The Scouts greeted the Commissioners when the car conveying them came by 5 p. m. at the entrance to the town, and escorted them in procession to the club room. They were taken round the club room and were very much pleased with the neatness and the good exhibits made by the Cubs of the Troop. After the inspection of the Troop records and books they were treated to light refreshment and then taken over to the Scout field where after the unfurling of the Mysore Flag the Scouts and Cubs gave an impressive display for a short period. After singing the National Anthem the guests were garlanded and motored back to Bangalore late in the evening amidst loud cheers. Sent by H. Surya Shankar, A.S.M.

1st Gajanana Troop, High School, Tumkur.

The Scouts of the above troop celebrated their 'Troop Day' on the 5th March 1931 under the presidency of Mr. C. Krishna Rao, B.A., B.L., District Scout Commissioner, Tumkur. After treating the audience with a light tiffin, twenty of the Scouts who had successfully undergone the second class test conducted by Mr S. V. Ranganna, M.A., Superintendent, Intermediate College were awarded second class badges by the District Scout Commissioner. A brief report setting forth the various activities undertaken by the Scouts during the year was read by the Scout Master Mr. S. Narayana Murthy, B.A., Mr. S. Bhyrappa, B A., LL.B., Assistant District Scout Commissioner gave a yarn on Scouting. Mr. S. V. Ranganna, M.A., Superintendent, Intermediate College, honoured the troop with his brilliant and valuable advice Mr. C. Ramanuja Iyengar, M.A., L.T., Head Master, High School, Tumkur, read his benedictory poems, composed in Sanskrit, especially for the occasion. The president fittingly remarked in conclusion how Mahatma Gandhi and the Viceroy Lord Irwin two of the Scouts of the world have brought about peace and goodwill to India and to the world on this memorable day. With the singing of the National Anthem and three cheers to His Highness, the meeting came to a close.—S. Narayana Murthy, B.A., Scout Master, 1st Gajanana Troop, High School, Tumkur.

NATIONAL SONG.

There is no land like India,
Where ever the light of day be.
There are no hearts like Indian Hearts,
Such hearts of Oak as they be.
There are no men like Indian,
So tall and bold as they be.
There are no Wives like Indian Wives,
So good and Chaste as they be
Our Glory is our freedom,
We want to Lord it over land and sea.
We are the Sons of freedom,
We want to be free.
Brothers, let us try and have it,
Try, try again, you will be free.
Sons of India Work for India,
Trust in God! you will be free.
Struggle, Struggle on you will succeed,
Surely! You will lord the land and sea.
Pray to God. The All-Mighty,
Have the Blessing and be Free.

—Sent by M. SYED MUSTAFA.
Bangalore.

Control, India!

When India first at Heaven's command
Awoke from out the slumber long,
This was the charter of the land,
And the guardian angels sang the song.
Control, India! India controls the souls!
Indian souls never shall be slaves!

—Sent by S. Rajashekharaiya, III year class Student, Government Middle School Saklaspur.

PUZZLES BY THE PUZZLER.

Competition No. 1.

(A)—SQUARE PUZZLE.

* * * *
* * * *
* * * *
* * * *

Across—1 An Animal
2 A Gaint
3 Painting
4 Examining

The words in the square when read Horizantally or vertically will read the same.

B—DIAMOND PUZZLE.

*
* * *
* * * * *
* * *
*

1 An Article
2 To Strengthen
3 Love Intrigue
4 To Place
5 Are

The words when read horizantally or vertically will read the same.

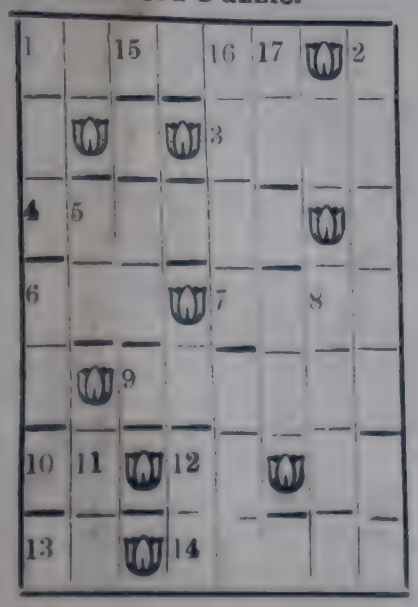
For the greatest number of Answers to puzzle number 1 sent by a single competitor a prize of Rupee one and for the next best Annas eight will be given. Entries must accompany unused stamps up to one anna for each entry.

Competition No. 2.

(A) By adding one letter at the beginning of the following imperfect words seven new words can be formed. The seven added letters will spell the name of famous city in India.

(1) AT, (2) ND, (3) AMP, (4) VT, (5) GLY, (6) IP, (7) BLE.

(B) Crossword Puzzle.



ACROSS.

1 Handkerchief
3 Flax
4 Conclusion
6 An Insect
7 Fault
9 Common name of a part of an animal or plant with A
10 Total
12 A preposition
13 A Suffix
14 A Xian festival at the end of 40 days

DOWN.

Hindu name
2 To Entice
5 Prefix
8 Preposition
11 Suffix in nouns
15 Plural of a weapon
16 Unlawful
17 A Chemical.

(C) Beheading.

Remove the first letter of the said words and get another said word.

Example—Behead an animal and get a verb: Hare—Are.

1 Behead a mouth and get a lovely curve.
2 Behead a food and get to swallow
3 Behead a lump and get an animal
4 Behead a number and get smooth

(D) Changing letters.

Change the following letter at a time but each time making a Dictionary word.

1 Change MAN into BOY in 3 moves.
2 Change DOG into MAD in 3 moves.
3 Change TIE into VAN in 3 moves.
4 Change LORD into KING in 5 moves.

A prize of Re. one for the greatest number of answers and a prize of Annas eight for the next greatest number of answers to the puzzles No. 2 will be given. Entries must accompany an entrance fee of anna one in unused stamps.

Rules for the Competitions.

All entries close before 15th April 1931. Entries received after that date will be disqualified.

Entries without the entrance fee will not be considered.

Any reader of the Mysore Scout can compete.

Answers with the list of winners will be published in the Mysore Scout for the month of April 1931.

Address all entries to—

PUZZLER,
c/o Mysore Scout.
Bangalore

PEN PICTURES.

THE MERCHANT—By Sri Kasyap.

The busy stall, the narrow and dingy show-room of the *Komati*—who is gifted with the secrets of his ancestral business, the trade—is thronged by many customers, no matter wherever it is situated, because the *Komati* or the Indian Jew, as he is termed by a few, is a very important, influential and friendly man with one and all.

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His frugality and miserly habits are proverbial. In the knowledge of the mysteries of banking, in the heartless strictness with which he wrings even fraction of a pie from the unfortunate debtors, with his honeyed words, he is unrivalled.

He loves freedom and disdains the struggle for Government service. The drudgery of office life and the acquisition of modern knowledge are not to his taste. He knows and feels sure that, by making use of his hereditary skill and early training, he can make money. Therefore, he inculcates this bargaining spirit in the minds of his children from their very early days. Wealth is worship to him. His one problem in life, which cannot be solved is 'how to earn more and more money?'

The secret of his success lies in his behaviour, for he wins the heart of his customers by his politeness and show of respect. In the art of earning, more in that of carefully saving, our Komati Setty is a past master.

The VI State Scout Rally, Mysore.

Circular No. 5.

The VI State Scout Rally will be held from the 15th to 18th of May both days inclusive.

PROGRAMME.

May 14th evening—Scouts arrive in Camp.
„ 15th morning—Opening of the Rally by His Highness the Yuvaraja, the Chief Guest.
„ 16th } Details of programme will
„ 17th be announced at the Rally
„ 18th } from time to time.
„ 19th morning—Break up.

DAILY PROGRAMME.

6 a.m.—Rouse
7-45 a.m.—Flag Rally
8 to 8-30 a.m.—Chota Hazri
8-30 to 10-30 a.m.—Competitions for Scouts and Rovers
11-30 a.m.—Dinner
12-30 to 2-30 p.m.—Rest within shelter
3-30 to 6-30 p.m.—Competitions and games for Scouts and Rovers.
7-30 p.m.—Dinner.
8-30 to 9-30 p.m.—Camp Fire.
10 p.m.—Lights out.

I received letters from Scout Masters informing that they would not be able to attend the Rally unless the Educational Officers of their Districts permitted them to attend the Rally. I wrote on the 20th Feb. 1931, requesting the District Educational Officers of the several Districts to permit the Scout Masters to attend the Rally. I have received the following reply from the District Educational Officer, Tumkur.

DIST. EDUCATIONAL OFFICE,
Tumkur, dated 2nd March 1931.

To

The Secretary,
VI State Scout Rally,
Public Offices, Mysore.

Sir,

In continuation of this office letter No. B2—Gl. 11975—189 of 30-31, I have the honour to inform you that the Scout Masters in the District are permitted to attend the State Rally at Mysore in consultation with the District Scout Commissioner, Tumkur.

Some funds may be permitted towards their expenses out of the troop money and a little monetary assistance sought of the District Scout Council who will be prepared to render some help.

This may kindly be communicated to Scout Masters intending to attend the Rally.

The undersigned had a talk with the District Scout Commissioner, Tumkur, on 25th February 1931 who feels that the help referred to above will be arranged to be rendered.

I have the honour to be,
Sir,
Your most obedient servant,
(Sd.) MOHAMAD DAVUD,
Dist. Educational Officer.

I hope that I will be favoured with similar replies from the Educational Officers of the other Districts also, and shall send them for publication as soon as I receive them.

G. HANUMANTHA RAO,
Secretary,
State Scout Rally Committee.

NOTES.

1. The time for sending in Applications to the Rally has been extended up to the end of March 1931.

2. The District Educational Officers etc.

The District Educational Officers of Tumkur, Mysore, Bangalore, Chitaldurg, Kadur, Shimoga and Hassan have been kind enough to issue Circulars permitting Scout Masters to attend the State Scout Rally. The Circulars clearly state that Scout Masters attending the Rally will not be entitled for Travelling Allowances. It is however open for Scout Masters desirous of attending the Rally to apply to their District Scout Commissioner, for financial assistance.

3. The following eight Committees have been appointed to conduct the several activities connected with the Rally.

Finance Sub Committee: *President*—Mr. K. V. Anantharaman. *Members*—Messrs. G. Mallannah, C. Narasimhaiya, K. P. Ramanathaiya, D. Banumaiya, A. Mahamud Sait, H. Nanjundaraj Urs, A. R. Srikantasarma, S. V. Krishnaswamy Iyengar, G. Hanumantha Rao (Convenor).

Sub Committee for Feeding Arrangements: *Members*—Messrs S. V. Krishnaswamy Iyengar (Convenor). H. Krishna Rao, M. Shama Rao, G. Mallannah, V. S. Moorthy, Bandaiya Sowcar, M. C Linge Gowda.

Sub-Committee in charge of Volunteers and Enquiry Office: *Members*—Messrs. S. V. Ranganna, N. S. Narayana Sastry (Convenor), S. Gopalaswamy, T. Krishna Murthy, D. Chandrasekaraiya, M. V. Jambunathan, G. Mallannah, Bale Siddalinga Setty and H R.T. Rajogopala Modaliar.

Arena Sub-Committee: *Members*—Messrs. A. Vasudeva Rao, B. T. Srinivasa Iyengar G. R. S. Naidu, V. S. Ramachandra Rao, Iqbal Hussain and G. Hanumantha Rao (Convenor).

Lodging and Sanitation Committee: *Members*—Messrs. G. Hanumantha Rao, N. Narasimha Iyengar, S. V. Ramaswamy Iyer, M. G. Srinivasa Piedpett K. Anantharamaiya (Convenor), B. Munivenkatappa, S. C. Mallaiah, K. M. Krishnappa Gowda, B. Chennappa and G. M, Dominick.

Medical Relief Sub-Committee: *Members*—Dr. J. F, Robinson, Dr. C. Krishnaswamy Rao, Dr. H. K. Krishnaswamy (Convenor) and Mr. G. Mallannah.

Sub-Committee in charge of Judging and Sports: *Members*—Messrs. A. Vasudeva Rao, S. V. Ranganna (Convenor), C. Subba Rao, Iqbal Hussain, Dr. M. K. Venkata Rao, D. C. N. Bahadur, G. Mallannah, R. P, Mallappa and R. Muthoji Rao Scindia.

Excursions and Transit Sub-Committee: *Members*—Messrs. A. K. Raghavan, P. Polonji, S. V. Krishnaswamy Iyengar (Convenor), A. Mohamud Sait, C. Perumal Chetty, M Mallaraj Urs, The Proprietor, Modern Motor Service and Jubilee Service, Mysore, Messrs. K. V. Muniswamy Chetty, P. Papanna, C. Lakshmaiya and G. Mallannah.

G. HANUMANTHA RAO.
G. MALLANNA,
Secretaries,
Rally Working Committee.

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THE MYSORE SCOUT

VOL. XIII — BANGALORE—APRIL 1931 — No. 10

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W. A. Hardenbelgh



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VOL. XIII — BANGALORE—APRIL 1931. — No. 10

THE RULERS OF MYSORE.

RAJA WADIYAR (1578-1617 A.D.)—BY SRI KASYAP.

A chapter from the author's forthcoming work—THE RULERS OF MYSORE.

The reign of Raja Wadiyar marks an important landmark in the history of Mysore, as, in it, the fame and fortune of the Wadiyar family began to be extended. Apart from the miraculous powers attributed to him of turning poison into nectar and of giving light to the blind, he is famous for various acts of bravery and charity.

Raja Wadiyar was once going to the car-festival at Nanjangud, in the year 1595. Virarajayya, the palegar of Karugahalli, was also going in pomp with music etc., not caring for the Wadiyar. The Wadiyar was put out at this and therefore had him captured, cut off his ears and nose, levelled the fort of Karugahalli to the ground and had castor seeds planted there.

It was the Wadiyar's daily duty to go to the temple of Sri Lakshminarasimhaswami, after his morning ablutions, and accept the *tirthaprasad* (ತೀರ್ಥಪ್ರಸಾದ). Virarajayya, got the priest Srinivasiya, to mix poison into the *tirtha*, (sacred-water) by bribing him heavily, that thus the Wadiyar may be revenged. In like manner, when the priest offered it to the Wadiyar, his hands shook unvolentarily, thus betraying his guilt. The Wadiyar apprehending treason, questioned him on his behaviour, and promised to pardon provided he gave out the entire truth. The cat was thus brought out of the bag. The priest, true to the promise, was pardoned, and the Wadiyar now turned his wrath against the palegar, the man at the bottom of the mischief.

His plan frustrated, Virarajayya came with an army and captured Mysore in the absence of Raja Wadiyar. Bettada Wadiyar, who was in station offered naturally no resistance. Then a woman who was going about inside the fort, seem to have said, "can a relative of Raja Wadiyar keep quiet at such a time as this!" This roused Bettada Wadiyar to a sense of his duty towards his brother, led an army and defeated and punished the palegar. His men took to their heels, and Karugahalli was added to Mysore.

Once, Srirangaraya, happened to wage war against a certain powerful and dangerous palegar. Therefore, he sent some clothes and jewels to Raja Wadiyar and asked for help. But the Wadiyar could not go to his rescue. Srirangaraya got wild; consequently, he despatched an army, which fought Bettada Wadiyar, who commanded the Mysore forces and was defeated at a place called Kesare. Not content with this conquest, Bettada Wadiyar brought away an elephant from the enemy's rank, and presented it to his brother, who however returned it back saying, it was more easy to maintain an army of thirty sepoys than maintain an elephant. He concluded a truce with the enemy and further extended his territory with the plea that the war had caused him great losses, which entitled him to grant of some lands and exemption from his usual tribute due to him, as the Vijayanagar Viceroy.

Raja Wadiyar was once going to Srirangapattana, with due honours, namely music etc. At the same time, Kambala Wadiyar was also proceeding in like manner. Upon this, Raja Wadiyar ordered his people to stop the music and entered the Viceregal court silently. While chatting with Raja Wadiyar, Kambala Wadiyar and others, Srirangaraya turning to Raja Wadiyar asked "I did not know that you were coming at all; how is it that there was no music and other royal honours, when you came?" "When people of a lower status than us come with music, etc," then what honour can we get from such music, etc," was the Wadiyar's reply. Kambala Wadiyar got angry. Hot discussions ensued between the two. Srirangaraya persuaded them. But Raja Wadiyar went to Kambala with an army, defeated the Wadiyar and took charge of it.

The growing strength of Raja Wadiyar was not welcome to many chiefs and palegars. A jealous minister of Srirangaraya came to see the Wadiyar with his retinue, and informed him that he had something confidential to talk to. Accordingly, the Wadiyar sent away all those that were with him. But one servant of the Wadiyar was hiding alone there, to help his master in case of danger. Then, the treacherous

minister, thinking that the Wadiyar was alone, drew his hidden sword, when the hiding *rajabhakta* rushed out and sent the minister to the other world with the same weapon.

Bettada Wadiyar, who acted as the commander-in-chief of the Mysore forces till now, for some reason or other, got angry and ran away to Srirangapattana, and was helping Srirangaraya in easily defeating many palegars and chiefs. But, his own brother strengthening the authority of Srirangaraya was rather dangerous to Raja Wadiyar. So, when Bettada Wadiyar was returning to Srirangapattana after a victory, some Mysore warriors, who were hiding, caught hold of him and brought him before Raja Wadiyar. As soon as Raja Wadiyar saw his brother, he forgot all his anger and proceeded to embrace him. Bettada Wadiyar misunderstanding his brother, and thinking that he was coming to him to fight, hurled him to the ground. Still, Raja Wadiyar was calm. He placed his brother in a somewhat confined state so that he might not go to Srirangapattana, to help the Raya, but was allowed to go anywhere else or to visit any other body.

Under these circumstances, Narasarajayya, an officer under Raja Wadiyar, had made arrangements to remove the eyes of Bettada Wadiyar. He thought that he would win the esteem and regard of the Wadiyar, by this. Somehow or other this plan was made known to Raja Wadiyar, when he was going for a horse-ride. At once, the Wadiyar returned to the palace. Fortunately, nothing had happened. Then Raja Wadiyar sent for Narasarajayya and his brother. This done, he turned to Narasarajayya and ordered, "Pluck out at once the eye-balls of your brother." Then, Narasarajayya trembling and with tears implored, "Lord, what has my brother done to receive such a cruel punishment!" "Rascal, you had arranged to take out the eyes of my brother; what has he done?" so saying he rebuked him for his misconduct. Raja Wadiyar, then asked his brother to reside somewhere else, as some danger might befall him there. Thereupon, Bettada Wadiyar retired to Terakanambi, near Gundlupet.

In 1610, Srirangaraya was attacked with carbuncle and wanted to give away all his lands to his cousin, the palegar of Ummattur. But, as Raja Wadiyar was very powerful, he was obliged to give them to him. He then went to Talkad,— leaving his wife Alemelammal in a village called Malingi and died there a few days after.

Raja Wadiyar acquired the jewelled throne of Dharmaraya, the Pandava prince, which was in the possession of Srirangaraya, and was crowned in Srirangapattana, by transferring the seat of Government, in 1610; consequently "Gandabherunda" was adopted as the emblem of the State Flag. (It was he who first observed the 'Dasara Celebrations' in the kingdom.) Many of his subordinate chiefs and palegars paid him homage.

Alemelammal was in possession of a large number of jewels which were being used to decorate the idol of Goddess Sri Ranganayakamma, in Srirangapattana, on every Tuesday and Friday. Raja Wadiyar demanded that they should be sent to the temple as usual, but she refused. When the Wadiyar tried to enforce his will, gathering all the jewels in her sadi folds, (ಮಡಲು) drowned herself in the Cauvery river at Malangi. And it is said, that, as she fell headlong, she made a pronouncement to the effect that:

("ತಲಕಾಡು ಮರಳಾಗಲಿ, ಮಾಲಂಗಿ ಮಡುವಾಗಲಿ,
ಮೈಸೂರು ದೊರೆಗೆಮಕ್ಕಳಿಲ್ಲದೇ ಹೋಗಲಿ")

"Talkad should become a sandy waste, Malangi should turn into a whirlpool, and to the Kings of Mysore no offsprings. It is also said that on the request of somebody who had heard the aforesaid pronouncement, she seems to have said that they will have one real son and the other adopted, alternately. Talkad is now a desert; Malangi, a dangerous whirlpool; these may be attributed to natural phenomena. But, curious enough, the third clause also has been practically seen to be true in effect, as will be seen later on.

Raja Wadiyar led a number of expeditions conquering Akkihebbal, Sosale, Bannur, Ammachavadi, Kannambadi, Talakadu, Belur, Ummathur, Terakanambi and other places by defeating their chiefs. His greatest conquest was of Channapattana from Jagadevaraya. He was soon in possession of the southern portion of the present district of Mysore. He concluded matrimonial and other alliances with the chiefs of Kalale, Belugola, Belikere, Hullanahalli and Mugur, and strengthened considerably his power.

He introduced several reforms in land revenue and other departments of administration. His rule was remarkable for the rigor and severity he exercised towards the palegars under him and his indulgence to the ryots, recognising their economic and civic importance. He must be reckoned as the real founder of the kingdom of Mysore, for, from his time dates the independence of the Mysore Rajas, although they continued to acknowledge the Vijayanagar supremacy, even so late as 1668 A.D.

Raja Wadiyar died in the year 1617, and all his children having passed away early, was succeeded by his grandson Chamaraja Wadiyar.

CHAMARAJA WADIYAR VI,
(1617-1627 A.D.)

Chamaraja Wadiyar was young when he ascended the throne. Therefore, his uncle, Dalvoy Bettada Urs, who was Prime Minister and General was looking after the administration. After some years, he having tasted the pleasures of kingship, tried to become king himself. But the Wadiyar caused him to be blind by having his eye-balls plucked out, and imprisoned him. He, then ruled strongly although the *Dalvoys* (generals) were sometimes dangerously powerful in the state. During his reign Heggadevankote, Nelamangala, Kankanhalli and Channarayapattana were added.

RAJA WADIYAR II, (1637-1668 A.D

Chamaraja Wadiyar died in the year 1637. After him, Raja Wadiyar II the son of the late Raja Wadiyar's first wife, was installed on the throne. But, Dalvoy Vikramaraya, wished to assume all power, and when the Wadiyar showed dissatisfaction, got him killed by poisoning

(To be continued)

Teacher:—What happened after the death of Aurangzeb?

Student:—He was burried.

Teacher:—Stupid—Stand-up on the bench.

Student:—Sir, kindly excuse me. I am mistaken. I shall give the correct answer now.

Teacher:—(With an angry face). Well,—Answer.

Student:—Before he was burried, he was given a bath and was coffined.

C. ABDUL GANI,
Scout,
Room No. 1, Muslim Hostel,
Kalasipalyam,
Bangalore City

SMASHED

OR

THE WIRELESS PATROL COME TO GRIEF.

(As told by 'SPARKS' of the Wireless Patrol.)

(Concluded from the last issue).

And when Balu raised himself from the prostrate form into which we had thrown ourselves, it was with an inspiration. Prayer and meditation, when at critical moments offered, and with the same fervour with which a drowning person clutches at anything solid that chances to cross his fatal descent, bring with them solace and hope. Thus was it with Balu. He rose with an ejaculation :

"Here it is—it is all finished—"

"What is here?" queried I, "I see nothing tangible."

"Don't you see" he cried "we must flash, that is all."

"How?" I wondered "Flash what I with what?" He felt about his knicker pockets and produced to my great surprise his rocket piece that we had designed from pocket set. "Have you, about your person, the battery belt" he whispered. I felt about, and sure enough it was there, 'of what use' I thought, and produced in addition my pair of button phones from my knicker pouches. "What the devil can you make of these!" I said "they do not constitute a transmitter."

He seemed to think hard—he was revolving in his mind a method of attacking the problem at hand—"How to flash" without an actual transmitter. A few minutes elapsed thus, at the end of which period he send abruptly.

"Let us part—lest we should be discovered together—remember to-morrow midnight about the same time. you will know more." That was enough explanation, and I took leave of him for the time being, sure in my heart that the genius about him was at work and that success would eventually follow, I crawled back, pushed the round stone back to its place, moved rapidly up to my abode and shut myself up as though nothing had happened. I was somewhat relieved; at least Balu was not dead; it was likely that we might not, after all, die; perhaps nobody was yet dead or murdered. I felt lighter, and sank in time into a heavy slumber.

When I got up, it was already late, the spot of light had moved down to the middle of the opposite wall, and I glanced at the usual corner expecting to see the usual dinner absent for the second time. No! it *was* there, in its wonted place. This re-assured me. It was clear our nocturnal interview had not been observed. I moved to the corner, washed my face and hands and partook of the repast that was in readiness. Be it noted that this dinner appeared every morning. I had been living on one food a-day except once on which date. fortunately I was more than rewarded otherwise by discovering the presence and abode of my friend, the dearest thing in the world for me. What next? The old story again. The spot of light gradually descended down the wall, lighted on the floor, crept up the woodwork, and finally disappeared through the very loop through which it played. I knew it was pastnoon, and was prepared for the ensuing shades of darkness. I said "it is monotony dreadful." There was a tap, a gentle push, and the corner stone disappeared in an instant, making place for a swarthy bearded face that gradually deveveloped into a big head, burly limbs, and finally into an unwelcome personality, that stood face to face with me, eying me from head to foot in a manner that boded no good.

"How do you? my friend" put in this apparition. The entire disturbance was so unexpected and so aweful to me that I was for a time paralysed. My limbs refused action, my lips were glued to each other, only, my eyes were wide open and I stared in mingled terror and astonishment. The figure took in my entire situation, and after giving me time to pass over the first feelings, put in again.

"How do you, my friend?"

"Quite comfortable, thank you" faltered I, not knowing what I was saying.

"Where am I and for what purpose?"

"You will know presently" said the visitor.

"I am come to bid you prepare to meet the *chief*—who will be here in half-an-hour. You know him enough to need any introduction from me."

"Alas, too well!" murmered I. "Tell me, good sir, if your chief is ill-disposed towards us; if you are in the know of what is to befall us,"

"It depends entirely upon you—upon what you decide for yourselves, one way or the other."

"What do you mean, my friend" I gasped, and before I could utter anothe. word the man was off, the stone was up again, and all was dark once more. Half an hour glided away in half a minute. and before I could recover from the series of shocks that I had received there was another shock only more severe. The notorious *Chanda* was before me, his tall thin frame, his loose mantle, his mysterious mask, and the dread sword dandling from the waist band. He was the same sharp pair of eyes, the same prominent nose. The terror of the district, the man of the mountains, the dread of the authorities, the prize of the police, and the evil genius of the lonely tree and all its horrors. I closed my eyes for fear and disgust, and as I did so there passed before my vision the scene of the past year, the lonely tree, the brave trio underneath it awaiting their doom, the miraculous rescue, and the wonderful escape, resulting in the 'Devil in the Trap.' But it was all to no purpose. A great revenge was about to be taken—a dark tragedy was about to be played, and I felt I was sinking.

"Fear not, youngster" said the chief, when he saw my confusion and terror. I am not quite the Devil yet, though it will be your own fault if you should tempt me to be one."

This was re-assuring. I straightened up in time and stood mute and expectant.

"You know the alternative" he said "Are you not one of the three that dared and snared us last year?"

"Alas! no! I was not one of the three" remonstrated I.

"You were one of the rescue party however—was it not." I was silent.

"Good! Listen" said the chief, much softer this time.

"I am come to befriend you. I will give you life, what is more, riches and happiness—provided.....provided....."

"Provided we join up" I concluded.

"Exactly" ejaculated the bandit, "that is, if you would take the oath and become one of us, and use your magic box and all its mysteries for our benefit."

"That is too sudden"—I said "what if we should betray you in the end."

"We will take care of it" rejoined the mountain king.

"None of our recruits did it yet. They have been growing more and more enthusiastic with us. All enterprising lads are for our line of work; it pays, you know, though it costs much at times."

I was all confusion. I wanted time and what is more, I wanted particulars and I began.

"How about our friends?—those that were with us at the camp? are they all here? Have they agreed?"

"Every one of them" roared the man with the mask. You may see for yourself." With this he sent three sharp blasts on his whistle and a man appeared the same that forewarned me about the captain's visit. He was given some mute instructions which despatched him on some errand, and in a minute more, there crept up to my cell another individual—this time one that was very welcome indeed—it was my Balu. I rushed to him for joy; we were in each other's arms in an instant, locked up fast and secure, while tears trickled down our cheeks and hearts heaved heavy billows. We were not in this paradise long, before we were torn asunder by the iron clutches of the Man of Destiny who now addressed us in these words:

"Now, youngster, tell your comrade about your late resolve. He seems to be unwilling and he knows the alternative."

I stood gaping while Balu spoke as he winked.

"Yes, it is true" I have decided what is good under present circumstances. I am joining up and will take the oath at any time fixed by the captain. I am afraid there will be no other go—except we choose the only alternative."

"And what is that alternative" I asked in haste."

"You know it" said the chief of the bandits. "It is the plunge—surely fatal this time. The black pool at the base is deep enough for all.

That was enough to decide me. "If you are joining up" I said to Balu, "I am agreed to join up well. I only care to be with you, even if it be in the veritable hell."

"It is enough" said the captain. "I am satisfied. A few preliminaries will have to be gone through, which may take some time. In the meanwhile your comforts will be attended to. This said, the big man took his leave leaving us to ourselves. It looked strange that he did not drag away my comrade to his cell. Perhaps he apprehended no harm in our being together. When thus left alone, Balu whispered to me "meet me this midnight—I have surprises for you. When do you think the oath-taking ceremony will take place?"

"To-morrow at moon-rise" came the unexpected answer from the corner, as a man entered—this time a third person. He took Balu by the hand and without any ado led him away through the subterranian passage. The stone moved up as usual, and I was left alone once more—to collect my scattered wits.

I moved to my usual seat and pondered long on the various events of the day. Was it all true? Were we going to become bandits ourselves—the entire patrol of us? How many of us? How many of us were even then at the mercy of the mountain king? What had become of Balu's fertile brain? How about his sudden inspiration the previous night? Had the great God abandoned us to the wicked ways. These were the doubts that harrassed my mind. Then I remembered his work—his promise to give me some surprises, and I longed for the night to settle in. I peered through the small crevice, and discovered it was past sunset. I moved back to my seat, folded my hands in suplication, fell on my belly, and wept long and bitter—Praying to God to give us deliverance from wickedness, to give us instant death instead. This over, I sat up, trying to while away my time by making a mental review of our captivity in all its details, from the time we set out on our fateful camp to the day at hand. I was disturbed in this train of thoughts, by the appearance of my man, who this time appeared more considerate. He brought, he said, our dinner for the night, a thing to recur hereafter. This was glad news indeed.

It was heavy whiling time, till midnight drew near. I gently pushed back my door, passed through the narnorrow lane, and knocked at my companions' door. He was awake, for, he responded immediately. "He was waiting" he said "and there were the promised surprises" sure enough. What were they?

"I have not been idle since we met last" he whispered. "I have completed my transmitter...my emergency set...and what is more I have flashed, I have been heard, and our happy end is near."

"This was too much for my weak powers of comprehension. I looked at him inquiringly; he hastened to explain."

"Look here, I undid my rocket line, it was rather too short, I thought. Then the button phones came in good time. I took one pair to pieces, yours of course. I cut off about a hundred and fifty yards fit, and tagged on to the rocket line. The crevice at the woodwork was my lead-in, and I slid the rocket piece through. The entire length unwound itself till it reached the black pool at base of the steep side—the pool was good *ground* I thought, the rest of the ear-phone, one side fit, was converted into an emergency *coil* for sparking. The belt of battery supplied by you was not quite dead, though very weak. It was live enough. I tried, I succeeded, there was a response—rather slow at first. Now to your phones" he ended.

I listened, and to my great surprise and joy I heard the familiar buzzes—weak indeed—very fainty of course. It was Kittu as always. A regular correspondence took place and lasted two clean hours—between Balu and Kittu—while I watched the progress in thankfulness. At last it came to a finish and Balu prepared to retire into slumber. I took leave of him and repaired to my abode, all hope and courage.

The day dawned as usual, it developed into midnoon—and settled into evening as always it did. With the approach of the evening my heart beat fast and irregular. What if everything miscarried. We might have to fall in after all, or fall out and get extinct. Further, what arrangements had Balu come to, with our correspondents? When and at what time were we expected to meet the chief for the ordeal—these perplexed and tormented me the while. Nothing of interest had happened during the day, except that the usual dinner had awaited me at the corner in the morning. It was supper time and before long it arrived with its bearer. He bore something else beside. He said:

"You are bid, my friend, to prepare

(*Continued on page 6, col. 2*).

WONDERS OF THE INSECT WORLD

BY SRI KASYAP.

(*Continued from the last issue*)

Thorax—The thorax, or middle part of the body of an insect has three segments, the prothorax, the mesothorax and the metalhorax, each with a pair of legs on the control side and when present, a pair of wings on the last two. The rule that insects are six-legged creatures can only be applied rigidly to "grown up" insects alone. For, many young insects have either no legs at all or they have more than six. But in these instances, the extra legs are regarded as temporary skinny outgrowths which are called "false legs" and it is a fact that these extra legs always disappear, when the young insect becomes an adult one.

Legs—Each leg consists of five parts. The first part which is always big is the basal joint known as coxa. The second part is small something like a knee cap, called the trochanter. The third part, femur, is long. Tibia, the fourth part is also long. The last part namely the tarsus, is however, being made up of a number of very small parts and ending in a pair of claws, the pulvillus used in climbing. The claws and the setal help in adhesion The bristles in the tarsus and a few also in the tibia help the insect in cleaning its body.

The legs, like the jaws, differ amazingly in shape, and in the uses to which they are put. This is especially true for the fore and the hind legs. For instance, the well-known *Mantis*, usually termed the "praying Mantis," has cruel grasping forelegs, which it holds up in a devout attitude—ready for seizing the smaller insects upon which it feeds. In many butterflies, the same pair of legs are transformed into admirable brushes, which may be used to remove particles of dust from the eyes and face. A whole family of beetles, have forelegs which remind of modelling—tools, and use them to make their earth-balls. But perhaps, the most wonderful forelegs of all are those of the mole-cricket. The jointed end of the leg is so contrived that one sharp-edged part moves across four others, which stand out like blades. The arrangement acts exactly like a set of shears, or scissors, and enables the mole cricket to cut through easily the roots of plants when it is burrowing the soil. The great and strong hind-legs of the grasshopper enables it to take tremendous leaps; while those of the water-beetle are formed and used exactly like oars.

Wings—Wings are folds on the cuticle or integument. It is a flattened tubular extension of the tergum where the inner surfaces of this extension have come into contact except at certain places which are free and through which the tracheæ pass. There are certain thickenings of the cuticle dividing the wings into a number of areas or divisions. These thickenings are known as nervures. Air passes through some of these nervures to the wings.

Most insects have wings and when present, they are generally two pairs attached to the meso and meto thorax. It would be seen that the two wings of each side are most servicable if they work together. So, nature has perfected several arrangements for fixing one wing to the other. The position assumed by the wings varies in various insects. Ordinarily, the wings are extended only when necessary for flight; otherwise, they are kept folded over the body. In the dragon flies, the wings are always extended; in the butterflies and the dragon flies in the sitting portion, they are held vertically over the body, in the moth they are extended.

The wings may be thin membranous, and transparent with many nervures, as in the grasshopper and the dragonfly. The flies and other members of its class possess only one pair of their membranous wings with few nervures, the hind-pair being reduced. The wings may be completely absent as in the fleas, silverfishes, females of some moths, ants etc.

The wings may be highly coloured and beautiful on account of the presence of scales as in the butterflies and the moths. The scales on the wings of butterflies and moths are placed like the tiles of a house, the edges in one row covering the insertions in those of the next. When the wing of a butterfly is touched, the scales come off like a fine dust. The scales are of various forms and colours. The wings of butterfly in some cases, will contain a lakh of them. They may be flattened loaflike and greenish as in the leaf insects, (locusts). They may be painted as in the painted grasshopper.

The first or the anterior pair of wings may be modified into very hard bodies, the elytra, as in the beetles and cockroaches, not being much useful for flight. In such cases, the membranous posterior wings only are used for flight. When the elytra are fused, the insect does not fly at all. Bugs have partly horny and partly membranous wings.

In some insects, we find a sort of clip; but bees and wasps have a row of tiny hooks on the front edge of the hind-wings, just like the "hooks and eyes" of girls' frocks. When these insects spread their wings for flight, a series of hooks on the lower pair of wings engage with a bar on the fore-wings, and so produce a continuous wing or "plane," for the insect's "flying machine," for a bee, wasp or fly is more or less a living aeroplane. In many moths, there is a long, thin spine on the hind-wing which slips under a catch on the underside of the forewing—practically a "safety pin." Beautifully designed saws are used by the saw-flies, and are used by them for cutting holes in the leaves and the stems in order to provide hiding places for the insect's eggs.

Motion—Insects walk, run, jump and fly; some of them glide like snakes; others swim like fishes. Even the young without legs move cleverly along. Some insects take enormous leaps compared with their size. The rapidity with which some insects move their wings is astonishing. The number of wing strokes of the housefly is calculated to be 330 times per second.

Skin—The skin of insects is tough and supports the body, but in some it is harder than in others. Before the full size is reached, there are skin-castings, often numerous. The muscles of the insects the number of muscles is very great. We have less than 600; in some insects are attached to the skin. In some insects 4,000 have been counted. Some insects are very strong in proportion to their size.

Respiration—All the insects are air-breathing and have spiraches, or small

breathing holes, ranged along the body, with branching tubes to take it inside direct to the cells. The tubes have rings by which they are always kept known as tranchæ. Some of the breathing holes have movable legs which can be closed at pleasure; others are fringed with hair. Insects die for want of air if the spiracles are closed.

Circulation—The blood in the case of the insects is sometimes colourless, sometimes of a greenish or reddish hue, and goes to all parts of the body. The heart is in the form of a long tube.

Nervous System—The nervous system consists of a ventral solid chain of ganglia, extending the length of the body, with larger connections at intervals connected by nervous threads and attached to a dorsal brain. Insects generally have the five senses of touch, sight, hearing, smell and taste, well developed. But in the case of ants, bees or wasps, the loudest sounds have no effect. It is not certain that they are deaf, although their range of hearing must be different from ours.

Abdomen—The abdomen never has any appendages, unless such things as stings and ovipositors represent them.

Development—All insects have the sexes separate and are produced from eggs, although a few bring forth their young alive. The eggs are laid in cocoons. These eggs develop sometimes into individuals resembling the adult when the development is said to be *direct*. But usually there are changes undergone during the development. These changes constitute the *metamorphosis* or change in the life-history, in them. The degree of the metamorphosis differs in different orders. In such cases, the eggs develop into an individual totally different from the adult, and pass through a series of stages before the adult form is reached, when the development is said to be indirect, or metamorphosis complete as opposed to the incomplete metamorphosis of the "direct" type.

Magistrate (to prisoner): "What you here again?"

Prisoner: 'Yes, Sir."

Magistrate: "Aren't you ashamed to be seen here?"

Prisoner: "No, Sir! What's good enough for you is good enough for me!"

——

Author: "Have you seen the new play I wrote about the couple who were always quarrelling?"

Neighbour: 'No, but I heard you and your wife rehearsing it."—*Tit Bits.*

SMASHED

(*Continued from page 4*).

and be ready to meet our chief at 2 before dawn. Your companion will join you at the time. I am to marshal you both to the august presence of our chief in council." This was news indeed and enough for the day. I partook of my repast, after which the man retired, and I went, apparently, to sleep.

Two hours must have elapsed before I got up and was at my trade again. In two minutes I had joined my companion in his chamber. He was all aglow at my arrival. It was a minutes' work. At a touch from his hands, the woodwork yielded noiselessly. I saw the beyond—the clear sky with its twinkling millions, the vast open lined by distant hills, the deep valley of a thousand stories. A stout rope was held by its end to the rough battlement base. I could distinguish its course through the dark space outside, as it slanted away across the valley. At the farther end of it could be distinguished a cluster of youngsters and elders, faint in their outline.

"'Quick, quick," cried Balu, as he did his rope round about my person—into a kind of rope seat and slide. I felt myself lifted and wafted gently into the thin air. 'Was it all a dream?—it was too real to be a dream. In a few moments I was on the terra-firma, safe and sound, while my companion busied themselves with a further effort. It was Balu coming down. He reached us safe. The rope was then let off, and the entire—cluster moved away to a secluded and safe spot.

The rest of the story is soon told. We reached home the next morning, leaving *Chanda* and his followers to meet the situation as best as they could. Our *Lab* was smashed—it was no longer there—destruction and devastation having visited that abode at the identical time that a heavy blow descended on Balu's head at the camp. Poor Kittu, we were told, escaped with his skull fractured. Nos. 3 and 4, slipped as we conjectured, and made good their escape. The S. M. and his assistant arrived at the scene when it was too late. They had in vain endeavoured to catch us by wireless and through various search parties. Nothing seemed to farewell until they heard signals the day before our rescue was effected. It was then arranged that a party—not of police—that was avoided for obvious reasons—of our troop should provide itself with stout ropes and proper floats, and march off to the other side of the lonely tree, there to await further details and signals. They discovered the aerial line down the steep, fastened the end, which was drawn up and secured by Balu, who in the meantime had worked out the dismantling of the battlement of his cell. The rest is known.

It is sad pasting that we give our readers. The Wireless Patrol is dismantled for ever. Balu got a commission as a radio detective in the imperial service, and he is understood to be getting on famously. Kittu was taken up by the P. & O. steamship line as one of its operators and signalman. Nos. 2 and 3 are abroad, for further training at the Marcony's beam station. I am trudging on the old good for nothing—at the I. B. C. to what end I cannot say.

It was rumoured sometime back, that a body, identified to be that of the famous *Chanda*, was discovered floating on the black pool, shortly after our departure from our mountain chambers. He must have taken the plunge himself for some good reason or other. The missing. 'Supe' was discovered the same day in a similar situation, at the same location. The loud thud that we heard, the splash and the shrill shriek, must have been his. May their souls rest in piece, and May the Great God that plans and works His will, receive His wards back from earthly life.

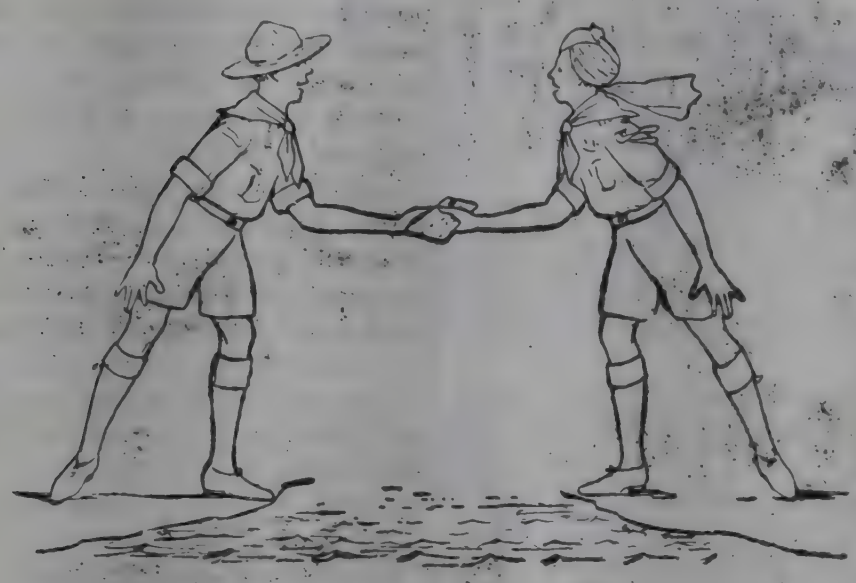
BE STRONG.

Be Strong!
We are not here to play, to dream, to drift;
We have hard work to do, and loads to lift:
Shun not the struggle—face it! 'tis God's gift.
Be strong!
Say not, 'The days are evil. Who's to blame?'
And fold the hands and acquiesce—Oh shame!
Stand up, speak out and bravely in God's name.
Be Strong!
It matters not how deep entrenched the wrong,
How hard the battle goes, the day how long;
Faint not—fight on! To-morrow comes the song.

—*Maltble Davenport Bablock*

THE MYSORE SCOUT CLUB.

VISWANATHA RAO, H. KULKARNI, Mysore



HOW TO COLLECT STAMPS.

Some collect postage stamps because their friends do it or because one of their neighbours made a treasure through them or else because the stamps impart to them a valuable knowledge of geography or history, but most—more than 90% of the collectors collect them because they like to do it.

Being prompted by a desire to collect these pretty bits of paper one is confirmed with a serious problem—where to begin? Bearing in mind, first thinks first, this need not entail any serious mental effort. The alpha of collecting is to understand the various means by which stamps could be got and these with the aid of a catalogue—a standard catalogue of postage stamps published by any well-known firm—are soon put in order.

Now I will relate a few stories which when gone through will stimulate the beginner of a possible fortune and give him an earnest desire to collect stamps.

A wealthy young Englishman intended to start a collection of stamps about the year 1855 A.D. and he sat down and despatched a five-pound note to the post-master of every British colony he could think of. A sudden impulse of the mind sent him to the Army. The letters he had written to the post-masters began to bear fruit and soon there arrived large sheets of stamps from every corner of the world. His parents placed the entire packages in a trunk pending the arrival of the soldier. But the soldier never returned and the trunk was forgotten. Later on after a lapse of fifty and odd years, a person chanced to come across his trunk and unearthed a veritable diamond mine; some Rs. 200,000 (£13,350) were realised by the sale of its contents.

Some three or four decades back, a cover fluttering in the breeze in one of the large streets of Trichinopoly attracted the attention of a poor boy and he took it, wondering at the curious stamps which were affixed to it. He knew a local European in the employ of the South Indian Railway Company who bought "such bits of paper," paying money for them. So he took it to the gentleman and offered it for sale. Right away the collector paid him a few annas and the boy was satisfied with it. The European sold the entire collection to a stamp dealer in England and when this particular cover bearing two one cent stamps of *Mauritius* came up for sale in auction 1922, it brought the fabulous sum of £6000 and odd.

Although the above stories sound like fairy tales they are real stories and many of our older generations have seen the first postage stamp issued. But it is not all who can possibly hope to get a fortune out of their old family papers and *attics*. The luck is reserved only to an infinitely small few. Many have burnt up thousands of lacs of rupees worth of stamps, thinking that they were not worth keeping. The writer himself is aware of a firm established nearly a hundred years and when the old records and tapals were removed and burned up to make room for alterations, the servants sheepishly preserved a few covers and burnt up the rest and asked whether they were worth keeping at all. Such anecdotes are common and many have unearthed small fortunes.

Therefore when one intends to start a stamp collection he will always be on the look out of perhaps a deep attic in his own house or in that of a friend, so that this will be a good start.

Next time I will tell you why a stamp is worth a single cent, while another, a thousand rupees.

A Letter from Bulgaria.

Kneja, Bulgaria,
18th Dec. 1930.

Dear Friend,

I have wished for a long time to correspond with a friend in India. A friend of mine from the college came to know it and he was so good as to give me your address. I do not know anything about you. But if you wish to correspond with me, we shall soon become good friends and learn much about each other.

I have always been interested in your country. India has always attracted me with her own old civilization, with her poets as Rabindranatha Tagore and now Gandhi. I have read eagerly every thing I find about Gandhi or India, but it is too little. I have wished to have a vital connection with India—a friend—and learn much, much more. India has been the most mystereous country for me too; and many times I have thought if some time in my life I shall have the chance to travel abroad, India will be the first country to visit.

I am interested in your religion too. Would like to know its main teachings. Are the castes still maintained in India. How do they differ?

We the Bulgarians are christians—orthodox.

Now let me tell you something about myself. I am a girl twenty years old. I have just graduated from the American college here in Bulgaria This year I am going to take rest but it is doubtful if I am going to University next year. I have a brother twenty three years of age and a sister sixteen years of age. She is in the same college. I am of middle stature, have dark brown ear and curly hair of the same colour.

Our country—Bulgaria, is a small one, of five millions and a half population. But there are about two millions who are groaning under the yoke of our neighbours, Serbia, Greece, Rumania and Turkey. Our country is

not a rich one, but we love it as well. And we the youth of Bulgaria live with the hope to see some day the rest of Bulgaria freed and grouped in a kingdom under one beloved King Boris III. I should tell you that Bulgaria is a kingdom with a Parliament, National Assembly. The Bulgarian 'Constitution' is a very liberal one. It gives more freedom to her people than any other kingdom.

We (the Bulgarians) have been under the Turkish yoke for five centuries. And in 1872 we were freed by a great revolt on the side of the Bulgarians and the help of our brothern—the Russians.

Although we are under a great financial crisis to-day we are the happiest people. It is because our beloved king has accomplished the wish of his people. He got married, a month ago, to the daughter of the Italian King.—Djiovana. This is the result of their three years love. It was troubled by some political and religious interests (as the Italians are catholics) but at last the love, as in every where, conquered here too.

Our king is beloved by his people and he deserves it. He is excellent as a man, noble in character and very liberal (democratic) as a king. He travels all over Bulgaria and has visited almost every village. He usually goes incognito and in the uniform of a common officer. But again his people can recognise him and in a few moments every one knows the news and goes to greet him, along with the grand mothers, who kiss his hands. He will tell every one a comforting word.

I shall be very glad if you wish to correspond with me and in my next letter shall send you my picture. I am sending you some pictures of our king and queen cut out of a news paper. Waiting your answer,

I remain,
Sincerely yours,
ISVETANA.

(Correspondence Section.)

K. S. Vasan, 37, Edward Elliot's Road, Mylapore, Madras.

T. G. Rajan, 4/11, Alangata Pillay Street, Triplicane, Madras.

Paul Welker, 133, Bismarckstrasse Offenbach a/m Germany.

Jean Greenfield, South Grap Station via Port Augusta, South Australia.

THE ROYAL PRIEST

By SRI KASYAP.

Maharana Udaya Singh was the ruler of Mevada. He had two sons, Pratap Singh and Shakta Singh. Shakta, the younger showed proofs of his bravery even in his boyhood. One day, he took his father's sword and gave a hard blow to his hand with it, saying "I will examine whether this sword is capable of splitting the body at a stroke or not." All those that were present were terrified at the wound. But the boy never thought of any pain. The royal physicians treated the wound. It healed in a short time.

Since then, Udaya Singh grew alarmed at the courage of the boy, and thinking that some harm may befall Pratap, the elder in future, gave him to a childless king of a neighbouring country who adopted him as son. Within a year after the adoption, a son was born to that king. The king was at a loss to know as to whom the kingdom should go. Then Pratap took his brother back to his kingdom. For a long time the brothers were living happily.

One day while Shakta was sitting by the river side, it seemed as though somebody whispered in his ears thus, "Why should your brother become king? You are also the son of Udaya Singh. Why don't you become king?" Shakta thought and thought at last came to the resolution that either his brother or he should die.

Accordingly, as soon as he arrived at the palace, he challenged his brother to a combat. Pratap did not consent. Not that he was a coward! On account of love for his brother. He advised him in many ways. But Shakta did not keep quiet. He began to call his brother a coward, as a result of which the only course left to Pratap was to face his brother.

Both were heroes. The combat commenced and grew fiercer. At that time, the royal priest accidently came to the spot and saw the terrible fatal combat. He became very sorry and thought that their quarrel would end in the destruction of the kingdom. So he went there and requested them to stop the duel. His words were unheard of by them. The combat continued. Drops of blood began to trickle from the bodies of both. Thinking that delay would be dangeous, the brahmin boldly thrust himself between the combatants. Both the swords of Pratap and Shakta entered his body. The brahmin fell on the ground. The brothers saw his body, stopped the combat, and came to their senses. Then the brahmin uttered kindly, "O, Pratap and Shakta! You should not quarrel. If you do so, the kingdom will go to the foreigners," and died. Then they erected a pillar at the place of his death to commemorate his Royalty. It can be seen there even now.

From that very moment, the brothers put an end to all their misunderstandings and were happy.

GOOD MANNERS.

(V. H. KULKARNI).

Manners are quite different in every country but true politeness is everywhere the same. Manners which take up so much of our attention are only artificial helps which ignorance assumes in order to imitate politeness, which is the result of good sense and good nature. A person possessed of those qualities, though he had never seen a court, is truly agreeable and if without them, would continue a clown, though he had been all his life a gentleman usher. He who assumes airs of importance exhibits his credentials of insignificance. There is no policy like politeness. Good manners are a part of good morals, and it is as much our duty as our interest to practice in both. Good manners is the art of making those around us easy. Whoever makes the fewest persons uneasy is the best bred man in the company. Good manners should begin at home. Politeness is not an article to be worn in dress only but it is also to be put on when we have a complimentary visit. A person never appears so ridiculous by the qualities he has as by those he affects to have. He gains more by being contented to be seen as he is, than by attempting to appear what he is not. Good manners are the result of much good sense, some good nature, and a little self-denial for the sake of others. "Manners make the man," says the proverb. It may be true that some men's manners have been the making of them, but as manners are rather the expression of the man, it would be more proper to say—the man makes the manners. Social courtesies should eminate from the heart. Like the dial of the watch, they should indicate that the works within are good and true. Good manners are not learnt so much as acquired by habit. They grow upon us by use. We must be courteous, agreeable, kind, civil, gentlemanly and manly at home and then it will become a kind of second nature everywhere.

OUR CHIEF COMMISSIONER'S YARN.

My Dear Brothers,

Some of you have already gone home and others will similarly hasten home sooner or later to enjoy your holidays. I should like therefore to offer a few suggestions as regards the way in which you may keep yourselves engaged with advantage during the vacation.

You attended your schools and colleges in search of knowledge and I am sure you have gathered something worth while. You are now carrying it home so that you may share it with your kith and kin and the question naturally arises as to how best to achieve this object.

While at school or college you spent most of your time in hearing lectures, reading books and talking a good deal, and you would therefore naturally welcome a change. You would prefer to do some work putting to the best possible use what you have learnt, and thereby giving practical effect to the Scout laws that you have so keenly promised to obey.

You will obviously maintain a cheerful attitude towards everybody. During the holidays, smiling all the time and thereby evoking smiles from those that you come across. See to it that the atmosphere of your home and village is gradually changed with cheerfulness and smiles, which tend to make everything quite fresh and pleasant.

You are sure to be greeted by your friends and relatives with love and kindness and you on your part will adequately respond and sustain the same throughout the period of your stay in their midst by constant acts of loving service.

You will naturally ask the question how can I serve? The answer is simple; do such service as you can, keeping in view the peculiar conditions of your home and village. Clean the home for instance; sweep it clean, remove all the cobwebs, clear the compound of all weeds and throw the rubbish far away—and not on the road close by or into the compound of your neighbour. Arrange all the articles in the house in an orderly and attractive manner, taking the aid of your brothers and sisters in all this work. Try to make everything neat, elegant and artistic. Do likewise in the homes of your relatives and then in those of your friends and neighbours. You are thereby sure to evoke their pleasant surprise and make them ask you why you rendered such service unasked. You will doubtless answer that you do such good turns because you are a Scout and have taken the Scout promise. Their curiosity will thus be roused and they will proceed to pester you with questions as to what Scouting is and what it stands for. This will afford you an opportunity to do much propaganda work for the Scout movement.

This will not however satisfy you. For, the more you work with the Scout spirit, the more thirsty you will feel for the service. You can quench it only by enlarging the scope and planning new modes of service. You will surely give suggestions to the villagers about cleanliness, sanitarian and personal hygiene. You will join them in cleaning the village, temple and the chavadi, where you will meet them often in the evenings after the day's work, utilising such opportunities for reading to them select items from newspapers and good passages and stories from books inculcating brotherhood, love and service.

If you find somebody ill and unable to get proper medical aid, I am certain that you will not feel happy until you have walked to the nearest dispensary and fetched some medicine for him. If you are a bit of a musician or are otherwise capable of entertaining others you will of course give your brother villagers the benefit of such talent at least occasionally.

It is not unlikely that you are interested in temperance work and that you will feel the necessity for some activity in this direction. You will speak to the villagers about the disastrous effects of drink and ask them to gradually learn to save something out of the money usually spent on drink. You may perhaps interest them in spinning or some other house industry for which local fescilities may exist; speak to them about the present financial depression and the necessity for cutting down unnecessary expenditure on ceremonies and marriages. Indeed you will have an urge from within to avail yourself of every possible opportunity to do as many good turns as possible, feeling the more fit and enthusiastic on that account. You will thereby not only help others but also grow strong and increase your capacity for service; aye—you will be *recreating* yourself in the true sense of the term, all the time.

May God enable you to enjoy a good Scout holiday and bless you with all is that necessary to make you a splendid scout.

Yours in Service,

K. SHANKARANARAYANA RAO.

Summer Training Camps.

BANGALORE DISTRICT SCOUT COUNCIL.

The District Scout Council, Bangalore arranged for training classes for prospective Scout Masters and Cub Masters from all parts of the District at Bangalore. The training classes commenced from 12th April. The Cubbers finished their training on 19th April. They were trained by Messrs. V. S. Ramachander Rao and Sri Kasyap. The Scouters' class which is also in the nature of a refresher course is expected to finish its work on the 27th April when it is hoped that Mr. N. S. Subba Rao, Director of Public Instruction will preside over the Investiture Ceremony.

TUMKUR AND KADUR DISTRICT SCOUT COUNCILS.

The District Scout Councils of Tumkur and Kadur have arranged for a Training Camp for the Prospective Scout Masters of their Districts at Daverayendurga (near Tumkur). The camp commenced its work on the 11th April under Messrs. S. V. Ranganna and S. Bhyrappa.

KOLAR DISTRICT SCOUT COUNCIL.

Bethamangala was the scene of a Scoutmaster's Training Camp from 10th to 22nd April. The camp was in charge of Mr. T. Ramachar, District Scout Commissioner ably assisted by Messrs. H. R. Abdul Gaffar and B. Ramaswamiah. Mr. Vasudeva Rao invested the Scouters on the 21st April and Mr. C. N. Shama Rao, Superintendent Water Works, presided over the meeting.

NOTE.

With this issue closes the thirteenth volume of "The Mysore Scout." As usual there will be no issues during the months of May and June. It is our earnest hope that after the holidays, we will try to make the year 1931-32 the most successful year we have ever seen. Before closing this number, we heartily thank you all for co-operating with us in making this volume a success it has been. Further we request all Scouts who are expected to go camping or on visits of any interesting nature, to send us reports so that we may include them in the July issue.

Wish you happy holiday!—*Editor.*

GETTING THE MOST OUT OF THE HIKE.

By Walter Lemon

A second class Scout once told our Patrol Leaders' Council that he did not attend our hikes because we never did anything except "Walk out, light a fire, cook supper and walk home again." This made us sit up and take stock, and we found that he was pretty nearly right. We determined that in future we would make our hikes so interesting and varied that no one would willingly miss them.

A Hike Committee.

One of the first things we decided was that the Patrol Leaders' Council was too large to handle hike programmes (it numbered nine), so we adopted the plan of naming a special committee of three for each hike. We found from experience that one adult and two junior leaders made the best group for this work.

The entire arrangements for the hike were left in the hands of the committee —the kind of hike, the games to be played, and the details of the main objective (bridge-building for example). The committee also decided who were to be in charge of special details or projects, and notified those concerned in good time.

The Committee's Exploration Hike.

We endeavoured to visit a new section of country on each hike. The hike committee usually went over the ground before hand, to choose sites for different activities, such as places for bridges, signalling posts, "explorers' camps," "smugglers' dens," etc.; also to establish the time required to reach the main objective, and for the return journey.

These exploration hikes usually were taken on the Saturday preceding the Saturday for which the hike was being planned, and while the rest of the troop was off on the hike planned by the previous week's committee.

When it was the Scoutmaster's turn to serve on a hike committee he usually chose Sunday morning before church for the exploration trip. He would make an early start with the two boys; and usually had something of the spiritual side of Scouting or nature study to discuss enroute. He always finished up by taking the boys to church with him.

Incidentally these exploration hikes offered an ideal opportunity for getting patrol leaders off by themselves for some detail of training which could not well be carried out in the presence of the Troop.

To the Rendezvous by Patrols.

Because of the time available to the leaders, we usually started our hikes about 2-30 on Saturday afternoon. As our boys were scattered about the town and the headquarters was located in a church basement on the main street, we did not mobilize and go in a body, but each patrol leader was given the responsibility of having his patrol at the hike objective by a stipulated time. This method got the boys out of the town more readily and quietly, and avoided the filling of a street car, to the possible discomfort of other passengers. Points were awarded for attendance and punctuality in arriving at the rendezvous.

When all patrols had reported present, patrol cooking sites were allotted, equipment was placed in piles, and a lively ten minutes' game was played. Then came the special game. This might be a game of "smugglers and policemen," in which it was necessary for the smugglers to find a landing place by signalling, while the police endeavoured to locate the smugglers by intercepting the messages. If a smuggler or policeman was caught it was necessary for the captor to render first aid to the part which he first touched. Once when playing this game it was necessary for the police to construct a bridge in order to raid the smugglers' den.

We used several of the well-known Scout games books as the source of our games, if necessary combining features of different games in order to bring out the particular phase of Scouting we wished to stress.

Always Cook by Patrols.

We always cooked by Patrols, as training for the summer camp, when we use the Patrol cooking system exclusively. If mistakes were made and the meals spoiled on the hike it was only a matter of a few hours until the Scouts were home. The return from the hikes gave us some little difficulty at first with Tenderfoot Scouts who lagged behind. We finally hit upon th plan of sending them ahead while th older Scouts tidied up the site.

We utilized games such as "Thief i Camp" and Hare and Hounds" to ad interest and speed to the return journe

Returning from the Hike.

Two things upon which our Troo prided itself was its ability to get out town quietly, and the manner of ou return. The Patrol leader was re ponsible for the appearance of h Patrol on the way to the hike objectiv and the Scoutmaster made it his job t see that the Troop did not attract an adverse criticism when returning fro the hike. As part of his equipmen each boy was supposed to bring a larg handkerchief or small towel. Just b fore leaving the bush each Scou thoroughly washed his hands and fac the Scoutmaster supplying the soa This not only made the crowed loo like real Scouts, but freshened them u for the journey. The Scoutmaster al held an inspection before entering th town, when neckerchiefs and falli stockings were straightened up, et This tidied up return made an excelle impression upon the mothers, and wa several times commended by the Troo Mothers' Anailiary.—*The Scout Leade Canada.* —*Scoutin*

Worked under his Groom.

Lord Hampton commenced his Scou career as an Assistant Scoutmaster in Troop of Boy Scouts at his then Count seat in Worcestershire.

Later Lord Hampton became Count Scout Commissioner for Birmingha and County Scout Commissioner f Worcestershire.

On his return from the war in 192 he was appointed Deputy Chief Com missioner of the Boy Scouts Associatio and in 1922, Chief Commissioner. H took a prominent part in the fir World Jamboree at Olympia in 192 receiving the Order of the Silver Wo and was chairman of the World Jam boree at Birkenhead in 1929.

Lord Hampton will head the Britis delegates to the Boy Scouts' 6th Inte national Conference to be held Vienna, from July 23rd to 29th.—*Bo Scouts Weekly News Bulletin.*

WOLF CUBBING.

The following is the speech communicated by Miss C. E. Ballard, Assistant District Commissioner for Cubs, Military area, on the occasion of the investiture of the Cubbers under training, arranged by the District Scout Council, Bangalore. Mr. Sri Kasyap, who was in charge of the Cubbers under training read it on her behalf. As it deals with "Cubbing" in an excellent manner, it is here published in extenso :—

The Scout Training as designed by Lord Robert Baden Powell was intended to draw together in one vast brotherhood the youth of every Nation. It was meant to promote Service for Others, Good Fellowship, Healthy Living and Thinking, and a scene of Fair Play, in this way training keen, capable citizens and joining in one body the young and vigorous for the betterment of Man's condition in this world.

The average small boy is too young to appreciate to the full these ideals and aims. He merely looks on them as boring and returns to his tree climbing uninterested. Thus it was that the great new game called Wolf Cubs arose; not to take the boy away from his tree climbing and games but to introduce into these some object. this object being to prepare him for the great serious game of Scouts.

That Wolf Cubs should be looked on as a game by the Cub is important. It must be an exciting one too, one that will attract the adventurer ever present in Boy. A severely conducted drill, a dull course of First Aid will serve no purpose and put off most youngsters; so we must avoid this and introduce training in various branches of Scouting by looking on everything as a great game, full of interest and to be keenly undertaken. A boy may become a Wolf Cub from the age of 7—11, vitally important ages in a boy's life. At this stage he is very susceptable to outside influence and his character can only too easily be made or marred. The whole object of Wolf Cubbing is to attract the small boy at this stage and by means of an appealing game, form a firm basis for strength of character in later years. The main thing is to interest the boy, not put him off at the outset, but draw him ever on, eager to learn more keen and willing. The Wolf Cub is very impressionable, anxious to find out everything about everything, to try new experiences, to adventure, to admire and to hero-worship. He has just discovered that he has a distinct individuality of his own which he is struggling ever so hard to bring into evidence. The Cub Master's job is to train him, guide him and help him to express that individuality in the best possible way.

In starting a Cub pack the prospective Master would do well to collect, say four boys and train them as Leaders of Sixes. These boys should be carefully chosen as they must shew signs of leadership right from the start. Get them interested, excited, intrigued and the rest of the Pack will come easily enough. The attitude of the Cub Master should be that of an elder comrade *not* that of a School Master. After the Leaders have received a month or so training and have been enrolled, recruits should be sought. It is better for a Cub Master new to the job not to attempt a Pack of more than 12 boys just at first. Lord Baden Powell himself says that 18 are as many as he can deal with single handed. The pack of 12 should be divided into two separate Sixes, under a Leader and Second, without delay. It is most important that a pack whether of 12 or more or less should be divided up into individual units lead by a Sixer assisted by his Second. The incentive that Competition gives to Cub work is invaluable and without Competition a Cub Pack stands small chance of success. In Scouting and Rovering the boys may train for the love of training and work with the object of becoming good Scouts but you can't expect this of Wolf Cubs. Give them another Six to compete against in efficiency and they will immediately take great pains to be smart and quick, tell them to work for the love of working and I think you will find the atmosphere becomes decidedly slack! It is an excellent plan to keep some shield, it needn't be anything costly, to be put up for competition at half yearly intervals and marks won at weekly meetings to go towards this. The winning Six has their name on the Shield and keeps it in their Corner for six months. In my pack in England we had a wooden totem pole with a Wolf's head in wood on top, and the winning Six, every six months used to print their name on the Pole and tie a piece of ribbon, their Six Colours round the Pole.

I am going to give you the programme of a typical Wolf Cub Meeting as held in any English Pack. This of course may be varied according to the Cub Master's personal ideas, but should never as a rule last more than an hour as Wolf Cubs are apt to get tired easily and let their attention wander if a meeting is too long.

A WOLF CUB MEETING.

1. *Grand Howl*—This should take place with the utmost solemnity, the Cub Master standing in the middle of the circle of Cubs.

2. *Inspection*—The Cubs should stand at attention in Sixes The Cubmaster should inspect personal appearance. Neatness in uniform and cleanliness of person are very important. Marks should be deducted from the Sixes score for untidy uniforms and dirty hands and faces.

3. *Relay Race*—This may be either of the ball throwing or running nature. It should be some game demanding smartness and quickness. Points should be given to the winning Six each round to ensure keenness.

These points to go towards half yearly competition.

4. *First Star Work* (*Knots, Union Jack etc.*)—The Leaders should teach their own Sixes in their corners. The newest recruits should go to the Cub-master for instruction.

5. *Vigourous Game*—This should be some exciting game like French and English, something in which to let off spirits.

6. *Jungle Dances*—It is a good thing to keep the Cubs well up to the mark in performing the Skinning and Snake dance and Kaa's Hunting. Most boys will find them fun if well done.

7. *Physical Training*—This should take the form of leap-frog, skipping, hopping etc., as required for 1st and 2nd Star Tests. When all Cubs have passed these a more advanced Physical Training may be introduced.

8. *Story*—This should be well chosen and well told, it may even be read if well read. It should be something that will hold the boy's attention, not too long but intensely interesting. It should have some definite point.

9. *Final Grand Howl and Dismiss.*

This is just a rough idea of a Cub Meeting and the object of each part of the programme. An enthusiastic Cub

(*Continued on next page*).

NEWS AND NOTES.

Sri Maruthi Scout Troop, Avani.

The investiture of the Scouts of the above Troop was conducted by Mr. T. Ramachar, B.A., B.L., District Scout Commissioner, Kolar on 3rd April 1931. Mr. Appanna Iyengar, Senior Assistant Commissioner, presided over the occasion. Mr. H. R Abdul Gaffar, B.A., who had gone over for the function gave an interesting lecture on Scouting. Mr. Abdulla Hussain Shariff, B.A., Amildar, Mulbagal Taluk who was also present on the occasion did his best to bring the function to a successful end. —B. Krishna Murthy Rao, Scoutmaster.

An Investiture.

The investiture ceremony of the Scouts of the 15th Bangalore (Kantirava) 'B' Troop attached to the Chamarajapet Middle School, took place on Sunday, the 5th April 1931, at 6-15 p.m. in the School premises.

Rajasabha Bhushana Dewan Bahadur Sir K. P. Puttanna Chetty, Kt., C.I.E., kindly presided over the occasion.

Mr. A. Vasudeva Rao, B.A., Organising Commissioner took the promise of the Scouts and spoke to them in Kanarese about the Scout promise and Laws in an appealing manner. After the investiture, the president planted a tree in the school quadrangle. Then the Cubs of the Troop after Grand Howl and Yells, enacted the first and last scenes of the drama titled "Ekalavya". After the president's yarn, singing of the National Anthem and Jais, the function came to a close. Mr. P. Mahadevaiya, B.A., B.L., Law Secretary and Mr. Sreenivasa Rao, District Educational Officer, were also present.—K. R. Shankarnarayana Rao, Scoutmaster.

Master will not, however, stop at just the ordinary weekly meeting. He will, if he has time, organise picnics, bathing, singing classes and better still Cub Camps.

There is really not very much more I can say in this paper. At least there is oceans more if I could sit up all day and all night for a month writing! As it is I can only apologise for my inadequacy and hope that a little of the above may interest you. I do heartily wish Wolf Cubbing in Mysore every success.

BATHS.

(By B. R. SRINIVASA RAO, Swimming Instructor).

The medical authorities fully endorse the saying that Cleanliness is next to Godliness. The skin is both a secreting and an excreting organ and upon its proper action depends our health. If you wish to have a healthy skin these outlets for the impurities of the system, must be kept thoroughly clean.

USE COLD WATER.

It is very important to know that the use of cold water stimulates the nerves, whereas hot water weakens the parts and makes them susceptible to cold. It is advisable to have cold water bath in the morning and in the evening. In case this is not possible, have your body rubbed with a wet towel, with a view to stimulate the skin and wipe out any perspiration that might be found on the body, (this is only for evening). The head must be washed with cold water as the first and the last item of such a bath. Those persons who have weak chests ought to wet their chests after washing their head before washing other parts of the body. I have seen persons who cannot perspire freely because they do not keep their body properly clean. Rishis have very strongly recommended the cold water bath in the morning and evening either in a river, tank or in the open air near any well. They do not at all recommend warm water bath for healthy persons.

INCREASED CIRCULATION.

The best of all baths is the swimming bath, for in it the bather can indulge in a free exercise of his limbs, such as is hardly attainable under any other circumstances. Swimming is a very valuable exercise, because it employs the arms equally with the legs and leads to a healthy development of the muscles of the chest. Nearly all good swimmers have big chests and symetrical body development.

No one should eat anything just before or after bath but ought to take breathing exercise in the open air.

In India in some places it has been the practice to anoint the bodies with oil before taking bath, particularly in the cold season to prevent chill from the effects of the chilly air. Rubbing of oil is a tonic and stimulating embrocation for the cure of dyspeptic skin diseases and other disorders. After bath what remains on the skin is removed by a towel. It should be noted that the oil rubbing after the bath is not good. After rubbing the oil you must remain in the open place to enjoy fresh air and sunshine at least half an hour. To make them strong they should not be covered with anything. After the bath you feel refreshed.

Kanthirava Debating Society, Bangalore.

Under the auspices of the above Society, a series of public lectures for the benefit of the Third Form Students were arranged in the hall of the Mysore Apex Bank, Ltd., (opposite to Minto Ophthalmic Hospital) Bangalore City. The lectures commenced on Wednesday, the 18th March 1931. Out of six lectures arranged for lectures were conducted, and the last two could not be conducted due to some inconvenience.

The Secretary heartily thanks the several lecturers and also the authorities of the Apex Bank for having kindly placed at our disposal the Assembly Hall for conducting the lectures.—K. R. Shankaranarayana Rao, Hon. Secy.

REVIEW.

We acknowledge with thanks a copy of "The Scout's Red Book of Good Turns" by an obscure Scout from Messrs. The India Sunday School Union, Coonoor for review. The author's varied suggestions to Scouts, whether young or grown-up, are obviously taken from life, and show that ready observation, that spirit of service on his own part without which he could hardly have been able to compose his modest brochure. For instead of dealing in generalities he inculcated Scout service by many positive "Good Turns," he shows under the quaint title of "Negative Good Turns" that mere abstention from helpful action, from possible "Good Turns," means failure of true Scout duty, and doubt as to the Scout's sincerity of purpose. Hence it is a book for all Scouts—and for others—in India to "read, mark, learn, and inwardly digest" if so they may attain to the habit and spirit of service to all "neighbours."